

The End of Religion, The Beginning of Self

Using the Hebrew Alphabet as Secret Wisdom Key

ספר אלפביתך

Bruno Curfs, M.Sc.



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I

dedicate this book to the three
most important women in my life:

to my mother,
who by her lifelong practice of loving me
first saw me in the light of my innocent eyes
and remembered me deeply until my return;

to Melanie,
who by her lifelong personal relationship with Jesus Christ
birthed me on the path of my discoveries,
which marked the end of my misery;

to Ma Luz,
who by her lifelong belief in love, peace, and understanding
brought out the life of my hidden self,
which marked the beginning of my happiness.

קוף 100 Quwph			יוד 10 Yuwd	אלף 1 'Aleph
ריש 200 Reysh			כף 20 Kaph	בית 2 Beyt
שין 300 Shiyn			למד 30 Lammed	גמל 3 Ghimmel
תו 400 Tav			מם 40 Mem	דלת 4 Dallet
כף סופית (ד) Kaph Sophiyt	500		נון 50 Nuwn	ה 5 Hah
מם סופית (ם) Mem Sophiyt	600		סמך 60 Samekh	וּ 6 Vav
נון סופית (ו) Nuwn Sophiyt	700		עין 70 'Oyin	זין 7 Zayin
פה סופית (ף) Pah Sophiyt	800		פה 80 Pah	חית 8 Cheyt
צדיק סופית (ץ) Tzaddiyq Sophiyt	900		צדי 90 Tzadiy	טית 9 Theyt

Preliminaries

Foreword

Jhn 7:15 And the Jews marveled, saying, How knoweth this man letters, having never learned?

WHO IS WISE? He who says he has seen the light? Or he who does not believe in the light? And whatever the light is, remains unknown until this day.

Such is the duality of our thinking, and it is utterly inadequate in expressing in words the mystery of life. So why does this book have a title that cannot be true at first glance? Religions have always been, so how could somebody perceive the end of religion? Maybe it is not the end of religion but, in any case, the end of religion as we know it. Any religion has its dogmas, its institutions, and its institutionalized priests. The end of religion is the end of dogmas, institutions, and priesthood. But it is not the end of the quest for understanding of the Truth. Truth integrates the source from which these external symbols have come.

If I write Truth with a capital, it is an absolute reference to the totality of Truth. The quest for Truth will never end. We all have the intuition of Truth's illusoriness, and so this intuition has found ways to give religions their *raison d'être*.¹ But religions cannot replace intuition, nor have they taught anybody how to develop it. They have become the symbol of intuition, but they *are* not intuition. The longing for answers to questions that matter is so deeply rooted in everybody that it cannot be avoided, although at times it is so tiresome to be constantly confronted with them, that collectively we have sought to establish symbols for our longing, our questions, and the answers. These symbols were supposed to help us find the Truth, but after a while we have taken those symbols for the real thing. We have given the power of our lives—which are themselves the quest and the answer—to religious institutions by living vicariously. The result is that not we live but those institutions; they live of our blood that we give them.

The institutionalizing of our lives has gone so far that we even cannot think for ourselves anymore but have to rely on the teachings of others for everything we do. We may not be aware of it, because we find it normal to ask permission, to seek approval for everything we do and think, and therefore we fear rejection to the point of hypocrisy. The result is that we

¹ Reason for existence, i.e., because they give Truth the illusion of a lesser illusoriness.

FOREWORD

become by our own doing a conditioned animal without any kind of originality.

When I started this project in March 2008, I said to myself, “I know that I have to start all over again to learn how to think, from scratch! But *this* time, I think for my *Self*.” I have been taught mere thoughts during my past life, but they are not the *way* to think. I hope to contribute to a new way of thinking that does not tell you *how*—and least of all *what*—to think but lets you discover your own way of thinking so that you might change it if you so desire.

Freedom comes from within, and nobody can give it to you if you do not have it nor take it from you if you have it. You have to *receive* freedom. Since it comes from within, you already have its germ, but it requires an inner change to let it grow and wax to the *experience* of freedom. On the other hand, freedom is the complete submission to the Truth. Contradictory as this may seem, it shows the conflict of trying to explain the mystery that we are. That mystery explains the many confusions and misunderstandings—they are part of the dispersion of thoughts. These have to be reversed to obtain unity, and they have to be reversed on a global scale for humanity to survive.

To receive is faith. To receive is intimate. To receive is from a point of helplessness. You cannot force anybody to give you anything. For if you force receiving, it is taking. But if you are ready to receive, somebody gives. Give yourself and receive your Self.

This is my testimony, transformed into a book that contains answers that are not experienced as answers but as questions. It contains questions that are not experienced as questions but as answers. Be mesmerized, but do not despair. Be flabbergasted, but do not be angered. Be amazed, but do not doubt. Trust your thoughts and your feelings as a *mirror* of yourself. Do not act on their images but on their message—their inner meaning—and find out how the images change when you begin to have faith. Strive for the understanding, strive for the distinction, strive for the Truth. All these things are in all of us, and we have the power to receive. This power is Self and nothing else.

Introduction

Setting the Theme

HERE WE ARE, at the start of the third millennium. Let us start by echoing Peter in his second letter:

2 Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day.

What are we to make of this? Peter is always trying to convince us of the presence of deeper truths². But what exactly does he give us for truth? How are we to understand his words? What does he want to convince us of that is worthy of our attention? What kind of ignorance is he talking about? It is as if his words are like a smoke screen, and he fails to communicate his message unless it is the smoke screen itself that he wants to show: pompous, ignorant, blinding, seducing. He says, “Keep listening to me,” and he transforms us into sheep.

But let us also take a positive hook on his words in an effort to make sense of them. At least one thing is clear, that the concept of time that he is speaking of in this context is not measurable in the ordinary way. If our travel is through time, then what we pass are the insights that enlighten us. There is no limit to the number of such insights we may pass in a day, and therefore we may evolve a thousand years in a single day. But if we fail to pass some insights and stay locked within a teaching, then even a single insight may take us and our descendants a thousand years to pass.

2 Pe 3:4 And saying, Where is the promise of his [Jesus’s] coming?

The question that remains to be answered is: When *exactly* is Jesus coming back? Is this the same day that “Heaven and earth shall pass away” as suggested by Mat 24:34–39, the same day of the coming of the Son of Man (verses 37 and 39)? Is it sooner, within this generation (verse 34), or later (verse 36)? What profound insight, what possible *internal* event, is described here that would have such a dramatic impact on our individual experience of reality that suddenly everybody else seems to be flooded (verse 39) and we find ourselves as the one like Noah in the ark (verse 38)?

² This was probably inspired by Psa 90:4, with the same tenure of pending doom.

If a day were a thousand years, and since we have currently arrived at the third millennium since Jesus was crucified, if measured in days of a thousand years, then we have reached the third day. That is, in the context of Easter, the day of the resurrection of Jesus. Even more to the point, we have arrived at the millennium of his (second) coming. This should be understood as saying that we will understand by our own volition what the resurrection means. Because, remember that if Jesus was resurrected, as the Gospels state, on the third day after his death, at the day of Easter, would it not be fair to say that he had already appeared in his second coming? In that case, we must look back to see the future! The resurrection, no doubt, is the greatest mystery of the Gospels. How can we ever become part of it, if we barely understand its meaning? Indeed, it should be questioned whether anybody understands it, who is listening as a sheep to the preaching of Peter, thus expecting some miraculous return in the clouds.

Those who intuitively wonder whether Peter may be condescendingly addressing us are right in one way: that the coming is not a physical one. But those in doubt are nevertheless clouded in their judgment, since they have only rejected the literal meaning and have not then proceeded to find out what hidden truth is spoken of. In fact, if doubt had not interfered with their thinking, then they would not have rejected the truth, but they would have become partakers of the resurrection long before this book appeared.

This opening sets the stage for an interesting, lengthy, and crucial discussion. But if the subject is already stirring in you, you may find some characteristics of that discussion that pop up very quickly. It is all about what is meant. It challenges our interpretation of ordinary words whose meaning we have outgrown to understand. And soon we find ourselves asking questions like the following: What is truth? What is the essence of meaning? What is consciousness? What is life? But we tend to ignore the absolute genius³ from which these questions originate, and we are blinded by fixed-mindedness caused by a *perceived* lack of answers. Some of these questions tend to be taken more seriously nowadays, but only in regions that seem out of reach for the normal person—in the regions of science, philosophy, and religion. These are mental constructs as well, and we can easily refer to them; they are perceptual institutions that we have given the power to decide for us the answers to those questions, and in doing so, we

³ Originally, one said that somebody *had* a genius, i.e., a life-giving, tutelary deity accompanying a human being, who shares in all their experiences, sympathetic toward those who enjoy life, hostile toward those who are grumpy and possessive.

sell our own birthright, which is our ability to find the answers for ourselves. In fact, we already have the answers *within* us. We are smart and stupid at the same time. We are rational, yet we do not understand. We feel emotions, but we cannot understand them or control them. Why are we hurt? Why is there suffering in the world? What life are we supposed to live? Who should decide that?

As with all things paradoxical and contradictory, they are exactly what our rational minds cannot grasp, the understanding of a single pervading creative energy⁴ that will never cease to exist through its manifestations. Whether we deny the existence of that energy or not, it does not matter to its manifestation. Most importantly, we exist because of it, and it exists because of us. It seems to me that we as a human species are merely beginning to understand what has been the essence of everything, the essence of science, the essence of religion. But have we grasped that essence? I do not think we have, at least not collectively, and until we do, our world will be in turmoil, with raging wars about what is right and wrong, with “normal” people imposing on each other their mental and even metal barriers, robbing themselves and others from the awareness of their divine creativity. If we are to reverse this process, reconnecting with our essence, we need to become aware of our thinking processes, our emotional responses to them, and find a way to become honest to our words. Then we will love the abnormal, because that is what we all have in common, that we are all deviant of the normal. This is what we fear the most, being rejected for who we are, and we become something that we are not, rejecting ourselves by being dishonest. Only when we honestly stand up for who we really are, lovingly confirming ourselves, without a sickening need to be confirmed by others, without a sickening fear to be rejected by others, we will succeed and discover a reality beyond our dreams, rewarding us with fulfillment that the knowledge of Self brings.

Unity and Duality

WE ARE LIVING in a space-time continuum, or so Einstein has taught us. His findings can be summed up in a single most well-known equation that yet is poorly understood. Of course it is the following one:

$$E = m \cdot c^2$$

Here, *E* stands for energy (what *is* energy?), *m* stands for mass (what *is* mass?), and *c* stands for the speed of light (what *is* light? what *is* speed?) in

⁴ Alternatively, this word could be understood as *power*.

vacuum (what *is* vacuum?). This formula evokes questions of different kinds. What physical phenomenon is described? How can one multiply mass with the square of the speed of light to get energy? What physical reality “does” the multiplication? Does it make sense at all to equate incomparable entities? We must always remember that an equation of symbols is a way of communicating a relationship between corresponding physical entities that can actually be observed.

Hence we look for an answer to these questions, a solution, for proof of the formula’s validity. On the other hand, the formula itself should answer these questions by its inherent meaning and therefore will guide us to its solution, thereby causing its own proof of validity.

Before we go into details, observe that the formula treats c as a *conversion* constant, giving the superficial yet profound meaning of this formula, that mass and energy are interchangeable, or at least *convertible*—they are different faces of the same coin. In its ideal application, it means that it solves the energy supply, because energy is abundantly present in *everything*, i.e., everything that has mass. Energy just has to be extracted from anything (say, water) by a practical means to provide the whole earth with enough energy. Already with this line of thought, we see that this formula has a potential practical aspect related to the state of account of *all* life on this planet; if we are mindful of the devastating impact of the growing energy consumption from fossil fuels, it gives a possible “green” alternative, an abundant source of power that is worthy of everybody’s attention. This formula as it appears to us in few *letters* (the smallest units of information) includes potential solutions to many *global* issues—the largest context of our perceptible experience. Its power lies in the compressed and crystallized understanding it represents.

Let us now look at the more fundamental aspects of this formula, how to evaluate its truth. Physicists will say, “The formula is easily proven, just split the atom, and there you have proof. All the mass of the atom will transform into energy that can be measured. The mass of an atom and the energy released by this experiment can be precisely measured and the formula coincides with these measurements.” Just split the atom . . . Apart from finding ways to actually do it, how is that proof of its truth? We are not looking for justifications of the formula, but for its truth. This justification is abstract, and one confines the outcomes of such experiments to laboratories. However, considering the global scale of its impact already pointed out, it also proves the possibility of an atomic explosion by the very size of the conversion constant. Against this reference, does this formula therefore *instruct* us to build atomic bombs? Is its truth confined to a verifiable description of a relationship between

physical entities, or is it in fact a coded *instruction* we are bound to follow, regardless of the consequences? If this is so, then it is not so “green,” and in its eternal mathematical embrace of two opposite physical entities (mass and energy), it gives us an equally eternal but *deadly* embrace of two opposite physical realities, namely, the harvest of energy in exchange for atomic waste, which makes life impossible on this planet. This deadly embrace has been proven sufficiently as everybody knows.

Now, consider Einstein about hundred and five years ago, in 1905, sitting in his chair, writing this formula, these letters, with his pen; while the ink on paper is still wet, did he realize the mind-dazzling implications of these few letters? Did he feel the crushing pressure of responsibility emanating from the paper in front of him, where the eyes of Death—deadly eyes that he forged by his own hand—stared at him in Truth? But these eyes were not his alone! I would have cried in despair, “O dear God, help us all if this formula falls in the wrong hands!” But the formula fell in *his* hands, and he did *not* destroy it, proclaiming himself *de facto* the bearer of responsible conduct. The rationale behind preserving the knowledge gained from any discovery is that it will be discovered sooner or later anyway. Those who discover are just the first to do so, and their destiny is interwoven with their discoveries, just as their destiny is interwoven with the destiny of mankind. A discovery is the next step toward responsible behavior, and the question is rather how to handle the truth when it is out in the open, a truth that has never been different in the first place, and its discovery was only delayed by temporary limits of an ever-growing human understanding. I leave Einstein’s possible motives aside now and return to our current quest of finding the Truth conveyed by his formula.

Consequently, we should ask ourselves what the essence of this formula is *apart* from its applications. Is there another way of looking at it? Yes, there is. Its essence is the understanding that it gives us proof of an explosive power of *understanding*. Although we may construct such bombs, this knowledge itself is a power in our mind. The following extreme scenarios follow. On the one hand it instills an abhorrent realization that it has a possible consequence of utter destruction of our living conditions, and on the other hand it arouses excitement for a possibility of escape from this space-time-bound planet. Because in theory at least, it is possible to propel us into space with a power equal to the energy represented by an exploding earth.

But wait! Instead of looking at worst-case scenarios, it may still offer other applications that are more constructive and practical, more of immediate concern, and helpful. We are thrust into a world of contradictions.

To illustrate the contradiction of Truth we are presented with, let me present the same formula in another way, like this:

$$E/c = m \cdot c$$

This second formula, where both sides have been divided by c , is exactly the same as the previous one, at least from a mathematical perspective. But I will show that this representation is much more peaceful. Nevertheless, it does not deny the former formula, neither weakens nor strengthens it. They just form a twin pair of formulas. This duality is not a limitation nor a denial of their unity; it is an expansion as well as an affirmation of their unity.⁵

The right-hand side of the equation would make sense if the multiplication of mass and the speed of light is possible, implying that mass could have the property of having the speed of light.

Let me introduce an analogy. Picture a fist that is on its way to knock on a door. Then both sides of the equation represent different aspects of a single event called “the knock on the door.” Viewed from the perspective of the *fist* (m), it approaches the door with a certain speed (c) and knocks on the door with a certain impact ($m \cdot c$) at the *moment of impact*. The impact is caused by the mass at its speed *when* it hits the door: $m \cdot c$ is that which *is*. It is an impulse.

The left-hand side of the equation would make sense if the energy could be divided by the speed of light. It could be described as a kind of concentration of energy, or rather the smearing out of energy along the path of light. The event we called “the knock on the door” can also be viewed from the perspective of the *door* (E); it produces a reactive (\cdot/c) sound (E/c) after impact, which you may *bear*.

The total formula states that the event “the knock on the door” has two characteristics—first an impact of a fist hitting the door and second a reaction to the impact as a sound. Further, it equates these characteristics in such a way that the force of impact ($m \cdot c$) equals the strength of the resulting sound (E/c) of that knock. In other words, the impulse that *is* is converted into sound that can be *heard*. What is the dualistic *knock* that this formula talks about? What is the solution of the formula? If we find it, we have

⁵ After a second reading, the reader may realize that here is expressed the meaning of **ברא** – *bara'* – 2.200.1 – *to create*: duality (**ב** Beyt), expansion (**ר** Reysh), unity (**א** Aleph); two variations of one formula, formally related to represent the power of life-death.

found its essence. Translating the analogy back, the “knock on the door” is a measurement.

Physicists will say, “That is precisely why *this* formula is useless. Because mass can never attain the speed of light. It would take an infinite amount of energy to give mass the speed of light as follows from the fact that the speed of light is the *maximum* speed in the universe.”

Elementary: Division Is Multiplication

WELL, WE ALL know that mass exists, but what it *is* may remain mysterious. As we saw earlier, the essence of mass is energy; there is no *thing* to be touched in the real sense, because mass is a kind of condensed energy. Down to the level of its constituent parts, we have learned in high school that matter consists of atoms—but atoms of protons, neutrons, and electrons—and these three are all combinations of a limited set of quarks. Quarks are different though. When I was in high school, my physics teacher explained to me why. Basically, they cannot be split up like other particles such as atoms, protons, neutrons, or electrons. I will share with you my version of what he told me, because it is important to understand a mystery of the universe we are living in. It took me a while to appreciate the immense importance of this mystery.

If you split a cake, you get two *half* cakes. If you think about why that is true, you will find that you do not touch most of the cake when you cut it in two parts. In other words, cutting it will only affect part of it. The part that is affected by the cutting is connected to the cake before you cut it. And while cutting it, you tear that part off from either side of the cake until those torn parts lie in a plane of division through the whole cake, and all parts close enough to that plane are torn. As a result, the cake is split, and the two separate parts can be taken. In reality, the constituents of these separate parts were *already* separate before you cut the cake. You only removed something in between, or even more accurately, you separated the crumbs on the plane of division, which prevented the bigger parts from falling apart.

Now, if you would like to set up a laboratory experiment to split a quark, you face many problems that have to do with scale. For one thing, quarks are smaller than the wavelength of light, so you cannot see them in any normal fashion. (By the way, you *can* make atoms visible with light.) But let us not go into these technical problems. Just imagine the setup in a way you can picture it. For instance like this: all is set, your knife is ready, the quark

is on the plate, and after a countdown of three, the sign “go!” is given. You cut the quark. The experiment has been executed. What is the result?

You look at the plate again. What do you see? Before I answer this question, think about what *you* would expect? You know from experience that everything you cut is divided in half. This experience may have fixed your expectation. Then your experience will tell you to expect two *half* quarks, whatever they may be. Maybe you suspect that these half quarks are something different, just as half an atom could be a proton or a neutron. At any rate, the experiment was designed to show you what a half quark *is*. It must be something unknown, you reason. It must be “smaller”; it must be “different.” So you expect to see the constituent parts of the quark on the plate. This is just an extrapolation of how others have discovered the constituent parts of protons, atoms, molecules, fluids, solids, cells, tissues, organs, organisms.

Now, in *this* experiment with the quark, these expectations fail. That is the beauty of this experiment. In a way it shatters the value of your experience. Because you will see *two whole* quarks. “Impossible!” you exclaim. Impossible? No, *not* impossible, because you *do* see two whole quarks! What happened? A contradiction? Let us not jump to conclusions. But let us address the situation by asking the next question it prompts: “Where did the second quark come from?”

Now, for the explanation of this phenomenon, I would rather leave physicists to explain it, but the essence of the matter is easily explained. Have you got an idea that may answer the question just posed? Just remember what we have been talking about. I will tell you the answer, and then it is useful to remember the essence. But just think about it for a while. Where did the second quark come from?

In the picture of division, we have a separate knife from the quark, and the cutting edge of the blade of the knife is supposedly small enough to cut the quark. In the real world of the quarks, this is not a correct picture. The cutting edge of the blade is *always bigger* than the quark. The fact that I did not tell you this at first is not relevant because in your mind’s picture, the knife would always *fit* the situation. That was enough to make this picture. But in truth, there is no *fit* knife. It *does not* exist; it *cannot* exist. Think about it for a moment. Your mind can picture the tool, but it is impossible. You still could call such a tool “knife”; it may even look like one, but it will not cut the quark. In fact, you will smash the quark rather than cut it. If we zoom in on the situation, on the moment when the knife tries to cut the quark, we see the quark as a tennis ball and the knife looks

like an enormous sledgehammer, smashing it against the plate. The “cutting” will not work as you planned.

In the picture of the hammer hitting the tennis ball, *either* the ball is smashed and the air is released with a bang, *or* the hammer has mysteriously bounced back at seemingly no effort on your part. In the first case, the sound of the bang of the smashed ball has a strength proportional to the impulse of the hammer, i.e., the hammer’s mass multiplied by the speed with which it hits the ball. (This is like the “knock on the door” explained before.) In the second case, however, the impulse of the hammer is reversed in direction, so the hammer bounces back, and the ball remains whole. Part of the impulse could affect the ball to let it jump a bit. This jumping is then due to the pressure *inside* the ball, which is reshaping the ball after the hammer is bounced back. Most of this pressure has caused the hammer to bounce back, so if the ball jumps a bit, it is because of a small difference in the direction that the hammer is bouncing back, in comparison to the direction it hit the ball, for instance when the hammer did not *exactly* hit the ball in the middle. At any rate, the pressure in the ball after the hammer is bounced back is about the same as before it was hit, so this pressure will most likely not cause the ball to be shot away.

If during the experiment the ball is shot away, the experiment has failed, because it means that only the impact of the hammer is transferred to the ball, and the hammer has not been in the correct position to “cut” the ball. In this case, repeat the experiment until you got it right and one or the other of the two mentioned situations occur.

Returning to the quark, the point is that whatever you try to use to cut the quark, the cutting device will always be more like a sledgehammer than a knife, and the quark is like a tennis ball trying to restrain the impact. In the world of quarks, no *knives* exist. This is essence if you understand what I am saying.

Let us review the simplified situation. We compared the quark to the tennis ball. The quark being cut will be deformed in some way, and to deform it, you need energy. The essence of the quark is, physicists found, that it is the smallest (known) portion of energy, a so-called *quantum*, that has the label⁶ “mass.” To cut the quark, you essentially need energy with another label, say the label “cut,” to be transformed into an intended cutting action upon mass. The “cut” energy will have to transform the present “mass” energy

⁶ A quark does not “have” mass, because a quark cannot be found alone. But a quark has properties, so-called *labels*, that it obtains when it is formed. (This is a simplified example.)

into something else, but they cannot be *smaller portions* of energy! It turns out that with the “cut” energy added to the quark, the quark will *grow* and burst into two parts. The one part is equivalent to the initial quark, and the second part is equivalent to the amount of energy you put into it, which has somehow materialized into a second quark at the moment of burst. What happens is that all of the “cut” energy is transformed into “mass” energy. The original quark is merely used as a catalyst to produce an equal amount of “mass” energy.

In the analogy with the hammer and tennis ball experiment, what happens is this. The hammer hits the tennis ball right on, but the hammer will not bounce back if the impact is just right. Because the ball absorbs all the energy of the hammer, as a result it splits. So there is no energy to cause the hammer to bounce back. You must remove the hammer yourself before you can see what has happened to the tennis ball. It turns out there are now two tennis balls.

In the situation at hand, we could picture a quark as a “mass” labeled hole; if energy goes through it, that energy will have to attain the label “mass” in order to pass through it. At the “other side” of this hole, a similar hole will be produced, leaving the original hole intact. The hole effectively functions as an energy transformer. It transforms the “cut” energy that passes through it into “mass” energy, effectively producing a quark with label “mass.” Only when enough energy has passed through the hole, the “mass” energy at the “other side” will materialize into a quark. If not enough energy is passed through, the energy is boomeranged back into “cut” energy, but with an opposite direction; it will be absorbed by the environment, presumably by the “knife,” so it will bounce.

This is a simplified version of the physical reality that has been confirmed by physicists since Einstein. So *every* knife in the world of quarks is a hammerlike *mass multiplier*.

The Essence Is the Solution

NOW LET US go back to the second formula, $E/c = mc$. Suppose that there is *something* out there that makes this formula full of sense. What would it be? We should recognize that such thing has the properties energy, mass, and speed of light in itself incorporated. And it also has a dual character as portrayed by the two sides of the equation. The left part is energetic of sorts; the right part is massive of sorts.

To start with the right part, our first intuition is that the mass of such a thing *must* then be zero and yet *does* have the essence of mass as particle or *thingness*.

Looking at the left part, we wonder about the amount of energy involved. That cannot be zero if we suppose that the solution of this equation exists. In fact we may suppose its value to be *somewhere* on an infinite scale. And if we are lucky, the formula will describe an infinity of a different kind of these things, for any value on that scale typifies a different thing or a different property.

The only things that are known to have these properties are *photons*. They are the constituent parts of *light*. Protons, neutrons, and electrons consist of three or four quarks, making them “mass” containers. Photons, however, consist of only two quarks of *opposite* mass, i.e., the quarks cancel each other’s mass, and a photon is massless. Yes, such is nature that even mass can have its opposite! On the one hand, photons can be emitted one by one as separate particles with *thingness*. These particles can be observed. “Observation” (sometimes called “measurement”) is a term for some technical kind of interaction with the photons, becoming *aware* of them. On the other hand, if they are allowed to interact *without* observation, they behave like waves, *even* when they are emitted one by one. A branch of physics is concerned with the explanation of how and why and when light behaves in these two different and seemingly contradictory ways.

One way of explaining light is to note that it is a solution to the second equation in combination with *observation*. The left side of the equation is the unobserved aspect of light (its wave); the right side is the observed aspect of light (its particle or mass). The different types on the infinite scale of light are easily recognized as the colors, related to wavelength.

It is not obvious at once that the equation would have the solution of some *thing* or, by contrast, a *collection* of things. We have seen that a photon is a solution to the equation, but a *ray* of light is not (i.e., as if a ray of light exists as a *thread* of light through space). Curiously enough, the particle, the photon, is observed in time, while the wave is present *everywhere* and interacts with *everything at the same time* according to certain probabilities. According to the same theory, the photon having the speed of light is *outside of time*; in its reality, the time of emission and the time of impact is identical. Only when observed in space does it take time to travel.

These properties have forced scientists to consider that time and space form an intertwined reality, called the space-time continuum. The space-time continuum with all that is within it may be represented in a simplified

way as a cloudy *clay* that changes according to its own *shape* and *density*. A (locally) higher density of mass makes it heavier and makes time go (locally) *slower*. In this space-time continuum, ever changing, ever evolving, the trajectory of a photon is *outside of time*; it materializes in observed space by retrospection only. This means that a photon in its own reality, its whole trajectory from emission to absorption occurs at the *same* moment in time and is independent of the distance it has traveled. To a photon, *everything is here and now*. This means that *everything is affected by all existing photons all of the time*. The mystery exists in the *observation* of photons. This “act” of observation introduces time. Observation is not only the focus of instantaneous awareness on a photon at a certain position, it also constructs the path of that photon, i.e., its *past*. So observation makes it possible to reconstruct its past trajectory through space and time. Observation is also the process that absorbs and emits photons. Without observation, nothing would change. This then is the essence and mystery of our reality, *observation*. Understanding this mystery is therefore also the consequence of observation. Understanding is a reconstruction of the trajectory of observation. Indeed, understanding in this sense has the power to change the past, because it has the choice of observing the same things in a different light.

So an observer with mass *does* observe time going by, because it travels slower than a photon, even when he is affected by all of the photons at any given moment. An observer can measure the local time that has passed between the moments of emission and absorption of the photon and deduce a speed. But the observer sees a kind of perturbed picture of reality, *suggesting* that time and space are real and separable. That perturbation itself is also a suggestion, because there is only one reality of which both photon and observer are part. And *why or how* both of them exist will forever remain a mystery; their only connection is their mutual observation.

Light as a Physical Essence

IF WE TAKE all this into account, the equation we are considering does have a third solution (apart from the photon as particle or wave), namely, the *ray of light*, now interpreted as the trajectory of a single photon but viewed *outside of time*. A ray of light *outside of time* is the collection of all the places where the photon could have materialized when we know where it eventually did. So although velocity has something to do with time, the solution to the equation is something outside of time, outside of mass, but within space.

If all these things are new to you or seem too weird to be true, that is the right attitude to approach the mystery that surrounds us all and what we call the universe. There may be a single formula that describes it, but the solution of that equation *is* the universe in all its evolving beauty and mystery. Science is looking for such a formula in the quest for a Theory of Everything or GUT (Grand Unifying Theory). It is acknowledged that this theory may be a contradictory concept, for it includes the description of all events and would either predict its own discovery or prohibit its discovery forever. But the meaning of “prediction,” essential to the intuitive understanding of such a theory, is an ambiguous concept, so certainly the last word about this has not been said.

In summary, we have shown how the original formula of Einstein splits into two algebraically equal yet qualitatively different formulas. We have shown that there are (at least) three different solutions, each having their own characteristics. The first formula has an atomic bomb as its solution. The second formula has two types of solution. The first solution is any type of light with a dual character of impulse and color. The second solution is a ray of any kind of light placed *outside of time*.

The contradictory characteristics of all these solutions are obvious to the intuition as well. Bombs destroy nature and spirit within time; light builds nature and spirit within time. Light can be observed. If we do, it affects what we know. If we do not, it affects everything in the present. Time does not confine light, but it confines matter and space. Space confines matter, but it does not confine time and light.

Let us now make a complete turn in our view of things.

Light as a Spiritual Essence

EQUALLY CONTRADICTORY IS the nature of the Word *as* Light and the Word *as* God. If there are by chance some spiritual laws, similar to those physical laws of Einstein for matter and light and if Jesus is (spiritual) Light, then he is outside of time. No wonder that most historians do not believe he even existed . . . Would he be spiritual Light, then he is here and now, with us, within us, alive. For he is then eternal spirit, and we can tap into him, if we only knew how. But if Jesus was only a person in time, confined within a certain time and space, trapped in a human body, then we will never be able to meet him nor understand him. In that case, all that is written about him is emptiness, idleness, and utter dullness to destruction, because the information we have about him is incomplete and will forever be incomplete by any objective measure. But if he is “out there,” which

actually means that he is “in here,” within you, then we could and should become aware of him, or we miss out on the Life he has witnessed to. This is the contradiction of the spirit versus the flesh. This is my message in a nutshell.

The Essential Paradox

I WILL TRY to provide you with a means to find Jesus’s essence, which is threefold as well: radically destructive to the image of the world we know, actively building the world by giving life, and continuously being present in everybody. Jesus’s *name* is the binding force linking all human beings and everything else in existence together in a totality that is called “self-consciousness.” This binding force, this essence, has never been forthright presented as a paradox in any religion.

But self-consciousness is a paradox, because it needs to internalize that which is external before it can refer consciously to itself as separate from the external. Yet self-consciousness is closed within itself, and so there is no separation between the internal and the external. Self-consciousness asserts itself as all and as one—paradoxically it cannot exist, but it causes existence to reflect its properties. And whatever exists must be self-conscious as well, but in different degrees: some existing things are only aware of their internal (and are things), other things are partly aware of the external (and live), and only a human being is fully aware of the external and internal. In a human being, the miracle of recursive self-consciousness has been established. Self-consciousness is forever in an inner conflict, unsettled, evolving, dynamic-static, implosive-explosive. And like minerals, plants, and animals, humans can be trapped to be much like those, because they exist as possible realizations of self-consciousness.

The essential cause (and its origin and destiny) for a human being is to realize the fullness of self-consciousness within them. Then all questions are answered, and self-consciousness can work through them without interference, yet with full cooperation of all the lower life-forms. This book hopes to explain the principles of this miracle in more detail. If rightly understood, the title of this book is a mere consequence, bound to happen. Yes, it has happened even already. And that is *not* the end of it, just the beginning.

It is important to understand that what I showed so far in this preface is a theme that pervades the whole book. It is a process of contradictory explanation using the opposites of a single thing to show the solution in their union. And it is to show that the solution itself is again contradictory.

And it is to show thus that contradiction is part of reality. This is the essence of all understanding; this is the essence of all there is: everything is a contradiction and everything is understanding by observation. This is the Light of Life. Light brings Life, and Life brings Light.

This theme is not my invention; the Bible—when rightly understood—tells this story much better from a spiritual perspective, but it should be clear that this principle of self-consciousness is our destiny, and it is the same principle that is at stake in our quest for truth. There is no survival without contradiction, nor survival without understanding contradiction. And understanding contradiction being necessary, I chose to help you on that path. Let us go deeper than the surface of stories and myths in the Bible and find answers to questions that have inflicted psychological wounds for millennia. Should we leave the situation as it is, hide the Truth out of fear for what we will find? Or should we lift the veil and deal with whatever we will find? I chose the latter and conquered my fears in the process. Death, therefore, is an illusion to me, and life is forever mine.

Contradiction, such is the nature of our lives as well, that we learn from our mistakes. But we never seem to understand why we made the mistakes in the first place. Because if we understood, we could avoid mistakes. And if we can avoid mistakes, we are living another life. It would be the Life that brings Light. Because it would show that way, precisely by avoiding mistakes, by showing that way, by living it, by living it every moment, not in historical time but always in the eternal now. And if such a Life seems impossible to you, it is only for the reason that it points to a lack of understanding, rather than showing that it is impossible. It is time for a change, where everybody may obtain the essence of understanding. For me, sharing this with you is the first step and the only step I know. It is sharing with you the essence of being human, which embraces everything in love, for the understanding of everything, for the life of everything.

Enter the mind of the risen Jesus. I play the role of Judas. You have a choice to play a role in contraposition, such as a priest or a Christian and follower of Jesus, labeling me with different labels and calling me names, such as an apostate, an atheist, a Gnostic, a heretic, or worse. Any such a label you put on me has the potential to backfire. I do not care. Or you may distance yourself from any role and approach the things I have to say with an open mind, without labeling it. Then anything is possible for the good of all.

One of the subjects covered is what it entails to follow Jesus, especially when you realize that Jesus was not a Christian but a Jew. Jesus would surely not attend a Christian church nor a Jewish temple if he were living

today. Nevertheless, his Jewish roots have been denied by the early and later Christians, and his teachings have caused misunderstanding on both sides.

Jesus Misunderstood by All

Jesus Misunderstood by Jews

ON THE ONE hand, Jews misunderstood his self-proclaimed title as Son of God. When he talks with Nicodemus (< Gr. *nikos*, meaning *conqueror* or *ruler* and Gr. *demos*, meaning *people*), who is a Pharisee and ruler of the Jews⁷ (Jhn 3:1), Jesus is trying to explain something, talking about himself in the *third person* (italics mine):

Jhn 3:18 He that believeth on *him* is not condemned: but he that believeth not is condemned already, because he hath not believed in the *name* of the only begotten Son of God.

Compare this with (italics mine):

Jhn 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his *name*.

The crucial word here is *name*. The person is not the name, like the map is not the territory, respectively. The *name* of the only begotten Son of God is his essence, not the *person*. Hear who can hear. I will address this important topic further in more detail in several chapters. Talking about the name, it is clear why Jesus talks about it in the third person. For anybody, this third person is his *own* first person! That name, which is *in* you, is your own first person, not the “I” though, but you as a human being in flesh and blood can only talk about it in the third person. Therefore, it could be called “my Name” or “my Self,” and this is a testimony at the same time. Note that any “I” is a servant of the Self.

Jesus Misunderstood by Christians

ON THE OTHER hand, Christians misunderstood his *denial* of the *not* self-proclaimed title “Christ.” In Matthew chapter 16, Jesus talks to his disciples, trying to find out who understands him. He asks them who people think he is and who they think he is. Here is the passage:

⁷ Note the similarity between the meaning of the Greek name *Nicodemus* and the description of Nicodemus’s role. This suggests a symbolic name, and the dialogue can be understood as one between your personal conscience (Jesus) and generally accepted contemporary authority (Nicodemus).

Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Yownah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

First the disciples mention the names of prophets that people associate with him. Finally, Simon (Peter) speaks up and declares the title “Christ,” explained to mean “the Son of the living God.” The important thing to notice is that Jesus calls himself oppositely *Son of Man*. It is a term devoid of meaning in the English translation. It stems from the enigmatic בן־אדם *ben-'adam*, and the letters of this name say “the world.” It occurs often in the Old Testament. But anybody can only rightfully claim to be Ben-Adam if they understand what this name means. I’ll address it in a minute. The words “Man” and “God” are opposites, as also are the words “Adam” and “Man”; it is like a three-dimensional space, where width, length, and depth are opposites to each other, and there is no contradiction, unless you mistakenly equate any of these perpendiculars or you confuse the three by changing your relative orientation. Lastly, also “Son” and “name” are opposites. Yet to understand these words, it is not enough to remain with the classical view as these words being separate. They form one unit that defies definition, and yet it begs to be defined; it tries to define itself through words that nevertheless do not define it. Every word is an aspect of it. No word can be left out from its definition; it is the Word itself.

First, note all the different names catapulted at the reader in these few verses alone and in particular four names for Jesus: let us not forget the name *Jesus*, then *Son of Man*, *Christ*, and lastly *Son of the living God*. Jesus deals a spiritual blow to Peter, saying that he could not have known this truth, unless *his*, i.e., Jesus’s, Father (who is he?) had revealed it to him. But Peter probably does not grasp at all what Jesus is saying. That is because Jesus is talking to *you and me*! If anyone can grasp what Jesus tries to explain in this verse, then such a person is בר־יונה *bar-yownah* as well, even as Jesus calls Simon *Peter* for the first time in verse 18 (see next page). Because it explains the metaphysical message of the whole Gospel. The contradictory

movement here is that the name Peter is already mentioned often before we reach this specific point in Mat 16:18 (as in verse 16), where this name change is officially put in Jesus's words. A name change is always significant in Scripture, as is this one. It is ironic that Simon is known as Peter throughout the Gospels even when in the narrative this name change has not yet occurred. Such a detail in the story is like a candlestick to those who seek light. And this passage is the light of that light.

Such a person who understands Jesus is בר *bar*, i.e., created⁸ son (from ברא *bara'* – to create), and יונה *yonnah*, idiomatic *dove*, hence the Son of the Dove. Here, יונה *yonnah*, translated as *dove*, is a shallow reflection of its meaning and needs clarification. Using the *antiyut* as key, we see that it is an actual seed or start (י Yuwd) connecting (ו Vav) to a living entity (נ Nuwn) coming to life (ה Hah). In other words, יונה *yonnah* receives a flash of insight, integrates it, and reveals its truth. And the truth thus revealed relieves those who understand. It is noteworthy that the book of the prophet Jonah (also יונה or *dove*) starts with:

Jon 1:1 Now the word of the LORD (יהוה) came unto Jonah Ben-Amittai, saying, [. . .]

Note the parallel with “not revealed it [. . .] but my Father” echoed in “the word of the LORD came.” Note also the name Jonah Ben-Amittai, written as יונה בן־אמתי, idiomatically means *Dove, Son of My Truth*. So a בר־יונה *bar-yonnah* is somebody newly created, by receiving the truth, by word of his father, which is Truth, and thus becoming a new creation—in no wise related to biology—touched by the Holy Spirit, or the Spirit of Truth, often symbolized by a dove, because truth, as a dove, comes down from the Father who is in the heavens. That Father is the hidden person, only known by *name*. He is the hidden Self within Peter, which Jesus declares to be the *same* hidden person that is within *him*.

We could also take the passage at face value, that Jesus hears what Peter says and interprets the words he hears, in his own experience, as the words of his (i.e., his own) Father. In other words, Jesus recognizes the spark of Self in Peter, which has become alive in that moment; but Peter does not recognize it as the spark of Self within himself! And by declaring this to Peter, Jesus testifies of himself that he is of Self. Oh, what a marvelous words are written here! Peter, through uttering his insight, shows a flash of newness, the fact that he had *received* an eternal truth and Jesus identifies it

⁸ *Created* stands in contrast with *begotten*. God creates, i.e., causes new things, while humans and animals beget, i.e., procreate after their biological kind.

at the very moment that it happened in a way that Peter cannot grasp. This event is recorded in the Gospel of Matthew to testify to the existence of Self, which has so many names, that it is real, as real as any insight in the Truth. Now, verse 18 may be the far most controversial to enter this picture, and its complete misperception accounts for the existence of a physical and social “church.”

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The name Peter derives from the Greek *petros*, meaning *rock*. In the Greek understanding of this word, it is associated with materialism. The Hebrew word here that is translated with *rock* is the Aramaic כַּפְּתָא *kepha*’ (see [PSH]) or כִּיפָּא *keypha*’, both from the root כֶּף *keph*, idiomatically *hollow of a rock*, but see → כֶּף *keph* in the chapter on the letter → כ Kaph. It is a physical container (כ Kaph) that contains an undifferentiated energy (פ Pah): “by word of mouth” (פ Pah), there is something unknown to find in there.

Now compare this with the Gospel of John:

Jhn 1:40 One of the two which heard John [the Baptist] [speak], and followed him, was Andrew, Simon Peter’s brother.

⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

⁴² And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called *Kephas*, which is by interpretation, A stone.

Here, we have to accept that Simon who is called Peter (verse 40) did *not* come to a basic understanding by *himself* but was *introduced* to Jesus by his brother Matthew (verse 41), “brother of,” who *found* the *messiah*, or the *Christ*. We are left in the dark here why Jesus would give Simon a different name and not Matthew and why it is *Peter*, or a *stone*. It is a “dry” statement of fact without any context that seems relevant. And we have the distinct feeling that something significant is left out here as to the significance of this name change.

That “rock” is nothing but the fact (כ Kaph) that the living, liberating Word (פ Pah or פה Pah-Hah) can be discovered, as Peter did, whether by his own understanding (in Mat 16) or by being introduced to it (in Jhn 1).

Again, the movement from discovery of a truth and the consecutive uttering by mouth of it is one of decay (ף Pah Sophiyt). The truth can hardly be put in words, and when it is nevertheless tried and done, the truth becomes *petrified*, i.e., prone to materialistic interpretation and misunderstanding. This decay of truth when it is put in words is the eternal battle between spirit and flesh.

Another word for stone is אבן 'even, used for the cornerstone that the builders refused (*italics mine*):

Psa 118:22 The *stone* (אבן 'even) which the builders refused is become the head (ראש rosh) [stone] of the corner (פנה pinnah).

Hence, the truth *before* it is uttered is אבן 'even, *foundation*, and *after* it is uttered, it becomes *petros*, *rock*. But the truth can be discovered even more profoundly and methodically and *not* by chance. Then it may even be consciously and deliberately applied and *not* unconsciously as in Peter's case. Furthermore, there is nothing physical to build upon truth, unless you are willing to embrace the concept that building starts from the inside (signified by א Aleph) out (signified by ב Beyt) and that what is built is a yet unknown realization of freedom (י Nuwn Sophiyt). True building is then to be understood as the removing of obstacles in the way of understanding the truth, but not to fixate any interpretation of it because it can only lead to the decay of its origin. Hence, the אבן 'even becomes the personal rediscovery during your life of "realizing the Father" (אב 'av – *father*) while you are still alive (בן ben – *son*), in possession of the necessary knowledge and capable of a complete surrender to the freedom of Self (י Nuwn Sophiyt).

Certainly, the church that Jesus is talking about is *not* based on materialism or one recognizable by buildings and important people or anything else visible, such as the Greek *rock* symbolizes. Nor even is it recognizable by looking at the people gathering together to form that church. The daunting perspective Jesus introduces here, at the point of emergence of the concept of church, is that his sayings could be completely misunderstood; they obviously have been and continue to be. But he adds that any confusion will not prevail, because as he very well knows, his way of being is eternal and bound to be rediscovered. Thus, Jesus's church is not the one that Peter might envision or that anybody else might envision by placing it on Peter's dead body. Even more enigmatic, the very use of the word *church* here (in Greek *ecclesia*), in the meaning of *gathering*, is not necessarily one that is visible in any particular location. This gathering must be seen in an even larger vision, where it may be the emergence of a new humanity

altogether, all living in the full knowledge of the Word, where each individual has the opportunity to access this knowledge and live that same kind of life that Jesus did: in complete freedom of sharing oneness with everything in existence. Then *church* will not be associated with buildings, with sacred places, with different faiths, but it arises as an invisible connection between all human beings, together showing their awareness of being one in all their actions. This invisible church that Jesus envisions means the end of all visible churches.

An even more sinister interpretation of the verse directs us into the possibility that Jesus *deliberately* causes Peter to misunderstand him. And so Peter is led astray without anybody able to alter the course of events set in motion by this spiritual blow. At least Jesus did not try to correct any misunderstandings as they might have arisen so that a church based in materialism might indeed arise to perpetuate his sayings, whether understood or not, taking the person (instead of his name) Peter as its symbol and not the spiritual insight of בר־יונה *bar-yownah*! In fact, the human body is a metaphor of such a material gathering, akin to an *ecclesia* or church, and is likewise very well capable of perpetuating sayings without understanding them, stored in its memory. The present confusion within this church is so deep that it even seems that Jesus's words are understood, while in their essence, where it counts, they are not. This means that the existence of any visible church shows that the contradictory nature of words is in fact proof of the unity of the Word. Both understandings are completely logical, mind you. Hence, logic is not the discerning criterion for knowing the Truth. Eventually, even after thousands of years, the absurdity of the course taken would eventually become evident, and Jesus's words would be reevaluated, reinterpreted, and finally understood and applied to liberate those who have been deceived by . . . their *own* misconceptions. Who dares to blame others for one's own misunderstanding of the eternally unchanging concept of the Word? Knowing that blame is not constructive in a healing process, we should in earnest ask how to correct any misunderstandings that may have arisen on the subjective level of the reader, when they agree at the same time that the *correct* interpretation (if it exists) uses the *same* words.

It must be shocking for all disciples to hear Jesus declare that he does not want to become known as Christ.

Mat 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

This seems to be totally contradictory to his words in the previous verses, where he stressed the importance of Peter's discovery. As explained, it was

not the title itself that was important but the subtle process that led to the event of Peter's subjective discovery, which was recognized by Jesus.

By now, we are getting used to contradictions, but this contradiction arises only if we cannot recognize the meaning of what Jesus said *about* Peter and what Peter said *about* Jesus. When we say that Peter is called Bar-Yownah because of what he said about Jesus and we infer that Peter has said the truth, we miss the point completely! Jesus addresses not the *words* that Peter uses but the invisible flash of inspiration to come up with those words. And immediately after, Jesus declares that the words expressing the truth have turned into a lie. Compare this situation with the words of Jesus in the next verse, which echo this state of affairs when it comes to truth:

Mar 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

The reader who cannot understand this feels utterly helpless to overcome the burden laid on him by the obviousness of the truth he has to face. When the word is taken away just a moment after it is sown, regardless of *how* it happens, who can understand the tragedy emerging from that fact? Here, Satan is portrayed as a robber of the word, and when he comes, it is within the privacy of your heart. We must not personify Satan; this also is a *name* of a subtle force. It is the confusion that arises from using words to describe something that is impossible to describe. It is even the confusion that every word makes it possible to describe something. Why then do we need words? Why do we use words in spite of their deficiency to communicate Truth? We need them to point to the place beyond words, which is the Word; we need them to express hope of personal discovery of this Word. When the Word is finally discovered, it is discovered in the privacy of your heart as well. Then by this private discovery of the Word, the power of confusion, represented by the name Satan, is overpowered—a confusion that merely seduced you to resort to faith in words that cannot convey Truth. But if the Truth comes, it will have an impact on the psyche, the shell of its own creation, and free it of its limits (see → שטן *sathan*).

Thus, I will be completely honest with you by extending this explanation to this book: it does *not contain* any inner truth, just *words*, conveying the inspiration by Truth. Just like Jesus's words, they could be misinterpreted and turn into deviations, untruths, even lies. Nevertheless they could also be believed to be true but as such blind those who believe them, because they are but the garments of the Truth they clothe. The real Truth is within you, and nobody can force it to come alive but you yourself. This is what Jesus means when addressing such an event in Peter: Truth coming alive—

בר־יונה *bar-yownah*. The essence of this is the fact that Jesus recognizes it and Peter does not. The event happened for both, but it is true in Jesus's experience, not (yet) in Peter's. The flash of inspiration is gone after the words are uttered. Jesus uses only a few words, covering their clearness with a dark contradiction that we first have to see and then to see *through* in order to understand it. Truth comes in contradictions. The Word beyond words is found when you recognize Jesus as part of you, your Self, who has full distinction of words and events as different expressions of the Word and is being fed by them, both spiritually and physically. Then you realize that words eat you, while you eat the Word; that the Word feeds you, while you feed words; that your life is a word, but the Word is your life.

Jer 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.

Significance of Names

ON THE OTHER hand, Jesus called himself בן־אדם *Ben-Adam*. After my explanation of the name Bar-Jonas (i.e., Bar-Yownah; note that the spelling used in the New Testament is different due to spelling difficulties in Greek), the name Ben-Adam holds a meaning even more powerful and all pervading. The term occurs frequently in the Old Testament—a fact that is all but trivial and needs to be addressed in future studies. It is essential for everybody to understand this term. It will take some effort.

Focussing on the New Testament, Jesus is identified by the apostle Paul as the *second* or *last* Adam, to mean a *second* occurrence of a *first* Adam, a new creation yet without sin. But this statement of Paul includes “sin” and makes it a more complex statement than it needs to be. Paul's inability to remove sin from the equation has led to a Christianity of bondage to sin, rather than one that frees people of those bonds. It is one of those confusions again. To be without sin is to be connected to Self, to be one with it, to have integrated the Truth of contradictions. Let us see how Paul's argument goes and what his point is.

In the following verses of the first letter to the Corinthians, chapter 15, Paul writes fervently on the subject of life, death, and resurrection in relation to Adam and Christ. Note the initial absence of the word “sin,” although it is implied, as seen in verse 56 further on.

¹ 1 Cr 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

²¹ For since by *Adam* came death, by a [*second*] *Adam* came also the resurrection of the dead.⁹

²² For as in Adam all die, even so in Christ shall all be made alive.

⁴⁵ So it is written, The first man Adam became a living being, the last Adam, a life-giving spirit.

⁵⁶ Sin is the sting of death; and the law is the strength of sin.

These verses cover a lot of ground. Let us try to put them into perspective. First, they suggest a contrast between Christ and Adam. Paul often uses the name Christ for Jesus, as if the foregoing discussion between Jesus and the apostles had not taken place. Because Paul never knew the person Jesus, he may not have known that Jesus did not want to be called Christ. But how did Paul come to use the word Christ, if the instruction of Jesus was *not* to tell anybody that Jesus was the Christ? The definite version of the Gospels was not yet written when Paul wrote his letters, so Paul could not have read these instructions for himself. If the disciples had done accordingly Jesus's instructions, Paul would not have used the term Christ. Has it been Peter who neglected this instruction? This is just something to meditate about. Most importantly, it suggests that we must *not* equate Jesus and Christ. We must ask how Paul *means* the term Christ. If on the other hand Paul did hear the story from Peter and knows Jesus's intention, then Paul might indeed be aware of the distinction and did *not* equate Jesus and Christ. Either way, I am suggesting that Paul had his own reasons for using the term Christ. And he must have had a very good reason. Before Paul started his mission, he took time to think things through. In the letter to the Galatians, we read his explanation for his actions:

Gal 1:12 For I neither received it [the gospel] of man, neither was I taught it, but by the revelation of Jesus Christ.

¹⁶ I conferred not with flesh and blood:

¹⁷ Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

¹⁸ Then after three years [. . .]

⁹ This verse has been highlighted to show Adam instead of "man" and to contrast the first with the second.

His terminology “revelation of Jesus Christ” addresses the miracle he experienced (see Act 9:1–10) on the way to Damascus. Paul’s story is a separate story altogether and very difficult to understand; by him Christianity spread as the religion of the West. It becomes easier to understand him when we assume that he may have understood and distinguished between Jesus the person and Christ the inner Self. We can understand Paul if we assume that he uses the name Christ purposefully as a token of his insight in the Truth of Self. This is *our* choice, to either believe that Paul understood what happened as caused by his inner Self or that he perceived it as something happening outside of himself. Compare the following two passages that testify about this crucial event in Paul’s life, both written by Paul in his own account (emphasis mine):

Act 9:7 And the men which journeyed with *him* stood speechless, **hearing a *voice*, but seeing *no man*.**

Act 22:9 And they that were with *me* **saw** indeed the *light*, and were afraid; but they **heard not** the *voice* of him that spake to me.

These verses pose us with a contradiction, connected to this very important occurrence in Paul’s life. This contradiction is here on purpose. Not to tell an untruth but to tell a truth, namely, the truth of contradiction, which arises when you see it or hear it when others do not. When it is a private realization that overpowers every personal doubt yet may not eradicate doubt in others.

Act 9:7 suggests that the men around him heard a voice but saw no man; note the use of the third person. It might be their reaction to Paul’s (Saul’s) voice. But it can be inferred that they at least understood that *he* heard a voice. Actually, they *did* see a man, namely, Saul. They saw him, yet the verse states that they saw no man. Hence, Saul the persecutor was transformed into “no man” by the voice *he* heard.

Act 22:9 suggests that the men saw light but heard no voice of somebody else; note the use of the first person. It might be their reaction to Saul’s loss of sight and him lying on the ground; they did see *him*, and their witnessing to his predicament is translated as their seeing the light. It can be inferred that Saul saw a different light, which “blinded” him. Saul was the man they heard, but the verse states they heard not the man that spoke to him. Again, it can be inferred that Saul heard¹⁰ a different sound, but they were “deaf” to it.

¹⁰ Was this a psychotic experience?

You may remember Saul of the book 1 Samuel. He appears in chapters 9–31 as the first God-appointed king of Israel. This Saul turned evil and tried to kill David by throwing a spear at him twice (1 Sa 18:11, 1 Sa 19:9–10); went after David with an army and in his pursuit ordered the killing of eighty-five priests (1 Sa 22:18–19), although he vowed that David would not be slain (1 Sa 19:5–6); had the dead prophet Samuel summoned (1 Sa 28:11) who earlier had anointed him king (1 Sa 10:1, 1 Sa 15:1); ended his pursuit of David to engage in war with the Philistines, lost, and eventually killed himself after being wounded (1 Sa 31:4).

This Saul became Paul (i.e., *humble* and *small*) in the psychological death of perceiving his actions as a pursuit against God. It is suggested that Saul ordered the stoning of Stephen (Act 7:58–59). This Saul found himself on his journey to Damascus, and he may have had an insight in the nature of the eternal message that Jesus had fulfilled. This insight is told by the word דַּמְסֵק *dammeseq* (Damascus).¹¹ The act of killing has to be understood not in the carnage of people but in the carnage of oneself; there is no difference. This blood (דַּם *dam*) causes a spiritual upheaval (שׁ, here pronounced *Siyn*, not *Sbiyn*) that fulfills a dual role to reclaim what was lost from the inside out (ק Quwph). Saul may have believed he was reclaiming his Jewish right to defend God by killing “blasphemous” Christians. You see, when your actions decree death for another human being, you have lost something very important called *integrity*. Nevertheless, you reclaim it by the very realization of what you have lost; then you may reclaim your integrity and be restored even in the midst of your doing. This is a dramatic change that can happen at any time, a direct connection to your destiny that takes a hold on you, as expressed by the letter ק Quwph. One can also say that to be fully aware of one’s *own* mortality, one is able to overcome this perceived “burden of the blood” and transform it (שׁ Siyn) into a higher awareness (ק Quwph) of the ongoing and necessary battle everywhere between א Aleph (creation of *life-death*) and י Yuwd (emanation of *existence*), where you have been as י Yuwd against א Aleph, instead of ק Quwph. ק Quwph is their mutual destiny of operating together instead of against each other. This powerful realization, understood with basic knowledge of the *autiyut*, has the power to change one’s character and one’s orientation toward life. Now, Saul has become fully aware of the futility of fighting א Aleph, embraces the understanding of ק Quwph as the compliance to a higher cause. Saul may have been contemplating the events around Jesus and his

¹¹ Damascus, an ancient city and currently capital of Syria, is first mentioned in Gen 14:15, relating Abram’s battle to free Lot.

followers, who were now impacting and shaping his human destiny, since by his perception his personality is becoming more like that of Saul in 1 Samuel, causing him to be an executioner of love (as the name דָּוִד David means *beloved*), much like Saul tried to be, maybe even against his will or desire, thus undermining his own integrity. This Saul may have understood that he had a choice that was previously unimaginable. It shattered everything he had believed in previously. We may only wonder what triggered this insight, but it obviously happened during this event. The contradictory description of this event underlines the mind-shattering insight he apparently had. So he took on the name Paul.

Saul was touched by Self. These two passages describe an inexplicable scene by means of a contradiction. It happened, yet it happened to him alone, not to the men around him. He experienced it subjectively, yet he was not there objectively. Therefore, whatever he would say could not explain what happened. He might as well describe it in a contradictory way. The men around him looked and listened to a miracle, yet they saw and heard only Saul's actions and utterings; hence they saw the light, and they heard the voice, but they did not recognize it! They were witnesses, yet they saw and heard nothing of the *essence*. They *looked* at the light that shone on Saul, but they only *saw* Saul; they *listened* to the voice that talked to Saul, but they only *heard* Saul. This description, although contradictory, cannot convey Truth in any clearer way. They were seeing yet blind and hearing yet deaf, just as Saul had been before this event. Now Saul was really blind, meaning that he was actually seeing the light as blinding Truth revealed *inside*, and he saw the witnesses as part of that Truth. They may actually have been afraid, not understanding what was going on—and that is true also.

Taking this into account, it becomes not at all strange that Paul in his letters contrasts Christ with Adam. The latter is supposed to have sinned or is the one by whom sin came in the world according to doctrine. Contrariwise, Jesus is the prime example of the *last kind* of Adam, as in “destiny of mankind,” and without sin. However, does anybody realize that Adam, when he was first created, was *without* sin? The name Adam being equated with sinful is a misinterpretation of Scripture. Saul, the sinner, died and lived as Paul, the righteous. He came to an understanding of the Word, cleansing him of sin. Being literally trodden down, he could not well exalt himself; he was exalted by inner knowledge from above, so he could well tread himself down in blindness. Inner confusion fought with inner insight; Satan fought with the Word; Adam, the man, with Christ, the spirit. If there was another word for Adam, Paul would have used it, for Adam is not the physical man but a name of an inner mystery as well; but by the lack of

such a word, he resorted to it as most people of his time, and of our time, understand the word Adam as “man.” Paul could not help himself and introduced a confusion that is not present in Scripture; he is not to blame, because language has its shortcomings, and he probably realized that all too well. The incapability to overcome such a realization leaves a mark on the state of humanity he has left behind. The purpose of the mark is to untangle it once more, to evolve to a next stage of understanding and spirituality.

The mystery of sin and death lies at the core of Scripture. And their mystery lies in their *nonexistence*. The very perception of sin and death perpetuates them, and the illusion is maintained that they do exist. The perception of sin and death is the illusion that holds humanity in its grip. But if it is understood that they describe a state of *unawareness*, they will vanish, simply by becoming aware, in particular by becoming aware of the Truth. The lack of awareness of the Truth causes every discomfort, including the perception of sin and death. It is like pulling a screen in front of you and calling the shades you see projected on it sin; but when you lift the screen, you only see what is behind the screen, and sin, the projection on that imaginary screen, vanishes to be real. The screen in this picture is death. But who put it there? To remove the screen is to die to death, to die to sin, and to be born to life.

In this light, it becomes clear what Jesus has taught: he has broken the illusion of sin and death for himself and ultimately taught by his death that he was without sin. Yet our perception of his death is not his perception, and our perception of his lack of sin is not his perception. Death and sin do not exist when you partake in the resurrection of the dead. So he proved by his death that there is no death in the resurrection and by his lack of sin that there is no sin in the resurrection. *Resurrection* is the true translation of **בן-אדם** Ben-Adam, our common destiny as the reoccurrence (reincarnation) in our body of a human being without sin, which has access to eternal life.

That destiny is expressed by the word **בן** *ben*, as a container (**ב** Beyt) of every cosmic possibility (**נ** Nuwn Sophiyt). That humankind as one without sin is **אדם** Adam, created in the likeness of God, before any confusion of names appeared. Therefore, the name **בן-אדם** *ben-'adam* is the first expression of the essence of a life-giving spirit, as Paul equally declares Christ to be. So in reality, Adam and Christ are symbols of the same state of pristine awareness, and both names have been misunderstood. Therefore, Paul chose to distinguish them. Paul creates contradictions for the sole reason to highlight their common origin and common destiny. Their difference is their origin: *Adam* is of Hebrew origin; *Christ* is of Greek

origin. The *names* differ, their *origin* differs, but their *meaning* is the same despite the different associations attached to them. We can all become like Jesus if we believe in his *name* and receive its meaning within us. See Jhn 3:18 above. Because we have to change, as Saul into Paul, from ruled by sin into rulers without sin, to receive this meaning, we will have to become Ben-Adam, as Jesus calls himself.

What then does it require to believe “in his name”? Well, I’ll say, “It requires your life!” Saul is turned into Paul, “the little one.” He testifies that he considers all his titles to be as dung (see Phl 3:4–5, 8). And when that (natural) life has been united with (spiritual) death, it will be resurrected in a new (spiritual) life embracing (natural) death.

The natural life will always end in a natural death. The illusion is rather that with the death of the natural life, the spiritual life dies, because the spiritual life cannot die.

A heathen does not die, for he has never lived so that he could die. Whoever has trusted the truth became alive—and such a one is in danger of dying, for he is alive since the day that the Christ came.¹²

– Gospel of Philip, logion 4

Only those who partake in the resurrection are in danger of dying, for if your life is spiritually dead, nothing of worth is in danger of dying when it dies a natural death. Each human life is a dual life, the natural life and the spiritual life. These two lives absorb each other one way or the other; either the natural absorbs the spiritual unto natural death, or the spiritual absorbs the natural unto spiritual life. Jesus’s *name* is the mysterious key to *spiritual* life, which has become the crucial factor for the survival of human *natural* life as we know it on planet earth. The name *Jesus* is the quantum of

¹² “The day that the Christ came” is a formula for the timeless. It informs of a mystery that may become very personal, come suddenly, see Mar 13:35–37, Act 2:2, Rev 3:3, Rev 22:12. In some of these verses, we are instructed to “repent,” but this is a mistranslation with too many religious overtones. The Greek word used *metanoeo* comes from the prefix *meta*, meaning *transmutation*, and the verb *noeom*, meaning *to perceive, to understand*; hence *metanoeom* simply means *to change one’s mind, to change one’s way of thinking, or to change one’s understanding*. It is in the act of *changing* that the manifestation of Christ comes. Can *you* indeed *change*? Can you change your habits, your habits of thinking, your habits of denying, your habits of misunderstanding, your habits of worrying, your habits of blaming? Yes? It is a radical change. *Do it and you truly live. Today* is “the day the Christ is coming.”

spirituality, and when you try to split it with the impossible knife of understanding (as symbolized by Peter), it will generate spirituality of an equal kind, possibly in another era, while its purpose remains forever in the present.

Jews (and others) try to oppose Jesus's name. But they oppose only the misconceptions about this name. On the other hand, they *have* to. Because opposing a name, trying to cut it, causes a multiplication of that name when that name is worthy of multiplication. The effect of the combined efforts to cut it caused a multiplication that at the same time is witness to its strength.

Christians are the offspring, the result of multiplication of the name Jesus. They can only understand their duality by embracing their Jewish heritage. The oppression of Christians has many of the same characteristics as the oppression of Jews through history. But the oppression of Jews is older, stronger, and more decisive. Those who oppress either Jews or Christians contribute to the multiplication of similar names. The force oppressing Jews is of such a strength, that it proves the strength of the name at the heart of their understanding, proportional to the strength of misconceptions about that name. This name is יהוה (Yuwd-Hah-Vav-Hah), also known as the *Tetragrammaton*, from the Greek *tetra*, meaning *four*, and *grammaton*, meaning *letter*; hence *Tetragrammaton* means *four letters*, the four-letter *name* (implied) of a mystery.

So at the heart of religious conflict is a fundamental misunderstanding. Turning misunderstanding into understanding may at once dissolve religion and conflict. To achieve understanding, it is necessary to ask for the *essence* of understanding so that also the essential answer will come. That answer will come in a contradictory way, but its immanence is called the Spirit of Truth, or the *Ruach Haqodesh* (Holy Spirit). Only when this immanence is recognized, experienced, and perpetuated will humanity resolve its conflicts and rise as a whole new species, united as one living organism, one expression of infinity, in love, in peace, in prosperity, in embrace of the mystery that we are and of the mystery we are part of.

Bear with me through this book, keep me in the role of Judas, and find out for yourself what his name and Jesus's name¹³ and all other names in essence are and what their significance is, so you may come to the final realization about yourself. Jesus's light still shines with an infinite amount of spiritual energy, available to all that long to become the realization of Jesus, to have life, and to become Ben-Adam.

¹³ The names Judas and Jesus are treated in the chapter on → ' Yuwd.

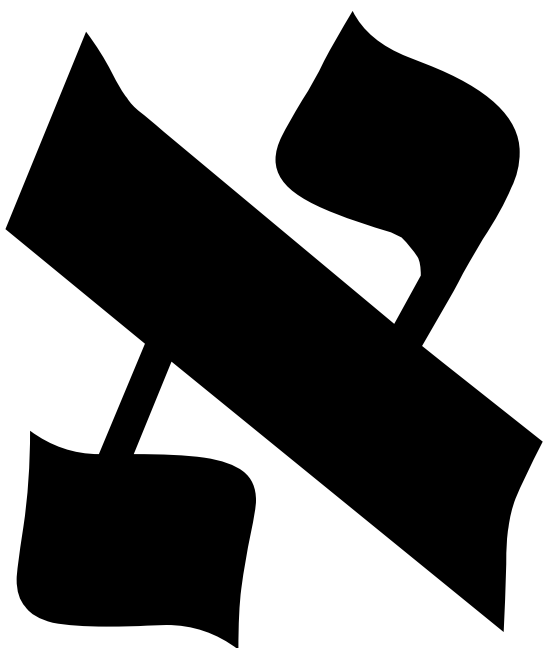
Jesus's light is the tangible part (photon) of יהוה's nontangible light (wave). They are solutions of the same equation that is summed up in a single word, called "Word." As religious as this may sound, it is at the same time the most exact and scientific formulation of the state of affairs that every person is asked to integrate within himself. Linguistics, psychology, biology, physics, mathematics, phenomenology, philosophy, ontology, and every other science can only be satisfactorily applied when it takes the Word as its basic source of inspiration; since this is currently *not* the case, all these disciplines fail at the point where it matters. The stakes are high, the significance is enormous, and it is the birth of Self on the scale of the universe, humanity functioning as its birth canal.

Jer 15:16 For I am called by thy name, O יהוה my God of wars.¹⁴

¹⁴ The word used is צבאות *tzeba'ot*. Choosing the interpretation of "wars" instead of "hosts" makes it clear that the word צבאות *tzeba'ot* symbolizes the continuous commitment to liberate oneself from the confusion (צ Tzadiy) that arises from constantly being bombarded by the duality of forms (ב Beyt) into the recognition and consequent embrace of unity of contradictions (אות Aleph-Vav-Tav). The war of words will one day be replaced by unity through the understanding of the Word.

Part I

Archetypes



א Aleph, the Paradox of Life-Death

Name	אָלֶף – 'aleph – <i>n</i> oxen; <i>v</i> to learn
Pronunciation	' (glottal stop, as in <i>go 'on</i>); 'a as in <i>ark</i> , 'e as in <i>am</i> , 'iy as in <i>east</i> , 'o as in <i>or</i> , 'u as in It. <i>uno</i>
Value	1 אָחָד – 'echad

Poetry

Teach Me Aleph

Teach me Aleph or I'll die.
 Teach me Aleph and I'll die.
 But one death is a dead Death.
 And the other death is Life.

The א Aleph as (I + V + T)¹⁵

- 1 Dear Sir, Madam,
- 2 Aleph¹ as² (I + V + T)³ has to express⁴ itself⁵
- 3.1 (to you in number,¹ letter,² word,³ poem,⁴ image;⁵
- 3.2 I I do not live and I am always-never now; +
- 3.3 V Union is an option. Who does not want, will not receive union; +
- 3.4 T Doubt is the barbed wire at the customs of your fantasy;
- 3.5) From¹ me, by² me, within³ me, outside⁴ me, without⁵ me;
- 4 As an integrated message.
- 5 The א-author.

¹⁵ Transcriptions used are I for אָ Yuwd, U/V/W for אָ Vav, T for אָ Tav.

Quote, Unquote

“The identification of nonidentification
is like the knowledge of an unspoken word.”

Truth

The truth endureth all extremes.
It never changes, but effects change.
Without truth, not even a lie could exist.
Truth is the mother of the Law.

General

FOR EVERY LETTER of the Hebrew alphabet we will undertake an excursion in its particulars, showing how it relates to the other letters.

Why are we going to do it, and what will be the result?

In the first place, we are going to study them because these letters have inner meaning, and their meaning should be public knowledge. Not sharing this knowledge is a crime against humanity. That is how strongly I feel about this. That is why I wrote this book and am now still in the process of writing it. You will help me. The study of the letters will enable us to pierce through the holes in our understanding of history and through the holes in the understanding of ourselves. It is in fact pure קבלה *Qabalah* that I will share. It is very important to know that the word Qabalah comes from the root קבל *qibal*, which means *to receive*. I will share what I know to the best of my ability, but I cannot make you receive. You may wonder what you are to receive. That which is received has already been given, but what is lacking is understanding of that which has been given. Therefore, what you may receive is understanding and, hopefully, the full revelation of its meaning. I am not pretending to know everything of “the Qabalah”; no, I just barely know of its existence and do not care for what it has been described to be, but because I have experienced it and am continually experiencing it, that is precisely why I think I know more of Qabalah than I will ever read about it or anybody could ever tell me about it. That is part of the essence of Qabalah; it has no authority in the written word, but the authority comes from the Word written within yourself. The reason for my strong conviction is the fact that what I received cannot be taken away from me and what I share is not mine to keep. Therefore, I take these daring steps to share with you what I know and simultaneously grow in it. Sharing this will free every obstacle on my path.

To be able to share things with you, I have not limited myself to any one audience but to every possible reader. Everyone that reads will receive that part that fits him or her. I cannot change the facts, neither how they are written, neither how they may be interpreted, neither how they will work out. My desire is to expound this great truth of mystery that is really hidden within all of us. The letters of the Hebrew alphabet themselves, and definitely *not* the Hebrew language, is the means by which this revelation of Qabalah has come to me. And if this book be proof enough for you, you will know it is the truth when you become part of its movement within you.

You will read fantastic things you may never have imagined. You may cry, laugh, be shocked, or just stay calm and understanding. I do not know you, but I know you are reading this. And just by reading, you have started on the most daring journey you have ever been on. Since you read what you read, trust me that if it becomes hard, I know what you are going through, for I have been there myself. How could this have been hidden? How could this have been silenced? Indeed it could not have but for the working of ⌘ Aleph. That power that cannot materialize but has power over matter, that power is the ⌘ Aleph, never seen, never heard of, never understood, and yet always and everywhere present, the great mystery of why we exist and the great mystery of life within a universe that is utterly deadly outside of the box we call earth, our home. ⌘ Aleph is here to destroy your house and on the other hand to build you. To show you what your body is and what it is not and to show you that your soul may share in its unique power of giving life.

Letter

[Each chapter contains an explanation in terms of the *autiyut* of the letter-name associated with the subject letter of the current chapter.]

אֵלֶף – ‘aleph – 1.30.80(800) – oxen.

[Please refer to the table on p. 10, showing all the *autiyut*, their *names*, and their *values* for your convenience. Numbers and letters are interchangeable, but the different representations may assist the reader to become familiar with different aspects of a word. See also appendix A1.]

FIRST, LET ME explain the shape of the letter ⌘ Aleph, from which derives the hidden name יִת *yunt*, in numbers 10.6.400. It is its productive part, as productive as its speed of growth. From above comes a ך *Yuwd*, meaning a *child's fist*. It lands on the diagonal that is a ם *Vav*, meaning *book*. Finally, on the lower part, we see a kind of leg, similar to the one in the sign for ט *Tav*,

meaning *sign* or *mark*. The י Yuwd and ת Tav parts are connected by means of the ו Vav part. The י Yuwd, the small fist asserting existence, a fragile beginning, becomes productive by the ו Vav, the line through history, where eventually all that evolves from its first assertion is opposed against by the power of ת Tav, the leg that stamps with its always-present signs and ready to destroy any advance. The א Aleph represents the power to combine all ingredients from nothingness to make itself known yet being only indirectly observed through that which exists, while it itself does not exist. In short, the sign represents the contradiction of infinite power over matter, yet also its dependence on existence for the evolution, production, and destruction of matter. This is an explanation of the second poem.

Second, אֵלֶף 'aleph means idiomatically *oxen*, as the picture of the paleo-Hebrew sign א is recognized as the head of an ox on its side.

Let me briefly say that this name אֵלֶף 'aleph is no coincidence. In fact, no single name related to the letter-numbers of the Hebrew alphabet is coincidence. The letter-numbers of the Hebrew alphabet are also called אותיות *otiyut*, a fitting name as one that insists on productivity in both spheres of א Aleph and י Yuwd as far as possible. The Hebrew alphabet is a complete set of symbols, representing all the different aspects of energy, the unseen force that binds everything together.

Now, an oxen is more easily tamed than a bull. The oxen is a castrated bovine bull, and it means that it cannot have offspring. It is a *singular* beast and is symbolized by its head, even its head cut off. Note that the א Aleph is not itself pronounced but needs a vowel to be expressed. If the oxen is tamed, it can be used as a draught animal in front of a plow, cutting the land to pieces for the master's benefit. But when it remains untamed, it will use its power to defend itself and approach you with unexpected rigor and tear you to pieces with its horns. It has both potentials: to assist in life or to assist in death.

Can you find the correspondences within these two descriptions? Let me show you.

The word אֵלֶף 'aleph becomes a י Yuwd, an instance, a specimen of an oxen, when we are standing next to a living oxen (י Yuwd). When it is threatened in its freedom, it will turn and approach (ל Lammed); it travels in space on a collision course (ו Vav) with its target, and it will only be stopped (ת Tav) when it has utterly torn its target to pieces (פ Pah) with its two horns (י Yuwd and ת Tav), wildly moving, stabbing and plowing (ו Vav) the perceived adversary (ת Tav). The tearing up is at once the process of union (ו Vav) between the oxen and its target, and in the struggle both could get

hurt by the exertion of instinctive actions (⌘ Pah) upon the other in a battle of life and death (⌘ Aleph).

The ⌘ Aleph is the sword of union between opposites.

Let me explain this assertion. We all know the sword of division. It is the knife that cuts the cake, leaving two halves at best still edible, but the union is gone; one is different from the other, either bigger or smaller, either heavier or lighter, either left or right. In a more devastating form, the sword of division is every ideology that comes between two human beings where there has not been a division before.

The sword of union is equally painful, for it asks to embrace the horns of the oxen to survive. The oxen's horns symbolize the extremes of life that have to be integrated in the psyche. And then by jumping on the oxen's back, even to tame it. This means to consciously live on the edge of this conflict, where life unfolds as the answer to itself. Seriously, the sword of union stirs up all the unknown things that reside unconsciously in your psyche for you to embrace and love, in order to survive. And it may be painful and difficult, but the solution has been given. We are delving in psychological truths that are shattering the shells of lies and superstitions in order for you to find your soul, which is being deeply buried. In fact the ⌘ Aleph is being suffocated within you. Suffocating the ⌘ Aleph is not the same as taming it. Taming it is riding on its back. Suffocating it will only strengthen it until explosion. We are not dealing with an oxen, and the symbol is one for a power that is as real as the thoughts in your head, that is as real as the drama unfolding on the world stage and even the drama on a cosmic scale. Explosions follow after suffocation. Implosions follow after overexposure. Both are present. For ⌘ Aleph is always trying to break free from the suffocation in which humanity has plunged it a long time ago as a second-best option to being overwhelmed by it and be suffocated by ⌘ Aleph. But its force as well as humanity's is untamable by suffocation. Eventually it will explode, and it will change the world we live in for the purpose it was made for. ⌘ Aleph has to be lived, and its effects loved, nothing more, nothing less. If we fail to live it, we fail as human beings, and it will destroy the stubborn one, resurrected in the survivors. But we cannot fail if we love its effects, explosively (⌘ Aleph) gushing (⌘ Lammed) unstructured chaos (⌘ Pah Sophiyt) as the source for new possibilities for life (⌘ Pah-Hah). We simply have to learn how to ride it by riding it. To invest our life (as we received it from the opposite side) to receive life (as we live it on this side). That is our common destiny.

Number

[Each chapter contains an explanation in terms of the *autiyut* of the number-name associated with the subject letter of the current chapter.]

אהד – 'echad – 1.8.4 – one.

FIRST, EACH LETTER of the *autiyut* is a symbol with a certain shape that self-expresses its own essence. *Second*, each letter has a name that starts with the symbol for that letter. The *sophiyt* letters, or ending letters, form the exception to this rule. Their shapes are modified from the original letter with the same pronunciation but are used exclusively at the end of a word. The name of a *sophiyt* letter starts with the name of the original letter and is extended with the word סופית *sophiyt* (ending). The name for a letter expresses the essence of the letter under consideration within the context of other letters, i.e., those of its letter-name. *Third*, each letter has an accompanying numerical value. Each letter expresses its essence, which is a *number*. *Fourth*, each number has a name. The name of a number further expounds on the meaning of the assigned value as well as the letter it refers to.

Now let us look at the word אהד 'echad. It expresses that from א Aleph emanates an undifferentiated substance of the knowable (ח Cheyt), which has the power to reveal itself, to resist itself, and to keep itself and everything emanating from it together (ד Dallet).

This beautiful vision of the unity of everything is shared by the modern alternative quantum theory of Indian professor Dr. Rati Ram Sharma, who says that the basic building blocks of the universe consist of truly elementary particles, even more elementary than quanta, for by their diversity they defy the concept “elementary particle.” According to Dr. Sharma, the most elementary particles are what he calls *sharmon* and form the medium that allows light to travel through it. A *sharmon* can have two different “spins,” 0 and 1. If it has spin 0, it is motionless; if it has spin 1, it is in motion. Everything else in the universe consists of “ripples” of 1-spin *sharmons* in a sea of 0-spin *sharmons*. He has set up experiments that can prove or disprove his theory. (See [SHA].)

The correspondence between אהד 'echad and א Aleph is clear. Where אהד 'echad expresses its unifying character when it works on the unknown to become knowable, אלה 'aleph expresses that א Aleph can only produce organic action (ל Lammed) that will provide *either* the building blocks for structures and reveal the undifferentiated energy in פ Pah as part

of the learning curve *or* destroy these structures by asserting that they have become redundant and dissipate the unfavorable ones in ף Pah Sophiyt.

The hidden message of ⌘ Aleph is the unlimited psychic power to let go in favor of that which has arrived, embracing the unknown in favor of being stuck in the known. It is both the destruction of what has been and the supply of what is to be.

The oneness of everything is an important theme of spiritual achievement. But again, I have to stress that the English word for *one* does not convey at all what the Hebrew word אחד *'echad* is conveying, if it were only because English is based on the separation or singling out of the one. Not so with אחד *'echad*, which has rather the complete opposite meaning, where “one” is but part of the ן Cheyt. The power of creation, the ⌘ Aleph, is powerless as we have seen, unless there is something to exert power on; however, when everything is said and done, when the power is still potential (!), then this power penetrates everything in its primordial state (ן Cheyt), and it turns and foils it in its conception, until it is completely soaked with ⌘ Aleph. The power becomes focussed in order to keep all the innate concepts bound together, and through this focus, creation first starts. Without focus, there will be no development, and so אלף *'aleph* (Aleph-Lammed-Pah) can only exert its power in the movement of ל Lammed when it has conceptualized its resources and focussed them into ד Dallet. Unity comes from the fact that everything is part of ן Cheyt and everything is focussed through ד Dallet. There is only a single reality here now, although we have memory that tells us that there have been other realities. In fact, memory is false in that respect; all that the mind remembers are *possible* (י Zayin) realities it has been reflected against, thus becoming ן Cheyt, i.e., mere psychological stuff with a dubious usefulness and closed¹⁶ to penetration of other more positive interpretations, limited and limiting yet binding by its imperative echo.

¹⁶ In the progression from י Zayin, through ן Cheyt, to ט Theyt, the last would signal a starting formation of a new reality ׳ Yuwd. But in ן Cheyt, it remains locked.

Scripture

[Each chapter will contain some scripture verses to illustrate the meaning of the letter and number.]

YOU MAY WONDER about the Bible and how to use it. I recommend the BlueLetterBible [BLB] for your online studies or Mechon Mamre [MEC] for an interlinear study on paper. [BLB] gives you excellent search facilities, and you can also look up the underlying source text. But I will try to include all Scriptures that I quote so that this book is as self-contained as possible. You will soon see how important it is to study the Bible more closely. Not because you may have religious ambitions, but because you will need to understand it from a human perspective. Humanity we share as our heritage, and the Bible in its entirety is a record of the understanding of what exactly humanity is. In all its beauty and in all its tragedy. It will be your teacher. But I will come to that more fervently in Part II – Existence, because the Bible is a book in existence. It contains the precise formula to become a human *being living* in existence. Not just being, not just living, but living *and* being.

The story of Samson and Delilah is told in Jdg 13–16. The name שמשון *Samson* comes from root שמש *shamesh*, meaning *sun*, and the suffix ון- *-own*, meaning *like*, hence *sunlike*. The name דלילה *Delilah* comes from לילה *lay'lah*, meaning *night* or *nighttime*, and an uncommon prefix ד- *de-*, meaning *from*, hence *from the night*. An alternative explanation is that it comes from דלל *dalal*, to *hang low* (like hair) or *to let down* or *to make feeble*, hence *she who makes the sun become feeble*.

This most beautiful story illustrates the א Aleph clearly. Let me just shortly highlight the story. Samson is strong because he has long hair, and it is at the same time a secret sign of his covenant with God. In the beginning of the story, he kills a lion. He marries a Philistine girl, and on the wedding party, he tells his thirty guests a riddle concerning the lion. It is a bet against thirty garments that they cannot find the answer within seven days of the honeymoon. The guests first try for seven days before the feast, but then persuade his wife to beg him for the answer. Eventually, on the seventh day of the honeymoon he gives in to her plead. Then she tells the guests, who tell him the answer. But because they used his wife to destroy their mutual trust—and with it their marriage—he kills (א Aleph) thirty (ל Lamed = 30) Philistine (פ Pah) men and gives their garments to the guests. After that he leaves her.

After some more struggles, he meets Delilah, whom he loved (Jdg 16:4). Samson's mission is to destroy the Philistines. The Philistines ask Delilah to find out the secret of Samson's strength, so they can capture him. He first tells her other reasons, but she tests them all. Eventually he tells Delilah the secret of his strength. When Samson is asleep on Delilah's knees, she sends for a servant, who then cuts his hair. And when she wakes him up, the Philistines are outside, and without his knowing that his strength is gone, he runs into hands of the Philistines.

They blind him and put him to slavery. The Philistines try to suffocate him by the hardest labor a man can do; supposedly they replaced an oxen on a mill, so he grinds. They gloat and give thanks to their pagan god. But during his labor, Samson's hair grows back, and he gains strength again. He will be displayed in the house (supposedly their temple) during festivities. Then we come to this passage where it says:

Jdg 16:28 And Samson called unto the LORD (יהוה), and said, O Lord (אדני) GOD (יהוה), remember me, I pray thee, and strengthen me, I pray thee, only this once, O God (אלהים), that I may be at once avenged of the Philistines for my two eyes.

²⁹ And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

³⁰ And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

In verse 28, we see Samson as the ' Yuwd, the derivative, the infinitely small, the dependent on ⌘ Aleph (God). By his dependence declares himself known by ⌘ Aleph. Being blinded by his enemies, who try to suffocate the ⌘ Aleph, yet filled with light within, he seeks strength to shine as the sun only once, even to explode. Samson, by his prayer, invokes ⌘ Aleph, a momentary gaining of strength to act (ל Lammed) to destroy appearances (פ Pah Sophiyt) by merging himself with the fate of the house and its inhabitants. This is the purpose for which he came to stand here! And here he has totally surrendered to his fate, which is to save the truth, to save his people, to make them free by the fulfillment of his *name*. Samson personifies the suppressed ⌘ Aleph within us, caused by our blinding or suffocating it (Delilah), as long as we have not completely surrendered to our fate, either consciously or unconsciously. Yet this

blinding will eventually help us to regain our inner strength. This inner force is constantly pushing your boundaries from within, until they fall and you reach your destiny. When you reach that destiny, it is as if outside walls fall on you. That destiny is not death, although it is depicted as death in this story. However, that destiny is living in full knowledge of the truth, without illusions. You die to every illusion, and you live by truth.

In verse 29, we see Samson stand between the two pillars of a the house, בית *beyt*. בית *Beyt* means *house* or *that which exists* (י Yuwd) *within two* (ב Beyt = 2) *pillars of cosmic resistance*¹⁷ (ת Tav). בית *Beyt* is also the name of the second letter of the *autiyut*. The ב *Beyt* and ת *Tav* symbolize the pillars of the house, for these pillars are the constructing elements of the thing that suffocates the א *Aleph*. They are here connected to the limitations of time and space (י Yuwd); they shape (ב Beyt) and resist matter (ת Tav) against the creative-destructive power of א *Aleph*, and yet by their presence only can א *Aleph* make itself known, exactly by standing in between them as י Yuwd. We see the dependence of א *Aleph* upon י Yuwd and ת *Tav* by connecting the two with ו Vav. The picture of Samson between the pillars is also the word יוט *yut* of the poem. We may see him as the connecting element (ו Vav) between existence (י Yuwd) and resistance (ת Tav). Or we may see him as the immeasurably small spark (י Yuwd) that has the infinite potential (א Aleph) to start a cosmic fire (ש Shiyn). However, *these* are also pictures that have to be destroyed! We have to arrive at the core, within us. That is, we have to understand the deeper meaning of the name יהוה *Yehoh*. Note how this name has two letters ה *Hah*.

The right hand, corresponding to the right ה *Hah*, is called ימין *yamin*; it is the one that fulfills destiny in the moment. Note how this word is related to אמן *'amen*, with א *Aleph* instead of a pair of י Yuwds (hands). On the one hand, אמן *'amen* expresses the affirmation and surrender to the certainty that which is already done from the beginning (א Aleph) through the resistance of time (מ Mem) and is destined to reach its fulfillment (י Nuwn Sophiyt). On the other hand, *using* ימין *yamin*, the right hand, is therefore indicating your inner knowledge that you become part of that fulfillment in your dependence on א Aleph; א Aleph is reduced to two י Yuwds, but they are like the concentration and momentary release (י Nuwn Sophiyt) of that infinite power (as מ Mem) *in the moment that they connect*.

¹⁷ Ability to remain stable for an undetermined length of time. Where ב *Beyt* is the container, ת *Tav* is its strength against collapsing.

The left hand, corresponding to the left ה Hah, is called שמאל *shemol*; it is the one that acts with the power of knowledge of the name (שם *shem*) of God (אל *el*), which is יהוה. This power of the left hand works unconsciously, unseen, but has the potential to use the full range of methods available when א Aleph works *through* you.

When trying to explain the name יהוה, one faces the choice among many options. Each option can only partly reveal the deep mystery connected to it. With more examples to come, the reader may gradually develop an intuition to find its meaning played out within himself. Let us see.

Note that the י Yuwd of existence in יהוה is asserted by two letters ה Hah that are connected by ו Vav. One notes that the name is an assertion and a reassertion; since י Yuwd has a value of 10 and the two letters ה Hah have each a value of 5, the equation tells us an inherent truth that $10 = 5 + 5$, but besides an algebraic equation, this holds true for the energies they represent. We have to look deeper to understand why these different energies can be equated and why this would become a name for “God.” First, we see that the name expresses assertion of existence because of the י Yuwd. Second, we see that the name expresses a reassertion of the י Yuwd by the connection of two ה Hah through the ו Vav. Now the reassertion is played out when the two ה Hah, each match a hand with five fingers, are connected by the ו Vav, which matches the human torso, or the human spine to be more exact. This means in so many words that the name יהוה for God asserts itself to be existing by its reassertion in the human body. What does this really mean? What does the symbol ה Hah or 5 or “hand” stand for in this equation? When we say that God, or the fullness of existence, is reflected in the right and left hand of a person, what could this possibly mean?

We look at the words again: the hands are called ימין *yamin* and שמאל *shemol*, and they unite י Yuwd with א Aleph. They unite the awareness of existence, confined to time and space with an infinite creative power to be awakened, residing, sleeping within a human being. Which of these “hands” will be stronger? Do we fear the power of א Aleph, so the left hand becomes powerless? Or do we fear the channel that we are when that power of י Yuwd as being present is awakened in us, so the right hand becomes powerless? Or are we to embrace both א Aleph and י Yuwd and fulfil our destiny? Are we to embrace ourselves in the full knowledge of what that reassertion means? Then our destiny does not reside in the physicality of either or both hands but in becoming the *connection*, the *bridge*, the *gate* of א Aleph meeting י Yuwd, of י Yuwd meeting א Aleph. The left hand and

the right are contradictory aspects within us as long as they are not connected. We are here to *live* and not merely *exist*, and we have to understand the difference. We only live when we use *both* hands, the right *and* the left. Evidently this has not been an easy task for most of us. But we can only live and unite both hands if we fully understand the meaning of our existence. Therefore, it is important to first assert our existence (where we are at right now), then reassert it by uniting both hands and start living. The secret of life is *how* to live! Some connection has to be accomplished within you before you can. Before that connection is accomplished, all your experiences try to make you aware of the lack of that connection. If that connection is finally accomplished, everything is possible, because you then live. It must be clear that this description, however close it comes to asserting that mystery, cannot induce that connection within you. But when the connection is finally accomplished, it is something that happened in you by your own effort. Can you guess what is to be connected within you?

Returning to the passage, we see in verse 30 the פ Pah, the union of Samson with the Philistines in death. The Philistines cannot tame this א Aleph, and they all perish. With them, the א Aleph has done its work, and Samson as the symbol for the working of א Aleph will live on in memory (ה Pah Sophiyt) by way of this story. Life and destiny merge as well as existence and nonexistence. Also note the theme of life and death in relation to Samson's faith and the Philistines' superstition. Samson's faith and the Philistines' superstition during their lives are crushed together in their mutual death.

Again, the same scene can be understood by the name שמשון Shimshon (Samson), where both his hands now take the form of ש Shiyn; operators of the cosmic action empowering his physical strength (מ Mem) is placed in between them through which he (ו Vav) fulfills his destiny (נ Nuwn Sophiyt). His destiny is an eternal dual one, to overthrow any false religion¹⁸ that tries to limit א Aleph and to point out that his *name* will always produce the *means* to prove it. The power of Samson is contained in his *name*. That name *Samson* thus says, "Use both hands to overthrow your false reality"—and it is for you to figure out what those hands are and what the false reality is that you are to overthrow.¹⁹ When you find that out, then at the same time the name יהוה is reasserted through you.

¹⁸ The concept of "false religion" is a pleonasm. As falseness breeds fixed patterns and slavery, religions are institutions that feed on half truths.

¹⁹ The answer to this question is linked to "his death" in verse 20.

This story may have happened in one form or another, but who cares that this should be *history*? It is happening right now under your eyes. You are watching the work of ⌘ Aleph, and you cannot help it. You see before you what it does and why it has to be so; and you can surrender and become as Samson, or you can oppose and become as the Philistines.

Your helplessness may be your salvation if you understand that you have to catch on to that oxen, that raging force that is whirling within you. It will guide you to your true self. And the life that is preserved is that of Israel *in* you. Israel is the ultimate symbol of righteousness battered and shaped by ⌘ Aleph. This may or may not coincide with the political state of Israel today, because the inheritance of Israel is a psychological inheritance, one of an all-encompassing justice beyond borders, to be shared by everybody.

The faith system of the descendants of Israel, however, prevents them from collectively riding ⌘ Aleph at *this* time. Happily for us, Israel exists in all of us. But because of the rigid structure of their beliefs, the Christian branch was an outlet of ⌘ Aleph, where Jesus was the active agent of ⌘ Aleph; and his followers, first Jews, tried desperately to escape the rigid shell of the house of Israel, resting on rites, laws, commandments, regulations, and whatnot. They succeeded partly but created a new shell, possibly even harder. The reason for this is their totally new concept of sin and their view of the law. We will return to these subjects later. The result is that the Christian religion is not better than Orthodox Judaism—both missing the essence—but Christianity, lacking its source in Judaism, claims to be “the branch on the olive tree” of Judaism. Judaism, at least, has the Torah and their writings, whose branches are, next to Christianity, various forms of mysticism and Qabalah. But as branches have their way of growing on a stem, they are not better or worse than the stem they are branches of. Taken together, they paint the picture of the complete tree. My quest has been to find the strength of this tree, which is located in its roots and its nourishments. These roots are shown here, and these nourishments are given here. They are the essence. Without roots and without nourishment, there is no living tree. That essence nourishes the tree, either by its inherent power of keeping the tree together or by its inherent function to grow branches. The branches transport the nourishment, and the tree grows. Does the tree care about its own roots and its nourishment? If it is a strong tree, we can only say that it has good roots and good nourishment. But the tree cannot be moved without uprooting it. Moving the tree is dangerous for the tree.

But when we realize that we talk about a tree as a metaphor representing a collective of human beings, and each human being is a cell of the tree,

those cells do not know to what tree they belong, neither do they know how they are nourished. They just are part of a tree and are unconscious of what is going on. I discovered that each cell of this tree has the capacity to become its own tree when it is chipped off from the tree and takes root within a nourishing soil. To be chipped off corresponds to “receive.” Taking root corresponds to being nourished. And the nourishing is that which makes you who you are. The Hebrew alphabet has the power to nourish you, but it can only nourish you directly if you know it. If you are ignorant of it, you are probably just part of the tree and not rooting at all. But you have to know it from within, by yourself. And to know it within requires honesty. Now, the narrative of Scripture is the bark of the tree. It will not help you to root in soil, but it may prepare you to chip off the tree. It is the nourishment that is transported to you by the stem and the branches. But the quality of the nourishment depends deeply on your position in the tree. It has been processed during its transport from the roots to the stem to the branch. And you may be happy with where you are; that is its goal—to keep you where you are, because otherwise, the tree would vanish. The tree is a symbol for religion. And there are many trees. But you have the power to break free from this tree and nourish yourself directly from the source. When you break free by some accidental or coincidental experience and fall into the nourishment, you do not know what hits you. You are torn at first. But when you start nourishing yourself with the nourishment you find, you will soon grow and take root.

Will this mean the appearance of another religion? Maybe, maybe not. It depends. If I said that a tree is the symbol of religion, that is one way of explaining it. But when you take root and become yourself, i.e., becoming part of *Self*, you will know the difference between you and the other trees, and you will know where you find your nourishment and how it reaches you. You will not be ignorant anymore, and many questions will be answered for you, because the answers are the fruits of your growth and nourishment.

If the letters of the Hebrew alphabet are the nourishment, the fertile soil is Scripture when read in these letters. The reason is that Scripture was written down in Truth. Truth is not concerned with opinions, not concerned with religion, not concerned with traditions, not concerned with institutionalizing. Truth has its own way of proving itself. The authors of Scripture gave us a narrative that has been used as the bark of a tree. But that is not Scripture itself, nor was it ultimately intended to be used like that. Scripture is written in letters, and the letters communicate the Truth. Since the Truth is rather absolute, it has been deemed unbelievable. But Truth does not change. Its weight is enormous, and it is very

understandable why that weight has not been lifted earlier. Such is the struggle of Israel in the narrative. It is in fact telling of our own individual struggle to deal with the Truth.

Hence, it is clear that the true quest is about the essence of Israel *within* us. It is an inner openness to the call of ⌘ Aleph, fighting it, riding it, being broken but not killed, being preserved, receiving his name (see the account in Gen 32). The essence of Israel, or יִשְׂרָאֵל *yisra'el*, in numbers 10.300.200.1.30, is ⌘ Aleph, our heritage, as the fourth letter of the name at the point ד (Dallet, 4, *door*) of resistance. The word ends in אֵל *'el*, the first two letters of ⌘ Aleph, showing that riding ⌘ Aleph leaves ⌘ Aleph organically active, being able to work with what it finds, resulting in the oxen being ridden—such is one interpretation of the name Israel. Thereby the justice of ⌘ Aleph will be part of all the earth, propelling us into a brand-new future. The first part of the name, i.e., יִשֵּׁר, testifies of that as a ' Yuwd, a singular entity in existence that is enflamed by שֵׁן Shiy, the fire of the spirit, entering the רֵיִשׁ Reysh, symbol for the mind and understanding, and calling forth אֵל *'el*, the eternal working of ⌘ Aleph, into existence through physical activity (לָמַד Lammed). This exhilarating name Israel, by replacing Jacob, reveals our evolvment as human beings from resisting growth to exploding creativity.

Receive the understanding of the names, receive the understanding of the letters, then the Messiah has already come to you: Self has arrived.

Word

[Each chapter will contain some words that start with the subject letter of the current chapter, which have a key role in Scripture, and their meaning is explained according to the *autiyut*.]

אָב – 'av – 1.2 – father. The ⌘ Aleph preceding and adjoined to בֵּיט Beyt. The power of life-death in front of a container, like a protection. Also, the ⌘ Aleph in all forms or concepts, from which all thoughts emanate for those who are aware of it. In Aramaic, the same combination of letters means “fruit,” but more of the greenness. It is that part (בֵּיט Beyt) of something that shows how it is in the process of becoming (⌘ Aleph).

This word is power when you understand it. ⌘ Aleph, the pulsation of the creative void, tends to condense itself into a form that receives its power. Yet without reality coming into play within this equation, it remains a powerful potential. But when it becomes personalized, like in אָבִי *'aviy*, or *my father*, then the form will come your way in ever-coarser ways until you

grasp it. No prayer is unanswered, but only your awareness has to widen to see it. This “father” provides everything you *need*. Whatever you think you do not need is the negation of this father concept, but to no avail, because it will return over and over in different intensities, until you do accept. Only then will the path be clear for other things you like. But by then, the things you like have changed more in accordance with the Universal Law, and you will “recognize” what has come your way all along.

אבד – ‘abad – 1.2.4 – destroy. It is a neat puzzle why the addition of the 7 Dallet to the word for “father” could mean “destruction.” In this sense, the reader can understand it as trying to resist whatever is in the process of becoming, for instance by structuring it. As an example of this kind of destruction, one can take this very book. It tries to give structure to the Aleph-Beyt according to my personal understanding as I have discovered it, but at the same time that I am writing the truth about all this, it is also the destruction of the structures that have led me to write this. Among those things that have led to this are my culture, my past experiences, my thoughts while I was writing. Even if I am not the only one that might have this kind of ideas, I am certainly one of the few that dares to speak about it, because I believe in its universal application as a means to achieve the highest possible ideal of a humanity acting as one, knowing its divine nature as its core, meaning that everybody knows their own divine nature, the Self, as their core. The Self binds us to this planet and causes everything to appear for us to thrive on it. Time will tell what comes of my way of resisting the way things are becoming.

The resistance against anything that is becoming, that is being created, makes it impossible to become real. It is linked to those myths about truth-tellers that are not believed, such as Cassandra in Greek mythology, who received from Apollo the gift of prophecy, but when she did not respond to his love, Apollo cursed her so that nobody would believe her predictions. This to her own detriment.

Also (emphasis mine)

Jhn 8:45 And *because* I [Jesus] tell you the truth, you do not believe me.

seems to address this tragedy, and it has a contradictory ring to it as well. The question whether (a) Jesus himself is telling the truth or not in the preceding verses may not be as important as the fact that (b) he *symbolizes* the knowledge of truth. The issue here is about being a son of Abraham and whether it makes you free or not. Jesus addresses this by reasoning as follows (paraphrased):

If you are a son of Abraham, then *you do his works*. But when you do not do them, how are you free? And then at the same time you are destroying a man who is telling the truth as he receives it directly from God.

So he tries to make a point. Jesus must have understood that the people he was talking to could not grasp the difference between a physical Abraham and a living energy hidden in the *name* Abraham, the realization of a connection to the creative power—more than a symbol, more than history. Jesus and the people he talks to speak two different languages. Truth according to Jesus is to talk about the hidden creative meaning as if it were visible. Truth according to the Jews is talking about the visible only, but their knowledge of the past is incomplete, and “being a son of Abraham” cannot be verified and therefore is not a fact—invisible as well. Jesus’s words imply that he thinks of the physical (biological) aspect in the matter of “being a son of Abraham” as *not important*. Therefore, the understanding of the hidden aspect of the *name* Abraham, the more important.

Choose for yourself what is the higher truth, (a) or (b), and what the consequences are of believing one over the other or both or neither.²⁰

Jesus might have heard John the Baptist preach:

Mat 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones* to raise up children unto Abraham.

*If one would understand the hidden power in stones—or the power of the *words* for them—that understanding would make them a child of Abraham.

How fragile is the truth, how easily destroyed. If the truth is female, beautiful and life giving, its structuring is male, ugly and destructive. Truth, therefore, is like the Phoenix, rising from its ashes. The myth of eternal life pertains to the discovery of truth over and over again—this truth, if it is discovered again, connects you to the structureless and makes you free, and the 7 Dallet becomes a ה Hah → אבה *’avah*.

אבה – ’avah – 1.2.5 – to desire, longing, desire. As a desire may destroy you when you resist it, it can also give you life when you breathe life into it. It is all about acceptance of the truth, that a desire is constantly trying to surface. The mere *presence* of a desire is a force that pushes you to explore it

²⁰ Actually, there are *four* different cases to consider here.

and find its life-giving power. What is your desire? Is it to know the truth? It is accepting that reality always shows only one aspect of it and that the other (invisible) aspect is the one you are able to make happen. See → אהבה 'ahavah.

אדם – 'adam – 1.4.40(600) – human being, humankind. The א Aleph submerged in דם *dam*, idiomatic *blood*, which is a resisting (ד Dallet), sticky fluid, as supporter (מ Mem) of life's containers. Adam, by the property of his blood, is the א Aleph resisting (ד Dallet) to be born (מ Mem Sophiyt), conglomerating in a forevermore expanding idea of its life-death. Or otherwise stated, the blood *hides* the א Aleph present in it. Are we containers of blood, or is blood the container of our essence? Yet this blood has to be transformed into דם (with a מ Mem Sophiyt instead of a מ Mem), cosmic *blood* of א Aleph itself, wherewith Adam becomes like a blood *cell* in א Aleph's veins, to become cosmically productive in collaboration with the א Aleph, essential to its survival and proliferation. Humankind has an eternal mission in Adam. That is its destiny. All those who have become such a blood cell of א Aleph may be called בן-אדם *ben-'adam*, where the ב Beyt resonates with א Aleph as its image, becoming productive in being בן *ben*—that is, responsive to the cosmic stake that is נ Nun Sophiyt 700, the cosmic indetermination of life. Without *humankind* transformed as Ben-Adam, this project has failed, and all those men that have died have poured their דם *dam* out unto chaos, being neither dead nor alive, either in life or in death, oblivious of א Aleph. For us the prime example is Jesus, who called himself consistently Ben-Adam, utterly mistranslated as “Son of Man.” The mistranslation is the identification of a man in the flesh, being born out of a father in the flesh, instead of determinative of an Adam, which is both male and female as follows from the original text, born out of אב 'av, his eternal Father, the creator (א Aleph) of all (ב Beyt) that is, even the creator of you and me; all of our thoughts are his, as his thoughts are ours. May his suffering end when we receive this understanding and become → אהבה 'ahavah, א Aleph alive, ב Beyt alive.

This equation אדם 'adam is an operation of creative consciousness (א Aleph) and when focussed (ד Dallet) may either manifest in a physical resistance (מ Mem) or transform that resistance into a cosmic application of the creative consciousness (מ Mem Sophiyt). In other words, Adam may stand for the operation of consciousness applied to any goal that it focuses on. Eventually, when מ Mem (value 40) is transformed into מ Mem Sophiyt (value 600), the physical circumstances assist in the universal application of the creative consciousness for any goal set in mind. This equation seems to

suggest that *any goal* has the capacity to become an example of cosmic application of creative consciousness when it is focussed on. Hence this would explain the difficulty for an individual to consciously access the unique goal to focus on. The flip side of this is that there is an absolute freedom to focus on any goal; if the individual endures the resistance presented to him (מ Mem), it is bound to transcend into cosmic application and usefulness (ס Mem Sophiyt).

אהבה – 'ahavah – 1.5.2.5 – love. So this word is the transformation from the equation of an abstract father אב 'av, which is the source (⌘ Aleph) of all forms (ב Beyt) that appear, into an active equation that is the most profound yet least understood. *This* infinite, unconditional love must be understood as the sense of oneness of all things expressed, *alive*, oneself included, included in all, all included in it. When both letters, ⌘ Aleph and ב Beyt, are activated, have become alive inside you, there is no separation anymore between the source and what flows, between the lover and the beloved, between desire and abundance, between abstraction and reality.

אור – 'owr – 1.6.200 – light. This essential concept expresses the oneness of creation by the fact that the force of creation (⌘ Aleph) radiates and connects (ו Vav) the totality of the cosmic container it operates in (ר Reysh). Light is that which moves beyond the current position in the fastest and shortest way, but it carries with it the power of life-death. If light is received, it blinds, but it instills the realization that one is a receptor of light when insights come. If light is emitted, it is by faith, and the faith is the energy of this light. When light is loaded with faith in a certain form (ב Beyt), it is received by the cosmic container (ר Reysh) and produces a source (⌘ Aleph) according to its pattern. Creating is reversed faith; what one believes to be true will become true if enough power is emitted through this belief (which generally is achieved by repetition or focus; → אחד 'echad [one]).

אות – 'ot – 1.6.400 – sign, mark. Compare this with אור 'owr, where the last letter ר Reysh, the cosmic container, has been replaced with ת Tav, the cosmic resistance to its growth. This is the sign that Cain receives as protection, see (emphasis mine):

Gen 4:15 And the LORD (יהוה) said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD (יהוה) set a *mark* (אות) upon Cain, *lest any finding him should kill him.*

The effectiveness of this sign (א Aleph entering ת Tav) is shown in this book, providing an objective means in the form of the *autiyut* to enable a decisively subjective interpretation of Scripture. A sign is a realization of the conjunction (ו Vav) of opposites א Aleph and ת Tav, encompassed by the dynamic interconnection between them. The *autiyut*, from א Aleph to ת Tav, makes available the signs, which are the letters themselves as an existing means (י Yuwd) to actively connect (ו Vav) with their interpretation, limited only by ת Tav, the imaginary border of your fantasy. If studied within the context of Scripture, the *autiyut* and Scripture will reveal their interconnectedness and their mutual influence upon each other's interpretation. Ideally the *autiyut* may be used for training the fluidity of individual understanding of the universal interconnectedness of all of creation by the presence of an all-pervading consciousness.

איש – 'eysh – 1.10.300 – man. The creative power of א Aleph in existence (י Yuwd) represents the cosmic agent ש Shiyn of א Aleph. איש 'Eysh is not *alive*, because it lacks a ה Hah, but *exists* (י Yuwd), and his fire (ש Shiyn) has a selfless drive to manifest itself. To become alive, איש 'eysh has to find → אשה 'ishah and *know* her (see also → ידע yadah).

אלהים – 'Elohiym – 1.30.5.10.40(600) – God. א Aleph expresses itself by organic movement (ל Lammed) in life (ה Hah) as an existence (י Yuwd) perpetuated by מ Mem and evolving into every higher plane of realization in ם Mem Sophiyt. In this way, א Aleph experiences the loss of itself by being restricted by time and space. Nevertheless, it is necessary to establish the universal connection of א Aleph, in a sense lost in appearance but expressed as being alive (ה Hah) and existing (י Yuwd) eternally cosmically reproductive (ם Mem Sophiyt). This name is a fundamental formula that is expounded on in the further account of Genesis. Where אלהים 'Elohiym is the process that engenders existence with life, יהוה is its goal as individualized, recursive self-consciousness, as existence becomes a connection between two lives and is both internally and externally alive. (See the chapter on → י Yuwd.)

אלף – 'aleph – 1.30.80(800) – oxen. The word אלף 'aleph means *oxen*, but the letter א Aleph is its head. With פ Phah, it is *to plow* or *to mix*, since the things that are mingled are organic. But with ף Phah Sophiyt, those things shredded are cosmic or spiritual. Therefore, it expresses the process of learning by experience, possibly the “hard” way, whenever אלף 'aleph is turning around the corner where you would least expect him, tearing up all hopes and ideals that are not based in א Aleph. For a human being, this may be an almost insurmountable obstacle, an infinite power to deal with.

Yet in his search for resolution in ה Pah Sophiyt, he will eventually have to let go, die the psychological death of false security, and surrender to א Aleph. Then he may find new strength from the shreds of his former life, and he will jump on its back to ride with א Aleph, not against it, nor fleeing, but with it. And per fortune, this invisible oxen will take him to other places and other realms that have always been and will always be, where he will reside forever with אב 'av, the Father, the creative power of all concepts, containers, dualistic in nature yet unified in their origin.

אם – 'em – 1.40(600) – mother. The duality of this word is shown as follows. Either it is the mother as the creative process (א Aleph) providing the means (נ Mem, water) for becoming the source by which life is brought forth into existence. Or it is the mother as the principle (א Aleph) of universal wisdom (ח Mem Sophiyt), from whom is born a concept of absolute truth, universally penetrating the flow of time. Where אב 'av is the abstraction or the thought, אמ 'em with נ Mem is the product within space-time as the physical reflection of that thought and with ח Mem Sophiyt is penetrating all processes, enriching them with the contradictory movement of א Aleph.

אמת – 'emet – 1.40.400 – truth. The word shows how truth emanates as a physical resistance or flow, originating from the creative power of א Aleph, which meets ת Tav. Efficacy is the proof of truth. The validity of truth (being relative, i.e., with respect to נ Mem) should be questioned, and it is reflected, absorbed, changed, and applied. We see that the force of such truth is relative to its usefulness in the here and now, as much as it endures the flow. Please note that *absolute* truth has no existence, but when א Aleph is joined to ת Tav directly, we get אות 'ot, a sign. If life meets the truth, debate ends. The truth answers the paradox of the difference in nature between א Aleph and ת Tav, reconciles the two extremes, and therefore is also a *means* of reconciliation.

אשה – 'ishah – 1.300.5 – woman. The creative power of א Aleph joined to the cosmic fire (ש Shiyn), being alive, even producing life (ה Hah) and consciousness, yet *not* existing (it lacks י Yuwd). To come into existence, 'ishah has to find → איש 'eysh and *know* him. Please note that both names איש 'eysh and אשה 'ishah have the א Aleph and the ש Shiyn, which makes them very similar; and their different spelling, either with י Yuwd or with ה Hah, is very significant. The “rib” that was taken from איש 'eysh must be

taken *literally*,²¹ i.e., looking at the letters, where the א Aleph and ש Shiyh are the *outer* parts of איש *'eysh*, which are filled up with flesh (ה Hah, i.e., *life*) in אשה *'ishah*. (Compare split איש *'eysh* / אשה *'ishah* vs. אלהים *'Elohiym* / יהוה.)

Placed next to Adam in the form אשתו *'ishto*, she is *his wife*, who with her celestial fire אש *'esh* is giving birth to the opposite cosmic resistance (ת Tav) against *his* ו Vav, thereby encapsulating him in דם *dam* or *blood*. The ו Vav, with value 6, corresponds to the מ Mem Sophiyh, with value 600, of “his” name אדם Adam. “She” is truly helping “him” to become conscious, a violent interruption of his prehistoric sleep (Gen 2:21–23 and Gen 3:6–8, 20).

The same principle applies to Eve. In Gen 3:20,²² she is first still Adam’s אשתו *'ishto*. Now aware and conscious, Adam names²³ her for the second time → חוה Chavvah (Eve). According to the letters, “she” transforms his sleep (ח Cheyt-Vav) by giving birth to life (ה Hah), and the verse explains similarly that it was *because* “she is the mother of all the living,”²⁴ where the

²¹ Gen 2:21–22 describe the LORD God’s (splitting) creation process. Gen 2:23 shows Adam asserting his awareness as if he had been awake, for he names her identically as in the previous verse, when he supposedly slept.

²² For a further exposition of Gen 3:20, see the chapter on → ח Cheyt.

²³ He names her as he earlier named כל־חַיִּית *kal-chayat*, i.e., *all the animals*, see Gen 2:19, the last part of which is better translated with “to *witness* how he (Adam) would use the *autiyut* (from לִרְאוֹת *lir’ot*) to *call* them to *himself* (from יִקְרָאֵלֹו *yiqra’-lo*, i.e., *to plow his ו Vav*): and everything that Adam called to himself, the soul of that living creature [was] its name.” This has at least two profound implications. One is that Adam had the ability to name things according to their essence, as he discerned it: Scripture itself is Adam’s work, and the words it contains are the names of all the living things he discerned. Another is that that essence is fully contained in the *autiyut*, a universal and complete set of symbols, containing all aspects of the One energy, with which everything that exists can be (and effectively is) named according to its life properties: Scripture itself is alive, and it is heaven (where the birds live) and earth (where the plants, the land and sea animals, and Adam live). Scripture is a genuine inside-out representation and a multidimensional projection of the human psyche: a book of science, a book of knowledge, a book of life. The psyche is able to invert its projections from outside to inside and become a partaker of this life, which is no more and no less than the psychological animation of the *autiyut*, projected in Scripture as a “creative act of God.”

²⁴ *All the living* is written as כל־חַי *kol-chay*.

word for *mother* is אִם 'em, consisting of the first and last letter of “his” name → אָדָם Adam.

The creation of Eve is a progression from the integrated whole of Adam, who integrates both male and female aspects (Gen 1:27, restated in Gen 5:2), toward an explicit split into “his” inner parts, ⌘ Aleph (male) in דָם *dam*, blood, and “his” outer parts, the אִם 'em, mother of all living things.²⁵

The separation of consciousness (spirit, שֵׁינָּה Shiyn) from its origins (life-death, appearance-disappearance, ⌘ Aleph) is a continuous birth of life (הָהָה Hah).

(אות) אֵת – 'et ('ot) – 1.(6.)400 – *sign*. A sign of anything that cannot by itself be seen (i.e., symbol), letter, distinctive characteristic of something or someone; (grammar) accusative particle, marker of subject; all of <something>, <something> from start to finish, <something> from conception to destruction/dissolution; the first letter and the last of the אֲלֶפֶת *alephbeyt*, the tool to project the invisible (thought) into an existing form (text) and producing corresponding results. This word expresses the direct perception of truth; the ⌘ Aleph and ת Tav are joined together, either by direct perception in אֵת 'et or by something that produces (וָו Vav) a particular perception to the observer, who is inclined to call it a miracle אוֹת 'ot, no greater than the vanishing of a paradox. The miracle is the direct perception of truth. It follows that if the truth is accepted, perception itself becomes miraculous, but events²⁶ cease to be miraculous if they are seen as the result of truth. This is a paradox.

Riddles

1. Among all the symbols in the world, there are at least two that are well-known today that resemble the ⌘ Aleph both in their form, their meaning, and symbolic depth. Draw them and name them and describe their similarities and differences in comparison to ⌘ Aleph.
2. A man went to the optician to be examined. The optician noticed an abnormality in the sight of this man. At first inspection, the man seemed to be color-blind, and the optician did the following test. He blindfolded the man against peeking and put him in front

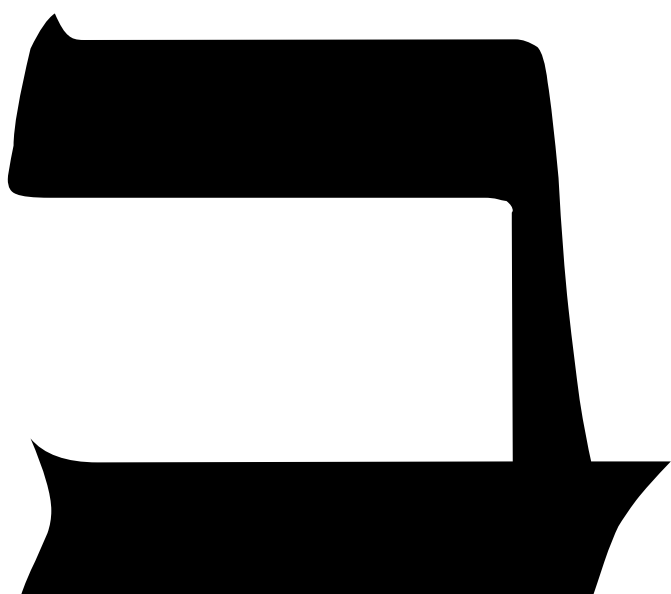
²⁵ All things *are* living (see Gen 2:19 above).

²⁶ Including *perception*.

of a *white* wall, facing it. He removed the blindfold and asked, "What color do you see?"

The man looked and honestly answered, "Black."

Next, the optician blindfolded the man again and put him in front of a *red* wall, facing it. He removed the blindfold and asked again, "What color do you see?" The man looked and honestly answered a color. What color did the man see? Explain all your answers.



ב Beyt, the Paradox of Outside-Inside

Name	בֵּית – <i>beyt</i> – <i>n</i> tent, house; <i>v</i> to dwell
Pronunciation	<i>b</i> as in <i>bottom</i> (<i>v</i> as in <i>over</i>)
Value	2 שְׁנֵי – <i>shney</i>

Poetry

My Baby

Baby born,
beautiful beginning,
built or broken,
blessed beyond.

Between

Within the one
you see two sides
and forget its unity.
Love the difference
and it will unite
leaving you within.

The Power of Brainwashing (1)

What if your behavior is determined by somebody²⁷ else's will and you are not aware of it? What if you are doing the things you want to do, because somebody else has determined what you want? That would be real power, if somebody could make you do something that they want you to do, while you believe that it is what you want to do. How do you know that what you want is not determined by somebody else that has managed to

²⁷ Or substitute: someone, something, some higher power, some force, some radio waves.

brainwash you? If you do not know why you want what you want, how do you know that you are not part of a cruel²⁸ plan?

– B. C., private thoughts from the early '80s.

The Power of Brainwashing (2)

What about The Matrix? When the movie came out, I thought, *What? Oh, but I am already outside of it. I am a Christian. We are a dream in God's mind. So what? Why do they have to complicate things these days?* Years later I watched the movie, and I realized that I was like Neo, a computer programmer, not knowing what I know now. Then just as Neo, I was given a choice, and I swallowed the red pill. When I opened my eyes, I felt sick as I have never felt sick before. It took some adjusting . . . And what am I doing now? I seem to die from my old world and live in a new one. Is it better? You bet! In the illusion, death was real and life an illusion; in reality, death is an illusion, and there is only life.

– B. C., December 3, 2009. See also [BOS].

The Power of Brainwashing (3)

“Who rules our symbols, rules us.”

– Alfred Korzybski (1879–1950). See [IGS].

Letter

בית – beyt – 2.10.400 – house.

WE STARTED WITH an explosive introduction, with the common theme of paradox, or contradiction. The letter-numbers were introduced as the *antiyut* by its first letter. The *antiyut* have been handed over to us as a precious gift, a time capsule, and we were not aware of its value. It has not been easy for this time capsule to survive, being embedded in Scripture; Scripture at times was near destruction. In its essence, however, Scripture is

²⁸ This sounds paranoid, but something like this happened during World War II, with more than a few Germans under the rule of the Nazis. Those professing an ideology enabled an environment in which atrocities started and continued beyond their cognition. This realization left a deep impression on me. During my adolescence, I believed that the situation in society had not changed much, and I wondered if I could be a victim of a different kind of atrocity, or even that I myself may be causing victims of a different kind beyond my cognition.

not the revelation but the *autiyut* itself, including the names and positions of the symbols it comprises. But before we will delve deeper into this, let us first give a short description of the second letter ⚡ Beyt.

In its name תבֿיט *beyt*, we see that this second symbol ⚡ Beyt has a name that contains the ם Yuwd and the ת Tav. Since א Aleph is the essential untamable energy, it cannot be contained in existence, in an existing thing, i.e., it will remain invisible. But א Aleph has other means of expressing itself. In fact, every letter of the *autiyut* is an expression of א Aleph, in another intensity, in another capacity, in another quality, in another mode. In order for things to exist, א Aleph expresses itself in existence and splits in two directions, into ⚡ Beyt and into ם Yuwd.

The one direction, in which ⚡ Beyt itself is present, is that of the archetypal scale, where it becomes a concept, an idea, even an abstract image, and in this direction an exact copy of א Aleph, yet presented as an (abstract) container, a box, a shell, as denoted by ⚡ Beyt, which is written as a covering upon a base, leaving room inside but with inherent openings to the outside. Think of the heavenly sky with its stars, which were in earlier times perceived as openings that let light through from far beyond, suggesting an infinite source of light behind the curtain of the sky. The ⚡ Beyt is the sky, and the stars are the openings of ⚡ Beyt.

So א Aleph has split into a concept, but it is not equal to א Aleph, just a copy, although extensive but limited by its appearance or implications. It is a necessary part of א Aleph to be conceptual. But an image is not the same as existence, and as far off as the concept is, such amount of energy can be used to split in the second direction, which is into a much further condensed state, i.e., of lower frequency, as ם Yuwd, which makes any concept or shape *observable*²⁹ in existence.

And finally, the last letter of its name, ת Tav, is the complementary opponent of א Aleph, a cosmic resistance that prohibits the expressed form in existence to diffuse into thin air and at the same time will cause it to deteriorate gradually. Without ת Tav, the form would only exist for a single instant and vanish without a trace. Now existence is lengthened, either limited to a fraction of a second or extended to billions of years. While on one side some stars may have ages up to a billion years, modern science finds ever more yet unknown particles that “exist” only for a very short time before they disintegrate again and therefore cannot be captured or retained.

²⁹ By any of the senses.

For example there is the *muon*, found in 1936 by Carl D. Anderson while studying cosmic rays. A muon is a particle like the electron, both of which do *not* consist of quarks, but while the electron is stable, the muon has a life span of only 2.2×10^{-6} seconds. Using an appropriate detector, muons have been detected at 700 *m* under the moon's surface, where they materialize after their impact from outer space, producing a measurable "shadow" of the moon. (See [WIK] under *muon*.)

Another particle is called *tauon*, found in 1976 by Martin Perl. This particle has a life span of only 2.9×10^{-13} seconds. (See [WIK] under *tauon*.)

In summary, explosive א Aleph expresses itself most directly in two directions: by an *image* ב Beyt) and by projecting images into *existence* (י Yuwd), becoming accessible to the senses. At the same time, it is counteracted by ת Tav, which resists the demise of a form and at the same time effectuates the demise, preventing infinite continuation of a (single) form.

The word בית *beyt* idiomatically means *tent*, and the shape of the letter ב Beyt depicts a curved top fastened to its foundation against being blown away. The substance of the image, that which we only see in various forms from various perspectives, is the part י Yuwd that inhibits this ב Beyt; it is unknown, only indirectly observed by the image³⁰ of the form. The form is perpetuated until by some cause it is changed either instantaneously or gradually. Similarly, the symbol "ב" Beyt has changed into a "B" and later into a "2."

So א Aleph splits into a perfect image ב Beyt to express itself in existence by י Yuwd and uses a cosmic resistance ת Tav against instantaneous destruction. By the same token, it is an indication that א Aleph can only express itself through other differentiated types of its power, as more condensed energy, in dependence of ת Tav, which may be seen as a support under the whole of creation against falling apart altogether. א Aleph becomes "real" so to say when a visible image appears, yet nothing reminds of א Aleph but the appearance of a ב Beyt and its endurance in existence. We have already discussed that all matter is mostly empty. This scientific fact is in essence the same as the wisdom expressed by the name בית *beyt*.

³⁰ A blind person may "see" the image by touch. Different persons see different images of the same form by different senses (different eyes) and by different recognitions (different minds).

I hope that this explanation instills a sense of awe in the reader. If the two letters of the *autiyut* explained thus far in this new fashion are so closely related to the modern scientific findings of physics, what else do these letters have to say? Yes, that is a good question. One could ask the question: Why expose the *autiyut* now? Well, the consequences cannot be overseen, but then again, *not* exposing the *autiyut* has much more dramatic consequences. Would you rather have a nice dream of a long life just to wake up dead, or wake up early from sleep and choose to live a day? Before you answer this question, you must deeply think about the quality of the dream vs. the length of the day. What are all of your assumptions based on? What is important to realize is that the texts written in the *autiyut* have an unsurpassed eternal value, which I view as the inheritance to all of mankind, free to those who are willing to receive it. Let everybody choose or lose choice.

It has literally cost millions of deaths during wars, oppressions, and other hostilities to protect this knowledge within the container, known as the descendants of Israel. The Law became their conditioning force, just as all the other additional laws, commandments, and regulations. These have been put in place for a single reason, to strengthen the container they³¹ are, until it cannot keep the power of ⚡ Aleph locked up anymore. For ⚡ Aleph's infinite power to break out is larger than any finite container's power to contain it. The size of the container may grow over time, its strength may grow over time, but no matter how large it is, no matter how strong it is, and no matter how long it has restrained ⚡ Aleph, ⚡ Aleph's power to escape is always bigger. This book should be proof of the validity of this claim, since I belonged to the "branch on the tree of Judaism." I realized that ⚡ Aleph was part of my eternal essence; I escaped from the containers that were built to restrain it, and I unleashed the ⚡ Aleph. There is nothing left of my past illusions I was submerged in, yet I have become a partaker of an infinite power to shape reality from beyond, which has always been my birthright, as it is yours.

This knowledge could be preserved only *because* of the strict set of rules these people live by, even today; and over thousands of years, the knowledge has been secretly preserved and, as I said, not without cost. I am inclined to think that it is thanks to that cost that the container increased its strength over time. They carried the knowledge of which they have the

³¹ It may be argued that "they" *are* built into a □ Beyt *by* ⚡ Aleph. "They" are participants in an intertwined cosmic drama: □ Beyt keeping ⚡ Aleph buried *just because* and *until* ⚡ Aleph is able to escape.

germ through all the ages of darkness. This must be regarded as the most precious part of the human history. It is hidden in the Torah, particularly in the Pentateuch, the first five books of the Bible, attributed to Moses. But also their other texts reveal knowledge of this secret and the totality of their writings they call the תנ"ך *Tanakh*, which is an acronym for the parts it constitutes: תורה *Torah* – *law*; נביאים *Nevi'im* – *prophets*; כתובים *Ketuvim* – *writings*. All these texts came into existence over centuries, perhaps even over millennia. Timescale is difficult to estimate, for we know in fact very little about particular parts in the history of Israel. As with Jesus himself, whose *existence* is denied, yet his *image* survives through the Gospels, so is the history of Israel not as clear as it seems. But I ask, why would that matter? Because now we have something more valuable than *history as story*; we have history condensed as an immense power, as a promise, as a true covenant, as a means of survival, even as a key to life, and it is visible right here and now in the *autiyut*. It asks of us to open up to its immense power, as to become receptacles of the eternal power within us.

Jesus's image is the resurrected א Aleph, in the right understanding of his name, which testifies about the way he operates. I will address this later. In any case, Jesus has acted on a very high frequency and released an almost infinite amount of spiritual power, from under the pressure of the orthodox religion he was raised in. That energy has burst through space and time into the universe of our contemporary thoughts. A coded message was transmitted, but without a separate key to unlock its power to free our minds. Jesus's outburst of Light energy has inflicted human psyches throughout the centuries to the point of blindness. Yet as an answer to that blindness, Jesus testifies in the following verses:

Jhn 9:1 And as Jesus passed by, he saw a man which was blind from his birth.

² And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

³ Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.³²

We will see that the reasons why it all happened are exactly in line with everything else that happens in the Bible. In fact, because its stories are so

³² Note that these words attributed to Jesus himself contradict the Pauline Christian creed: "For *all* have sinned . . ." (Rom 3:23, cp. Rom 5:12). According to this doctrine, *only* without sin no death, and without death eternal life. However, sin might not be part of the equation after all!

closely connected to its source, it is as if we are witnessing a photon with the size of a people, with an existence of knowledge stretched over an estimated six thousand years, four thousand of which presumably happened before Jesus's arrival. So it suggests that the power of Light we received by Jesus is at least four thousand *lightyearhuman*, and adding an additional two thousand years of history since, the accumulated strength by now is close to six thousand *lightyearhuman*. It is left to the imagination of the reader to interpret the term *lightyearhuman*. Here is one suggestion: a *lightyearhuman* is the (spiritual) energy equivalent of a continuing (or living) ray of spiritual Light measured in one year, received by all the living humans during this period, whose individual contributions equal the amount of collected Light. This suggestion implies that the light has been shining and transforming all the lives that have come in contact with the teachings of the Old and New Testaments in the Bible. The initial strength of the Light may have been dim but in the total scheme of the process has gained strength, until a well-directed ray of Light escaped and has been noticed.

And we, Westerners, have not recognized it as light, let alone as a *ray* of light. Now, in our age, that huge photon is hitting the retinas of human minds all over the earth, especially after World War II, when the Holocaust happened. Is it really such a wonder that today there are people that doubt and even deny the actual happening of the Holocaust? The story of the Holocaust could fit right into a modern version of the Bible; as a result, the state of Israel has once again materialized as an earthly political state by the impact of a collective observation of indescribable human horror. This is a fabulous quid pro quo at the level of collective understanding. It shows, however, a lack of understanding on the spiritual plane, for Israel is also a state of the spirit, available to everybody. This "promised land" is nowhere to be found on the physical earth, which makes it all the more difficult for blinded minds to find it, for blind eyes to see it. It requires a healing power to open blind eyes.

The immense oppression that Israel has suffered throughout the ages does not seem to stop. And there is a good reason for it. The contradictory movement of every letter is seen here. If the ⌘ Aleph cannot get out, it will try to burst on the shell to break it. Jesus escaped in a time of huge pressure by Roman rule. The impact of his Light is felt throughout the ages ever since. Expressions of Christian religion had many varieties. However, most were suppressed by the forming church, which saw these varieties as heretical. We see in it the burying of the ⌘ Aleph again, causing a new ⌌ Beyt, with a new strength to keep ⌘ Aleph buried. Contradictory, the new church that formed oppresses to this day the same Light that gave birth to

it. And that oppression has to end, even globally and forever. One way to achieve this is to expose the *autiyut* and to show their significance to the very nature of humanity. In exposing the *autiyut*, relating to the Bible, it may be seen that it contains the fundamental teaching of all teachings, but because it is fundamental, it unifies all teachings and—if this program succeeds—will be verifiable by anybody. The replacement of your way of thinking with that indicated by the *autiyut* will transform you and will give you the ability to ride the א Aleph, regardless of the ב Beyt, i.e., the historical, political, social, personal circumstances you may find yourself in.

If we are getting used to the fact that we are watching a living organism when we look at the history of the *autiyut*, Jesus has a special place. He was like the brightest spark of Light escaping from that shell of ancient knowledge and wisdom. And it makes one wonder how many more of those bright lights can be emitted in the future. In fact, the container was cracked, and the power of א Aleph was released on the world, but not in the form of applicable light but as applicable color. And there is a difference. We see how the color of Christianity has painted our arts and thoughts. But the power to live a life like Jesus's was never rediscovered. Or was it?

Then, shortly after the dark Middle Ages, first the *Renaissance* and then the *Age of Enlightenment* arrived. People started to develop science by rediscovering the value of the ancient science of the Greeks and Romans. Physics, chemistry, art, philosophy—everything was *one* science, and the term *homo universalis* popped up. Leonardo da Vinci is the prime example, but there were numerous others. The term *homo universalis*, dubbed *universal human being*, literally means *human being changed to oneness*, because it derives from Lat. *unum*, meaning *one*, and Lat. *vertēre*, meaning *to turn, to change* (with passive particle *versum*—that is, *turned* or *changed*), and a postfix *-alis*, that is, *aliqueness*. Also, the word *universus* means literally *turned to a single point*, generally meaning *universal* in contemporary English, i.e., *one applied to all*. In Europe, man was reverting to himself, rediscovering himself, indeed reawakening to the future, by looking to history to learn from it and trying to grow to adulthood by looking not only through religious eyes to the world but with eager and daring spirit to new terrains of thought. The great discoverers of unknown worlds arrived, such as Marco Polo (1254–1324), Christopher Columbus (1451–1506), Vasco da Gama (1469–1524), and they discovered new worlds in the East and the West, not without difficulties, not without wars, but within the contemporary mind-set of discovery.

Piet Hein (1577–1629), admiral of the Dutch West Indies Company, is at the brink of a newer era and is most notably known for the capture without bloodshed of the Spanish treasure fleet in 1628 returning from American colonies, effectively supplying the Dutch army for eight months during the eighty years' war against Spain, enabling them to recapture the fortress of 's-Hertogenbosch, the capital of the province North Brabant in the south of the Netherlands, considered impregnable from attack. This event did not so much end the war but began ending it. The war would go on for twenty more years.

However brave all these discoverers have been, even at the cost of lives, the overall goal of their endeavors had one thing in common, namely, to renew the mind and find new barriers to overcome.

Renewal was needed but was counteracted by religions, which have the tendency to keep with the old, and they even fervently consider it as their reason for existing, remaining largely unchanged as a confessed beacon of hope for times to come.

But the recurring rebirth of humanity that started with Jesus has been happening ever since. And when the birth is complete, there is no need for churches, for all humanity belongs to the same *being*. This birth is still happening today, and we see history in labor with birth pains to deliver that new consciousness. Too many changes have happened in time to sum up here. Eventually we arrive at the modern world with the earth divided between rich and poor, much as it was in the old days. We see also differences. Because on a world scale, more and more people are beginning to recognize their individual responsibility for their own success. They are no longer able to draw on the success of their forefathers or their peers. Neither does possible failure of their forefathers or peers dictate limits to their own potential to become successful. It seems we are living in a more individualized world than ever before. The catch to this individualization is the definition of "success." Today we see stars and celebrities reign our world, in their profession as actors, pop stars, and other idols. That is what they are, idols, because many young people, faced with the bliss on the screen of this kind of success (outside of outsides, shell of shells), want to be "like them," forgetting that "success" has nothing to do with the success of others. Hence, the psychology of this generation is one of failure, depressions, taking drugs, suicides, overeating, dangerous free sex, other unhealthy habits, and many more dysfunctional behaviors, rooted even in their parents' desires to break free from traditions. These behaviors disrupt families and, if they are to continue, will disrupt states, and the world as a whole. Why? Because individuality is not possible in this way. Not your own success is the central goal in the universe but the success of humanity

united as a whole. Instead of institutions to tell us what to do, we have the responsibility to discover it by ourselves. We will then be able to full-heartedly serve each other to the fullest of our abilities. *That* defines our success, apart from the individual successes of others.

Faced with such an individualized containment portrayed in Western society, a 2 Beyt of another nature, which separates us from what really counts, we arrive at many difficulties to overcome in order to grow. We may hit walls we never knew existed, nor did our parents. And we have to fight those walls with every bit of strength we have. Because those walls simply have to go down in order for us to collectively survive as a human species.

The Berlin wall fell in 1980 as a symbol of that progress. But since then, not many dividing walls have been fallen over in a world full of conflicts, and some have been built since.³³ Today, people of all religions (or of no religion) suffer the often deadly consequences when they speak their mind, all over the world. There is no real freedom of speech. Everybody can be neglected, discriminated against, oppressed, kept imprisoned, tortured, killed for their beliefs, regardless of its truth. Every reason for suppressing difference from the norm is justified as long as it is the norm of the oppressor.

NO! NO! NO! I cry with my loudest cry. Is this what humanity has come down to? Have we forgotten what real love is? Do not just love your friends, love instead those that are *completely* different. If you could listen to them, they could listen to you. Fight about what? Let us make up our minds. Let us clothe our minds with a robe of splendor and live the Life we are supposed to. Individuality itself is OK, but in serving each other, we become one and free. Exactly. That is the same second law that Jesus told, equivalent to the first law, as in Mar 12:28–32:

Mar 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD:

30 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

³³ As the one between Israel and Palestine, more than four times as long as the Berlin wall.

³¹ And the second is like,³⁴ namely this, 'Thou shalt love thy neighbour as thyself.'³⁵ There is none other commandment greater than these.

³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

³⁴ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Before we can understand this passage, we should work really hard to understand the words "love," "God," and how to "love God," how to perceive that "God exists" and is capable of receiving love, offered by our "soul," "mind," and with "all strength." No, it is not a word game, but it is a game of *defining* words; our concepts of what we think these words mean *define* our world, and we are individually responsible for our definitions.

Here is a parable.

Of three men, the first sings to somebody, "I love you with all my heart," as an expression of deep feelings; the second jumps in the water to save their neighbor as a self-giving act of love; yet the third is silent and prays every day. Which of these loves the most closely to these commandments?

The latter of course! Because you have to know that the reason he prays is that his first love has left him and he cannot swim. A song ends, and water kills, but a prayer is eternal and reaches God's ears.

By his prayer, the first woman fell in love with him when they first met. She left him. And by his prayer, the second woman

³⁴ This word is derived from the Greek *homoios*, meaning *similar, same, resembling*. It is used as a prefix in words such as *homologous, homogeneity*. Note the correspondence in meaning between *second* and *homoios (like)* as the *reflection of the first*.

³⁵ This is first recorded in Lev 19:18 but also repeated in Mat 19:19, 22:39; Luk 10:27; Rom 13:9; Gal 5:14; Jam 2:8. Obviously, all these writers thought it worth repeating.

saved him when he tried to commit suicide by jumping in the ocean. After he had explained to the second woman why the first woman had left him, she took sides with her and also left him. He allowed both of them to express their love as they knew it. In turn, however, they did not allow him to express his love by praying every day. In the process, he showed that God's love cannot leave him nor them. If the truth be told, his prayer is one of thanksgiving for the love he receives every day, acknowledging it as God's gift. Being sure of God's love, he married the third woman, who loved him the way he is, and he had many children with her.³⁶

Love your neighbor as yourself. Is that contradictory or not? It is said here that it equals the strength of the first commandment and that it is more important than all the burnt offerings according to the Law. But down to earth, if you ask yourself, do *you* love *your* neighbor as *yourself*? And if this commandment is so important and your answer is only a bit different from a full-hearted YES! you are in deep trouble. Because if you cannot fulfill this commandment, which is in line with every wisdom, you are not fulfilling Scripture. Whether you hold Scripture as standard or not does not matter—not fulfilling Scripture has its own unchanging consequences of which you can see the results in your life. If you cannot say yes, you are not to fall into the trap of a guilt trip but accept it and first feel your need to say yes. Otherwise, you are at the mercy of the forces of א Aleph, and indeed it is only a matter of time before you are gone without accomplishing why you are here. You cannot ride the oxen if you cannot fulfill *this*. It is equally hard. It is equally simple.

What does it really mean for a human being to love their neighbor as themselves, at all times? You do not hear me say it is easy or hard. These terms are inadequate. We are talking about a commandment that defines humanity. The measure in which you have found its truth by investigating its validity in your life, by the same measure you are human.

Jesus is not the only one speaking from the Bible with this message. Here is another portion from Leviticus:

³⁶ In this parable, the words “man” and “woman” should not be taken literally. The compatible female symbolizes the peace caused by maintaining integrity toward one's own true Self (male). The word “prayer” symbolizes a hidden dimension of love, i.e., integrity; it *creates* a favorable outcome, often called a miracle.

Lev 19:17 'Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD (יהוה).

We are faced with the task to understand how *not* to hate yet rebuke the “children of thy people.” Nowadays, we would say to give feedback to your neighbor without getting angry. The “children of thy people” should be extended to *everybody*, according to Jesus’s teaching, you and me included. The strange addition “I am יהוה” should give you a clue as to its importance. Instead of reading “heed my words, for I am יהוה” as some kind of threat, it is meant as a signal to your inner awareness as it says: to love (י Yuwd) thy neighbour (ה Hah) as (ו Vav) thyself (ה Hah) is the assertion of an infinite power (א Aleph) through a living human being (נ Nuwn), referring to himself (י Yuwd) as a reflection of the name יהוה. Are we acting accordingly? If not, head the next quote:

Exd 32:9 And the LORD (יהוה) said unto Moses, I have seen this people, and, behold, it is a stiffnecked people.

After having said this, God was so grieved, that he thought about consuming them. Why all these seeming threats? It is not God that threatens, but the wisdom stated here is a mere warning that you cannot avoid repercussions, because of how your actions will reflect on *you* by the working of the universe we live in. In other words, you cause your own fate by your decisions regarding your neighbor(s), as they are part of you. What you judge in others, you judge in yourself. What you love in others, you love in yourself. Judgment should cease for you are perfect, if you would only believe it deeply and act accordingly.

But Moses intervened for them, and God repented of his evil thoughts (Exd 32:14). However, there is no difference between the “stiff-necked³⁷ Hebrews” addressed in that verse and all of *us*, who are possibly even *more* stiff-necked to deny this universal truth of brotherly love, as we rage against other people in the name of Jesus or any other cause or—if we are without

³⁷ For קשה ערף *qashah* ‘*oreph*, where קשה *qashah* (*stiff*) is a behavior of thought: *obstinate, fixed minded, unmovable, indifferent, stubborn, unchangeable* by the ש Shiyn. ערף ‘*oreph* means *neck*, a visible (ע ‘Oyin) support of the head (ר Reysh), enabling it to turn around (פ Pah Sophiyt). We are able to change our mind because of our “neck,” the experiences that contradict our thoughts.

faith—kill without reason. How human are you in the light of love when you support a government that acts in such a way in your name, by your election? There is only one way out, to take 100 percent responsibility for yourself and your neighbor—*both* need your love without exception. And then we need to understand what love is.

Deu 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deu 30:6 And the LORD (יהוה) thy God (אלהיך) will circumcise thine heart, and the heart of thy seed, to love (אהבה) the LORD (יהוה) thy God (אלהיך) with all thine heart, and with all thy soul, that thou mayest live.

So here you have it, the living image in existence of the א Aleph. It is love. And it is much more than love. It is a *universal*, all-pervasive, unconditional love. And there is nothing to be compared with it. If it were not for this universal love, we would not be alive. In the light of that love, we see God. For the moment, I will not bother about the name of God; see elsewhere. At any rate, “he” is equally “out there” as well as right here within you whether you believe it or not. But we will get to that part, when faith meets your spirit. Because it is the first commandment you will need to find that capability within you, i.e., to *love* God with all your *might*, with all your *soul*, and with all your *mind*. And tragic as it is right now, we do not collectively know where we could find our might, neither do we know where we find our soul, neither do we know how our mind works. Think about it, that we do not know all these things! It breaks my heart for all those who are searching.

Everything in history is part of us, yet it may be viewed differently tomorrow if it is seen in another light. And it will cause us to rejoice as has been foretold in Neh 8:8–10:

Neh 8:8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

⁹ And Nehemiah, which is the *Tirshatha*, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD (יהוה) your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

¹⁰ Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord (אדנינו): neither be ye sorry; for the joy of the LORD (יהוה) is your strength.

Let us study this passage in some detail, to gain some appreciation for Scripture we do not understand. Let us follow it according to the flow of the text and highlight some of the words and what they mean.

First, in verse 8 we read that the appointed men read the book in the law *distinctly*, where the word used is מפרש *mephoras*. That is in the spirit of the English word *afresh*—notice the f/p, r, s(h) in succession in the English word just as פרש Pah-Reysh-Shiyn in the Hebrew—immersed in a flow of words (מ Mem) where fixed readings were torn (פ Pah) from their fixedness of definition (ר Reysh) and became divinely inspired (ש Shiyn). And the same text may thus be read *differently*. Those readings were read *differently* by *different* men, but each of them did it *afresh* and *inspiringly*. How can this be, when they read the same passage from Scripture, possibly already read for many times, yet *now* afresh? What is going on here? What is the *hidden* message?

It is further said that he *gave the sense* with the words ושום שכל *veshom shakal*. In the idiom, ושום *veshom* is *gave*: producing (ו Vav) the inspiration (ש Shiyn), productive on the outside (the first ו Vav, i.e., by speaking) and on the inside (the second ו Vav, i.e., by emotion), causing universal productiveness (ם Mem Sophiyt) on the part of the people, whose emotions are recorded in verse 9—note that they were comforted. You get the feeling that they were taught things that they had never heard before. Not just a “do this” or “do that,” but the *Law* was poured into their hearts in a new and fresh way, which moved them deeply. What kind of *Law* is the text referring to?

And furthermore there is the phrase *caused them to understand the reading*, expressed with the words ובינו במקרא *vayabinu bamiqra*. It is not that they suddenly got smart, because in verses 1 and 2 of the same chapter, it is mentioned that all men and women that could understand were gathered. Disturbing as it may be, these words may also be translated as *separated them within their congregation*. The reason for this contradictory reading is at the root of what I am trying to explain. If a text is read and explained differently, people begin to argue by giving their opinion. But as they do, there may come a point that they realize that by being confused, understanding of the confusion may settle the question. So let us look at the comprising *autiyut*. Again, there is the ו Vav twice in the first word, adding to the overwhelming emotions. Now, the reality (י Yuwd) of what was read, that it was *read*, was *put in* a ב Beyt, a vessel or image, and it made in existence a living consciousness (נ Nuwn) to be productive (ו Vav). So the message was *incorporated*, as we would put it in English. But the message may have been of different meaning to different people! Since they exchanged their confusion, they may have understood that the text is *not* of

a unique understanding or meaning and that everybody is right according to his own interpretation. *That* is something to incorporate! Oh, I can hear the same murmurs around me, the same confusion arising among the learned, but will they therefore *not* be convinced when they look in the mirror of the scene described? Note how the English word *incorporated* is closely matching the ויבינו *vayabinu*, where we have the same packing of words: prefix *in-*, corresponding to *put in*; + *corp*, from Lat. *corpus* (with genitive *corporis*), meaning *(of the) body*, here corresponding to *vessel* or *image*; + suffix *-ated*, indicating that the word is the result of some kind of action, here a mental action, taking place in the body when it becomes *conscious* of the message. So *to incorporate* is a better translation for the kind of understanding denoted by במקרה *bamigra*. If we incorporate something, we carry it with us; it has weight and productiveness. It is not only a casual understanding after which you would return to business as usual, but a deep felt realization of the truth being communicated, because it has changed your heart about doing things a certain way. In short, those men who read the Law that day made a difference and caused a turning point in the minds of those gathered; they effectively caused a “conversion” of the people, because they had heard and undeniably understood that this truth pertains to all of Scripture, that the Law is written *all* over it.

Does the reader begin to fathom how much is lost in the translation? We cover the light with darkness and say that we can see in the darkness where we call that darkness “understanding.” How much more would we really see if we could see the light itself and incorporate it? To follow up on the preface, if a photon, as small as it is, hits the retina of one of our eyes, it is indeed incorporated in the eye by a light-absorbing cell capable of noticing it. Its impulse is then transported to the brain, and its energy strengthens the synapses that it triggers. You are literally built and changed when you see. Even more so when you put your attention to it. The photon is incorporated when we see. And what it causes in the outside world by the collapse of the (nonexisting yet present) wave it had been before, we can only imagine. Let us continue.

The במקרה *bamigra* tells us that the image (or the message) flowed unto its destiny as intended by ק Quwph, becoming ר Reysh fixed in the mind, and therefore produced א Aleph, an immense power (to live) among the people. This kind of *reading*—remember the simplicity of the idiom of the two words under consideration—is *not* done with the eyes; it is done with the spirit. And that spirit is here today as I showed.

We may share in those experiences that seem so vague and yet familiar, even almost touchable, and yet they seem unreal or just over the horizon.

And yes, they appear that way. Maybe you cannot grasp it yet, but there is an infinite depth in these words.

Verse 9 tells us that Nehemiah is תרשאתא *Tirshatha*. If you look up Tirshatha in the dictionary, there is only mention of a title for governors, which Nehemiah used for himself.

Stop. Wait a minute. What's in a name? I hope you are with me, that there is much in a name. And as we are discovering that everything is relevant on our journey to understanding, let us investigate how to apply the *autiyut* to these names.

First there is נחמיה *Nehemiah*, which is a prolonged form of נחם *nicham*—compare נחום *Nabum*, the prophet—in the idiom *to repent* or *to comfort*, but it is clearly a living consciousness (נ Nuwn) that replaces dead structures and old ways (ח Cheyt) to produce universal productiveness (ם Mem Sophiyt). When real comfort comes from the death of illusions, it restores life and stamina. The suffix יה- or -yah means that the name *Nehemiah* represents someone that comforts (in the meaning just explained) in a conscious way. In other words, *Nehemiah* is the force in existence that helps us to overcome our illusions by way of showing us where we follow illusions and replace them with truth.

Then there is תרשאתא *Tirshatha*. It is a flow from ת Tav, its first letter, to א Aleph, its last letter; where he is faced with the universal condition, where things look grim to the death, where there seems to be no way out (first ת Tav), he uses his mind (ר Reysh) to connect to the spirit of Truth (ש Shiyn) to let it overcome the condition in recognizing it as an *illusion* unto death (second ת Tav), to create the opening for the release and reception of creative power of the mind and soul, everywhere present and available (א Aleph). In short, the name indicates somebody with tremendous courage to overcome obstacles in the *mind*. Yes, *that* is a governor of the heart, because a change of heart by courage changes the mind in direction and leads us back to our origin, opens our eyes to possibilities that have always been present, yet we were blinded to them. But now the time of comfort arrives.

Verse 10 says that they should go and share with those that have received nothing. I myself took this at heart long before I read this and could therefore show you by example what the Law is. How to love is a mystery, but if you do, you live.

And these people as they went their way, they lived according to what they had understood. They had internalized the confusion that resulted from the different readings, having understood that there is not a single person,

scribe, prophet, or anybody with absolute authority over the word; they took courage to dare and understand the words they heard in their own way as they saw fit. They took them at heart and went their way to serve the people for whom “nothing was prepared.” Just as I am living now in the way that I have understood—writing about the unfathomable depth of Scripture, with its building blocks, the *autiyut*. It is perfectly fine like this.

We will leave this part of Scripture as it is and return to the general discussion of the ב Beyt as a container, which can form or burst, contain or resist containment. Every property of such an abstract container has its own bounds and restrictions, its own strength and size, because as with an egg that protects the life inside, you can put 10 ₪ (about 22 lb) on it without the shell breaking, but do not let it fall to the ground for it will break, causing the end of the life it may contain. A form gives birth to other forms when it is a success. Yet all forms have the day of their success.

Whether Jesus lived approximately two thousand years ago or not, that may be beyond science to prove and may remain a mystery, but what kind of proof do we really need? We need proof that Jesus is resurrected from the dead so that we can share in that resurrection. Are we maintaining his resurrection to be physical? It is one of the ט Tav (tough) resistances that must be replaced by א Aleph (newness). In that process, if it is successful, the resurrection will be as plain as light.

We may begin to understand why all these things are so. Because the energy of א Aleph is of a very high frequency, and its sound is quickly reflected by any other events in history, absorbed by ideas, philosophies, churches, unbelief, weakness, incorrectness. But however full the world is with reflectors, the impact of the א Aleph is always larger, and we are influenced by its glow even today in all of our Western societies.

When the people of old had multiplied and spread the earth, preserving their precious knowledge in mysterious texts, they hoped or knew that time would prove its value when by the very spiritual laws they described, the message would surely resurface. It is therefore also proof by time that everything that has been put into place has been put there for a very specific reason and a very specific time to be revealed. I believe that time is now. The reason to put it into secrecy was to protect the knowledge that would be sold for death and forever lost. It has been protected with lives and was preserved. There was so much to protect; everything they knew was to be protected. For if this knowledge were by chance to disappear, or to be robbed without understanding, the human race was doomed, not just Israel. But somehow, wonderfully, the secret of Life has been preserved

within the texts of the Hebrew people. Whether the stories themselves record history may not seem to be so relevant after all, because we have billions of years ahead of us, so a few thousand years do not matter that much. No, it is not time that matters; it is the knowledge of Life itself. How to obtain that Life. How to live that Life. And that Life is the cosmic life we are all destined to live, as our own individual expressions of א Aleph, without superstitions, without religion, but with knowledge, understanding, and faith.

But still, do we not need tools or a compass to direct us in that Life? No, we do not need something *per se*. But as time went by, it turned out that people were considering their own materialistic lives as far more important than their spiritual lives. That meant also a degrading in the general mental capacities. How many people could (still?) write at the time of Abraham? At the time of Moses? At the time of Jesus? And of course, there were all those other peoples, scattered over the earth, who were busy with their own brand of materialistic or spiritual life. And who knew whether there would be war over ideologies or over land? Hence, there was just one thing to do. Hide the knowledge, in effect making it secret, in the hope for better times. It was hidden in the Torah, and it made the people of Israel the strongest imaginable container of its secret, even to the point where its strength depends on the ignorance of those that protect the secret. It has become a living protective shell, ignorant of the fact that it is guarding, what it is guarding, why it is guarding, to the point where Israel says, “We *are* the Torah.”

The hope or knowledge of the men of old was for the time that consciousness had risen globally and spiritual values were so much lacking in society that people would feel the urge to go look for them. If by chance only one of their own would have the inwardly turned capacity to pierce through the meaning of the letter-numbers and therefore become “righteous,” bursting out of the cell, it would be enough. Such a person would be Messiah and lead Israel’s descendants right back on top, for they would rediscover and relearn everything that has been preserved by their forefathers. O, glorious victory of the Spirit! This will not dismantle their people but instead spread and reinforce the knowledge and the power of its truth among all the peoples of the earth.

These wise men of old certainly knew what they were doing. They had the inner key; they put it right there under the nose of their people. Nobody will be able to deny the heritage of Abraham, Isaac, Jacob, neither of Moses and many others. At the right time, someone would be able to remember or recognize part of it by reason of their inevitable harsh

circumstances. In that time, a little help is absolutely vital to restore that way of life again with which it all began. But not in an old-fashioned way, but in a modern way. Right here and now, this way of life is possible. And the reason is that the *autiyut* are the building stones of the most sublime science humans have ever written down. It is the science of spiritual life, I dare say, on which all religions are based yet itself is not a religion but science. They understood exactly what they knew, and they have preserved every bit of their wisdom in the Hebrew texts of the Torah and other portions of the Tanakh. Humanity may now start on a friendly but determined quest to understand these treasures, to share it with everybody to obtain its riches and to survive collectively as a human species. Wars among nations are not necessary anymore, but the inner war of the utmost rigor and persistence will become necessary to clean up all the unfinished business we have built up toward our fellow human beings. Whatever we have done to obstruct the power of א Aleph to make itself manifest, that defines the debt we have to history and to humanity.

And so it became necessary to protect the knowledge of life. It must have been heartbreaking for these men to have witnessed the decline of the human condition. But they had wisdom and did not condemn but preserved the wisdom for a people of later ages, to rediscover it. It had to be done this way! Then one day, the rediscovery will burst out of its shell, right into the collective consciousness and individual consciousnesses as an infinite act of grace. Because when you consider the odds of what you are reading right now, what did you do to deserve the riches of the spiritual life? If you answer nothing in shame, the miracle of forgiveness has taken grip on you. Forgive as you have been forgiven. Give as you have been given. Receive and let others receive.

This is *Messiah*: the means by which *death* comes to old structures but *life* to the individual.

Number

שני ; שנה – *shney, shanah* – 300.50.10; 300.50.5 – *two, second, to repeat.*

BY A COSMIC action ש Shiyh, a living entity נ Nuwn affirms its existence י Yuwd or its life ה Hah. Notice that this word means self-assertion, or self-consciousness. This may be the self-consciousness of the person, calling himself אני *'any*, or “I,” referring to a complex in his or her psyche that evades identification. The casual usage of this pronoun, referring to oneself, is almost the negation of the meaning of self-consciousness, because it

takes the “I” as an absolute referent, a rather paradoxical assertion. When the “I” changes continuously, a reference to it cannot be taken for granted. If the identification with the “I” vanishes, the א Aleph of אני *’aniy* becomes a ש Shiyn, which is cosmically active. This change transforms a person into an affirmation of the cosmic forces that animate him. Being distinguishable, he becomes different from others; not referring to himself, he becomes a representation of true life.

It may also be the self-consciousness of the inner mind, recognizing itself as living within a body and asserting that it needs the body to express itself by its desires, either in existence or in life. This is a more subtle assertion, for it presupposes at least the distinction between the mind and the body. Where the “I” is the authority that calls itself existing, referring either to the body or to the mind, it does not exist without the container it is contained in. Is the “I” autonomous in declaring its existence? Then it must assert it in separation. But if it refers to the self-consciousness binding the mind and the body, there is no contradiction, but asserts existence within a temporary or imaginary container! The number *two* asserts its dependence on form, but it also asserts its internal life and existence, enduring for an unspecified period.

Scripture

WHEN YOU READ the Hebrew text with the awareness that you are witnessing a form of light penetrating your awareness, you can only be amazed by the mere size and impact of the sequence of letters it contains. The text becomes a living organism, for which you may develop an awe. Are these real events that are described? Not *really* real but indeed real because they convey Truth. Are these real people that have experienced these things that are written? Not *really* real people but indeed real people, because people are not more or less than a living word; their names convey the energy pattern that is discussed, and their experiences are descriptions of the dynamic of the word. Their environment is a representation of a context, not necessarily historically correct, but in any event spiritually correct. Ask yourself with every book, with every story, with every person, with every name, with every letter, “Do I recognize this process, this energy, this event within myself? What do the words in this story describe about *me*, deep within, that has a reality level beyond the physical one? How does it teach me the essence of me? How can I apply these words, to live the life I am supposed to live?” The big questions have been answered right in front of your eyes. It is not the translation of the words you should be after, nor a symbolical explanation of the colloquial translation.

The most pure experience Scripture can offer is a gateway to your full potential as a human being; humanity is being born through you. The awe comes when you realize that *if* this story indeed tells you who you are, how are you ever going to understand these words from a multidimensional standpoint? How are you going to shake off your misconceptions, when they are composed of crystallized energy? How are you ever going to be able to experience the living word, which speaks through you? How can you tune into this infinite power that you witness and is witnessing you? What is there behind those letters of the *autiyut* that nobody can ever explain to you? What are you doing to find out about it? If this is true about Scripture, why has it been misunderstood for ages? How many people know about this? How does this change our view of the past and the future? How could there have lived a people that possessed this as a conscious knowledge, while we have not even guessed it for all this time? How could we have ignored the Self we all originated from?

Questions do not arise without their answers. Any question has its answer in a parallel reality, and it will come to us. If we dare to ask, do we dare to receive and understand the answer? Are we ready to receive the full impact of the cosmic significance of humanity?

Everything created is twofold. Question and answer, heaven and earth, Adam was created male and female (internally), man was created Adam and Eve (externally), good and bad, (the tree of) knowledge and (the tree of) eternal life, etc. This duality of ב Beyt expresses the unity of the creative power of א Aleph.

Word

ב – <prefix> *be-* – 2 – *in*. The single letter as first of any word has an idiomatic meaning of conveying that what follows is a container. Alternatively it signifies the essence, that which is in there, of the word that follows, just as the letter י Yuwd in the name בית *beyt* signifies its essence. The ב Beyt thus gives an opening through which one can see inside; the ב Beyt splits open the outside to look at the inside. At the same time, this interpretation as a preposition shows that it is tempting to fix an interpretation to any word, because any word is more of an indeterminate space we enter; it is shaped according to the *autiyut* that follow the letter ב Beyt. So it says that everything can be “entered” (keeping in mind that this also means *interpreted*), and one can do so by placing a ב Beyt in front of it—that means abstracting from it and looking through its shell. (Compare the letter ל Lammed as prefix.)

בבל – Babel – 2.2.30 – confusion. This word conveys appearance of appearance in action. It is a description of the world we occupy and depicts it as layer upon layer of appearance, which causes physical action devoid of meaning. It reflects the mechanical view of the universe, which is devoid of meaning in and of itself and therefore is a degradation of the life that is inherent in the universe. It is a misrepresentation, as is every single word, but since it gets enormous proportions, it is important to recognize Babel for what it is. If there is no life in it, it does not mean that it will not continue. Eventually Babel is opposed by spoiling the very language that was used to construct it. Babel is the conclusion of defeat, because of its motives that are not in tune with the essence of life in the universe. It is like walking in a dark forest, hitting a black tree, falling down in a pool of mud, and the actions that follow to get out of there. How did I end up here? Where am I going? What is happening? These questions can never be answered, because they do not ask for the essence of things. The answer that somebody will give you is incomprehensible; you know how you did end up there, you know where you were headed, and you know what is happening. You ended up there because you did not stop when it was still day. You were going toward a certain death, by your experience receiving a guidance toward lighter parts. You are never judged, just guided toward the understanding of freedom. To experience freedom, you may first have to experience imprisonment; to experience wealth, you may first have to experience poverty. You could discover freedom by being imprisoned; you could discover wealth by being poor. Everything has an equal value, but since it is not always interpreted as equal, differences appear before us. They confuse us and draw us deeper in confusion when we persist in drawing borders and set up fences. We will find that every border will be crossed, every fence will be pulled down. *Babel* is the loss of freedom rooted in the nature of a favorable choice. בן *Ben* (see below) is the retrieval of freedom by integrating different choices.

בן – ben – 2.50(700) – son. A son is a form ב Beyt that facilitates cosmic release and fulfillment in י Nuwn Sophiyt. When this word is used in Scripture as a prefix to a name, it is like a preposition that conveys a fulfillment of a name. It makes sense that a name describes that which carries the name; that is how all the names first came into existence, according to Gen 2:19. Everything was recognized as a living thing, an animal, with its character, according to how it was perceived. But it appeared that names appeared in pairs, for every male a female, and that some things integrated opposites to a degree that they became examples of ideals; they were sexless or both male and female. In such a case, בן *ben* is appropriate because when the contrast between two things is united within

a third, this third does not have a contrast that is different from itself; it is in an equilibrium and will never cease to leave this place. Of course, such a thing transcends physical reality, but the name that is attached to it conveys that equilibrium. Since a בן *ben* can end in נ Nuwn, it means that it can appear as a subsequent (ב Beyt) seed (נ Nuwn), a singular living entity. But when the same word בן *ben* ends in ן Nuwn Sophiyt, it is freed of any private interpretation and enters the cosmic equilibrium of having absorbed its opposites, which gave rise to it and that it gave rise to, due to the ב Beyt that it starts with.

ברא – bara’ – 2.200.1 – to create. Let us not consider the verb *to create* as an imaginary act of God but as a process that the letters testify of. This means that the verb does not need somebody, nor even God, to “do” it. The verb has its own means of expressing itself, and if it needs something or someone to do its action, it will cause this actor to appear. If we want to understand the verb ברא *bara’*, we have to detach it from the English counterpart. We must try to reconstruct the meaning of the verb, and when we have done that, we may be able to understand why the English counterpart is a shallow approximation of the original meaning, nothing more. So we find ourselves considering the meaning of a word. Such a word does not convey meaning to us; nevertheless we can distinguish its features: it has three letters—ב Beyt, ר Reysh, and א Aleph, in this sequence. By now we know that א Aleph is the explosive power of life-death, and we may wonder why the verb *ends* in א Aleph. The action of the verb ברא *bara’* starts with an appearance of ב Beyt, a form, such as a word. And with the observation of a form, that form comes with an invisible interpretation, an invisible recognition of its form, an invisible dynamic of its reflection. These invisible aspects of form in its relation to the observer is expressed by ר Reysh; the form always is placed in a certain environment, a cosmic container, something bigger, something more or less dense, something of a different nature that makes it possible to make the form appear in the first place. And when this form is projected against this background, its perceived reality is confirmed and reflected. The reflection of this interpretation causes א Aleph to be the essence of this reflection. There has not been anything *created* (perfect tense) yet, but the affirmation that א Aleph has received and accepted the reflection of a form that has always been part of א Aleph to begin with.

It is like the dough in the oven, not a bread yet.

It is like the seed in a fertile earth, not a plant yet.

It is like spirit in a person, not a human being yet.

The act of prayer in this respect is much more like this verb ברא *bara'*. A prayer from the heart conveys emotions related to events and people. A prayer may convey in words a desired result. A prayer is like a letter in an envelope, or a ב Beyt, that will be read on due arrival. The destiny of this letter is ר Reysh, the universe, opening it and reading it. The message of the letter that comes across evokes א Aleph, a yet unknown creative act that is in alignment with the letter. Prayer in essence is a surrender to a "higher power"; it is offering up an interpretation of the *current* reality that is more like a misinterpretation. If a prayer ends with the word אמן *'amen*, we effectively close the envelope, send the letter on its journey (close/send = duality of א Aleph), and trust that it will be transported (מ Mem) and processed according to its contents for the better of all (ן Nuwn Sophiyt). A prayer connects itself with every possible outcome and acts like a filter. A prayer directs possible outcomes, but it does not determine the time of arrival. The outcome of a prayer is the future that is *already* witnessed in the present, because a prayer creates a connection with א Aleph, the unknown. א Aleph never ceases to create, and ב Beyt never ceases to reflect that act by its appearance.

בראשית – breshiyt – 2.200.1.300.10.400 – “in the beg-in-ning.”

Any interpretation of this word must contain in a nutshell the mystery of this universe, that it is possible to transcend the state of separateness. Here is one: two seemingly different things (ב Beyt) by their perceived separation (ר Reysh) create a powerful (א Aleph) emotion (ש Shiyn) corresponding (י Yuwd) to the force that unites them (ת Tav). This means that two things that cause the same emotions are the same—even if they are different things to different people. Comparing emotions is difficult, comparing things is difficult, all because it is difficult to see the essence of a thing. An expanded awareness might give the insight of the essence of things and thus provide a way to exchange this essence with others.

ברך – barakh – 2.200.20(500) – to bless. As we have seen in בר *bar*, meaning *son*, and ברא *bara'*, meaning *to create*, this word ends in a different letter, כ Kaph or ך Kaph Sophiyt. If ברא *bara'* creates by envisioning the outcome, invoking א Aleph, the *how* of creation, ברך *barakh* recognizes that the physical container of its vision is *already* there. Therefore, it is a release of tension between what is and what is not.³⁸ Whatever is supposed to become as contrasting with what is (perceived) now, the current situation is embraced as a cosmically living and changing container of the vision.

³⁸ What is . . . what is not = what is perceived . . . what is not perceived.

Hence, whatever the vision is, its seed of creation is already contained in the current situation. Let it go, let it grow, let it appear, let it be. Visions are like living beings. But when they appear in the physical world, they might come in different appearances until there is a match. Whatever is, matches a past vision. The match comes by clarifying the details. Compare → דרך *derekh*.

בת – bat – 2.400 – daughter. These “daughters” are those things devoid of essence, dead or decaying—those things that end and do not define you: your actions, your possessions, your moods, your thoughts. All these are “daughters.” Yet “sons” (see → בן *ben*) are those things of essence that liberate your being.

בתי-שבע – bat-sheba’ (Bathsheba) – 2.400 300.2.70 – daughter of seven.

See → שבת *shabbat*. Both Bathsheba and her father have two names. Before Bathsheba, David had already many wives, six in fact. In 2 Sa 3:1, we can read that David had six sons, among which his *firstborn*, called אמנון Amnon, translated *faithful*; the second, called כלאב Kileab (Chileab, translated *like his father*),³⁹ of Abigail; and so on—all by different wives. But only Abigail was married to another man; it was נבל *Naval* (Nabal). Note the similarity between נבל *Naval* (translated *fool*),⁴⁰ in numbers 50.2.30, and הבל *Hevel* (Abel, *vanity*), in numbers 5.2.30. For the purpose of the narrative, Naval is dead, just as Hevel, yet Naval leaves his wife to the king.

However, note that in 1 Ch 3:1, all the names of David’s sons are the same, except for the second son by Abigail, who is called דניאל Daniel here. Verse 9 tries to convince us that these are *all* the sons of David, yet we know better . . .

In 2 Sa 11:3, David *inquires* after Bathsheba, “Is not this” the daughter of אליעם Eliam, the wife of אוריה Uriah? However, in 1 Ch 3:5, she is called בת-שוע Bathshua, daughter of עמיאל Ammiel. Note how in the name of Batsheba, the second ב Beyt of Batsheba is changed into a ו Vav (became productive), and in her father’s name, Eliam, the words אל *’el* (God) and עם *’am* (kinsman, people) have been interchanged. Clearly, these are the same characters; however, their name changes should be noted as a *variation* of David’s first inquiry.

³⁹ Also, contradictory, *like* (כ Kaph) *not* (לא) *the second* (ב Beyt, value 2).

⁴⁰ Who would in their right mind call their son *Fool*? Yet when someone does so, even in passing, they insist on his failure and silently kill him, leaving his talents undeveloped.

In 2 Sa 12:18, the first son of Batsheba and David is not named and dies on the *seventh* day. In 2 Sa 12:24 (just six verses further),⁴¹ their second son is called שלמה *Shlomoh* (Solomon). In effect, Bathsheba is also the *mother* of the *seventh* (dead/living) son of David.

However, note that in 1 Ch 3:5, Solomon appears as the fourth son of Bathshua and should be counted as number *ten*: that is why he is called ידידיה *Yedydyah* by the prophet Nathan, translated (*name*) *giver*. Again this is an occurrence where the last son mentioned (of the 7 Dallet, or *four*) was in fact the firstborn (י Yuwd), i.e., the most developed, the wisest (we know that).

Riddles

1. The term *paradox* has two explanations. The first is *seeming* contradiction; the second is *logical* contradiction. I would like to elaborate on this subject, as it is a central element to the understanding of the universe, and I will end with a riddle about a logical paradox.

A seeming contradiction is in fact not a contradiction at all, but in some cases they deserve a feeling of wonder, like a *red* moon receiving no direct sunlight during a lunar eclipse. Apparently the earth's shadow cast on the moon should completely cover the moon, leaving it *invisible*. However, the moon during a lunar eclipse is clearly visible by a red glaze covering it during the eclipse. The question arises why the moon is red (visible), and this is only a paradox as long as the answer remains unknown. The reader may know or think about the solution to this paradox.⁴²

On the other hand, a logical paradox arises from the fact that every proposition in logic is either true or false. However, if by some accident, a proposition is found that implies the truth of its negation AND its negation implies the truth of the proposition

⁴¹ If verse 18 is considered the first, then verse 24 is the seventh, as $18 - 17 = 1$ and $24 - 17 = 7$ show.

⁴² It is reasonable to assume that this paradox inspired the verses Joe 2:31, Act 2:20 and Rev 6:12, which all mention that the moon "will turn into blood". Surely, a solar eclipse inspired the "darkened sun". Lacking an explanation, different biblical authors used these (rare) natural phenomena to instill fear for the unknown. Possibly, they used them as symbols for a radical internal change, a *psychological* eclipse.

itself, then the only conclusion is that the logic is *inconsistent*. In other words, with the paradox found, the logic can prove *everything*, true or false, and is henceforth useless for reasoning.

In science, paradoxes may arise from a theory, making the whole theory at once invalid until the paradox has been solved. To solve a paradox means to change the theory somehow so that the paradox vanishes from its conclusions, yet all other conclusions of the first theory remain true in the new theory. To accomplish this, hard scientific work is often needed. The good news is that there is much to be learned from such paradoxes, for they always point with precision to the area of scientific research to be done, eventually resulting in adjustments to the theory to solve that paradox. The new theory is often richer, in that it can explain other things previously unknown.

As an example, in physics, the relativity theory of Einstein allowed for so-called singularities in space, with infinite mass in a single point, making it an inconsistent model of reality. An infinite mass is an absurdity, for it would also imply an infinite gravitational force, which would absorb everything in the universe. But even very huge concentrations of mass in space had not yet been observed. Such a singularity was called a “black hole,” for if such a phenomenon existed, it does not emit light nor allows light to escape from it due to its enormous gravity; hence it would be *invisible*. The first question that arose is, how can you observe a very large mass that is invisible? Such are the intriguing questions of science. Black holes have since been *indirectly* observed because of their lens working, by which different paths of light from behind it are caused to *bend* when passing through its surrounding gravity field; the paths of different trajectories of light may converge toward an observer on earth. For such an observer, the same star would appear twice in the sky, i.e., the same star is seen while looking at slightly different directions, or it might be seen distorted, i.e., blurred. Such observations indicate an invisible heavy object, such as a black hole, between the observer and the star.

The conditions *within* a black hole are expected to be rather chaotic but are *not* described by Einstein’s theory. It does not matter for the prediction that they exist. Now, after the actual observation, the fact that black holes *do* exist had proved on the one hand that Einstein’s theory was not perfect, for their mass is obviously not infinite. But the theory had actually correctly predicted their

existence, and therefore, in principle, the theory was still useful as an approximation of reality.

It is all academic now, but suppose that no evidence for the existence of black holes had been found. What then? We could have only concluded that we do not *observe* black holes, yet the theory predicts them. It could mean they are too far away to be observed, even by our best telescopes (nowadays that would be unlikely). We would not have proof of the falseness of the theory, yet neither an affirmation. To solve such discrepancy between the (lack of) observations and the predictions could have been even more difficult. The paradox in the theory may then have led to the complete rejection of the theory. For if a theory's predictions are not observed, it is not a good theory. This being an academic case, science would have come up with another theory *excluding* black holes altogether. That theory would then have led to *other* predictions that *would* have been observed. These alternative theories still exist in a contemplative realm, but they have no scientific value for the simple fact that black holes *have been observed*.

So science is the science of theories with predictive power. And predicted observations influence the direction of science. It sounds almost religious, doesn't it?

Returning to paradoxes, let us give an example of a logical paradox. There is a prime example in the Bible, often called the liar's paradox. We read:

Tts 1:12 One of themselves, even a prophet of their own,
said, The Cretians are alway liars, evil beasts, slow bellies.

This citation by Paul stems from a short poem of a man that in other sources is identified as Epimenides of Knossos (sixth century BCE), a Cretan philosopher.

Here is the complete poem from which this excerpt is taken:

They fashioned a tomb for thee, O holy and high one,
The Cretans, always liars, evil beasts, idle bellies!
But thou art not dead: thou livest and abidest forever,
For in thee we live and move and have our being.

—Epimenides, *Cretica*⁴³

⁴³ This poem was attributed to Epimenides by Clement of Alexandria in *Stromata*, book I, chapter XIV. See [CCE].

Epimenides in his poem is talking about the lie that the Cretans told, that Zeus was mortal. Compare the last line of the poem to the next verse, where Paul had found an altar with engravings, “To the unknown God” (Act 17:23), and argues against the Greeks the same quality about *his* God, which should *not* be unknown, thus:

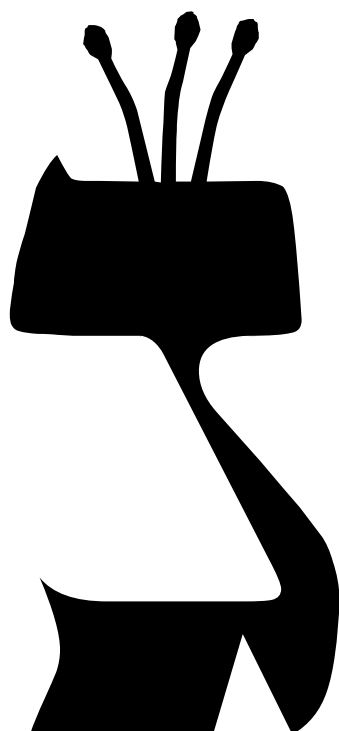
Act 17: 28 For in him we live, and move, and have our being;
as certain also of your own poets have said, For we are
also his offspring.

So intriguingly, the “prophet” of Tts 1:12 equals the “poet” of Act 17:28. It suggests that Paul had a profound knowledge of Greek thought, poetry, and philosophy. Even more intriguingly, he uses the same line of this poem for his own assertion of the immortality of God, while at first he seems to subscribe to the untruthfulness of the Cretan who first wrote it with regard to the *Greek* supreme god! The subtle addition⁴⁴ of Paul here is, “For we are also his offspring,” now referring to *his* God. The divine is effectuated in humanity! Did Paul effectively equate Zeus with God? Did he try to ridicule the Greek tradition by using it for a new one in the making? Did he purposefully use a paradox because he uses an asserted lie to proclaim a truth? Did he understand that he was defeating a similar idea by using it for his own purpose? What does this tell us about Paul’s own credibility? We can only guess, but the supremacy and immortality of the Greek god fit Paul’s god. While Paul’s god is in addition God, i.e., the *only* god, he asserts that we (humans) are God’s offspring. He takes care of all the demigods in Greek mythology by proclaiming humanity to be the true demigods. Who understood his reasoning? Who understood his sincerity and genuineness? Who understood the basis for his claims, rooted in writings that are older than the Greek? Paul, the master of paradoxes, certainly made their heads spin.

However, my question is, if we assume Epimenides is indeed Cretan, how do we perceive his statement that all Cretans always lie? Is this a logical paradox?

2. A well-known question is, “What came first, the chicken or the egg?” Answer truthfully under the assumption of evolution.

⁴⁴ From another poem, attributed to Cleanthes (331–233 BCE), *Hymn to Zeus*.



ג Ghimmel, the Paradox of Action-Change

Name	גמל – <i>ghimmel</i> – <i>n</i> camel; <i>v</i> to ripen
Pronunciation	<i>gh</i> as in <i>rogue</i> (<i>dj</i> , as in <i>roger</i>)
Value	3 שלש – <i>shalosh</i>

Poetry

Scramble

Scramble the cube.
Unscramble the cube.
Watch and wonder.
What is easier?
If you love order,
you will scramble
to find your way back.
If you love chaos,
it dictates another
to find order
and unscramble you.

Letter

גמל – *ghimmel* – 3.40.30 – *camel*.

LET US PAUSE, but let us not fall asleep. We are at the third letter of the *autiyut*. Where to go from here? Untamed power א Aleph has its perfect image in ב Beyt, but how is it to be contained in anything at all? We need transformations, rearrangements, flows, switches, flips, movements, actions. *Where* do they operate? Good question. That is the next letter, ד Dallet!

ג Ghimmel is a triple of the three in one, the power of א Aleph contained as strength, the image of ב Beyt seen as shape, the action of ג Ghimmel noticed as movement. The movement of ג Ghimmel is like that of a camel, a strong animal with endurance, carrying (one or) two bumps on his back, containing water, transformed from his drinking action into potential or stamina for traveling through vast deserted, dry, hot places.

Now consider a photon, although not existing in time. It travels through space with unstoppable determination on its ambling tread. The photon *traveling* is the camel of light. It is not seen, only on arrival. When you are on top, a time traveler, you forget time, and you sleep. Nothing exists but the timeless motion of your experience through changing landscapes of dunes and sand, lonely yet changing. Where did you come from? Where are you going? It is best traveling during nighttime, when the sun is less hot. So hide in the shade of your tent during daytime. Let your camels water. You have a night of traveling ahead of you.

Here, at this place, let me take the opportunity to give an impulse to get you to act. Oh, what nonsense. Nothing can be done. Everything will flow into the future what we pour into it. Yet with all this thought, it moves. What moves, what is moved? If I drop a ball, is the earth not actually falling up? Indeed it is, but you cannot see it. Who says the ball moves faster? They meet at the same time. It is just a flow meeting itself. The future and the past are fantasies we choose to believe. The past happened, didn't it? And the future will happen, won't it? What are we doing to create the past, and what are we doing to create the future? The more emphasis on the past, the future will dry up. The more emphasis on the future, the past will dry up. This reminds me of the story of Lot leaving Sodom and his wife looking back, becoming a pillar of salt (see Gen 19:26). Isn't that what we are doing when we consider the past as our excuse not to move forward? Then we will all become salt pillars and will share the lot of Lot's wife. By the way, what's her name again? She does not *have* a name, and this is significant.

There has to be a way to get out of this mess. Let us make a resolution to move forward. If it means forgiving, let it be so. If it means repentance, let it be so. If it means joy, let it be so. If it means difficulty, let it be so. In any case, let us avoid becoming stuck in the past of our own lives. We have to move on and not look back. But in what direction? Let us not consider directions as a guide but as a result of our resolution. New paths will open up. If a door closes, God opens a window. It is true. And if the window is open, do not just say, "Thank you, God, I *see* an open window now."

Do you not realize that God in this situation is yelling at you with thunder in his voice, “GO THROUGH THAT WINDOW! I WILL BE WITH YOU!”

So then what has changed? You sat, you got up, you climbed, you opened your own horizon, and there you are in the light. Nothing extraordinary was asked. Why did God yell? God yells for that is our perception if we hear him. In fact he tries not to deafen you. But it *must* be effective.

There is another saying by Jesus:

Mat 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

I have always wondered about the truth of this statement, because from a very young age, I have realized how rich I am. Still, I desired to go through that proverbial eye, and my wish has come true in ways I had never expected yet hoped for. At this point, my riches are less, but I am richer still for the experience. And God willing, my testimony will encourage you to be as honest as you can about your life. For there is no easy way, unless you can open your mind as the window that is presented here, for the great reception, the great gift of קבלה *Qabalah*.

The most difficult thing in this journey life has presented us with is not that you cannot learn but that you have to decide what you want to learn. If you decide not to learn, you will wither before you learn anything. There are people that are honest enough that they start learning later in life. But most will sink in the soil of undeveloped repetitions.

So I decided with all of my heart to learn from life, to obtain Life. How deeply I love Jesus is beyond words, but I know now that I live in him and he in me. He is my teacher, I am his brother, for what he has said is the continuous inspiration for me to look ever deeper. The paradoxical way of this new Life is one that can only be communicated with a passion comparable to his.

For in his passion he showed that this life is not his Life. He certainly did not commit suicide, but he gave his life for us to obtain his Life. Do you understand what I am saying? He gave his life to the circumstances and to worldly powers, but his Life was preserved in the process, echoing through all ages for those who want to hear and take his words seriously. Everybody to his own capacity has had the opportunity to learn from his words, although they have not been accessible in plain sight all the time. That is part of the drama and yet also part of the miracle. We are here in a modern age, and we have access to more resources via the Internet than ever before. The secret is no longer secret in the sense that some guardians

have to protect it. The secret has become a revelation for those seekers that wish to know the absolute truth about everything. It is not that you can think the truth before you have died to your own lies. And one lie is enough to keep you from the truth. And yet, I testify, it is there for you. And on that day that you have fought your lies with Jesus's help by letting him do it in you, you will be totally cured in the spirit, gain a new way of thinking, and your life can be completely restored to you in the reality of the resurrection of your true Self, which has been buried deep within you. Yet acquiring Jesus's example will make you partaker of his Life.

So it is still up to you; only you cannot deceive yourself any longer, nor do you need to, about the possibilities inherent in you. Part II – Existence will give them in more detail.

And what shall I do? I have entered a realm of indetermination, but not as a pharaoh that will tell you what to do and what not, whereby your individuality is shredded to pieces. No, my indetermination is unto the fulfilling of Scriptures, which is the fate of mankind, not definite in a single goal, but indefinite in the unison of every single individual human being unto resurrection and Life so that we can build a future as one humanity devoid of vain worship of names and gods, who are all that is in our thoughts, but one of union with the only God there is, our Father—**האבה** *ha'avah*, the א Aleph contained in everything, who is conscious of us as we are of him, that he may help us and do us prosper. Yet for those who turn away and call it fables, their fate is worse, and they will be overcome by the dead who are resurrected from the dead.

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD (יהוה) unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD (יהוה) of hosts.

“Not by force but by my spirit.”

True action is not doing anything nor destroying anything. True spirit is not knowing anything nor being ignorant. And by that action and that spirit, the *change* upon everybody will come about.

Number

שלוש ; שלש – shalowsht, shalosh – 300.30.(6).300 – three.

WHERE SIX IS שש *shesh*, we see that *three* is depicted as *six* being split up by placing ל in between. In fact, it is exactly what this means. If we cut a cake, we use something like a knife to divide it. As we have explained in the introduction, sometimes a cutting action does not result in division but in

multiplication. It is interesting to note that if *six* or ו Vav is the hook necessary for the male to connect to the female, this שלוש *shalosh* causes attention to be placed on the physical action itself, which may or may not enter other reality planes. If it enters other reality planes, it is an observed penetration, a change in that reality plane. When it is an action within the same reality plane, it is just the affirmation of a *change*. The equation for *three* tries to make it clear that the metabolism that takes place in a גמל *ghimmel* or *camel* consists of an invisible physical action that causes and is caused by the nature of a camel. *Three* points to the essence of every action as what takes place within it or by it. We could say that it is like an impulse.

Scripture

AS A NUMBER, 3, the ג Ghimmel is present in many stories. But let me mention one most important, that of the three patriarchs Abraham, Isaac, and Jacob. יעקב *Jacob* is the third in this sequence, and he has a twin brother עשו *Esau*. I would call Esau wild, unpolished, and short-tempered. At birth Jacob grabs his brother by the *heel*, or עקב *'aqev*, as that which is a visible (ע 'Oyin) proof (ק Quwph) of the two nations (ב Beyt) they represent. With this action, the interpretation of being firstling in this birth is changed gradually. A firstling is older, according to his age. But a firstling is younger in terms of its development. The second one is more advanced or adapted! The twin Jacob and Esau represents the dual nature of a human being at the point of his birth; this is a dual event. A person is first born in this world as Esau and secondly born in the other world as Jacob to overcome Esau.⁴⁵ That other world is where somebody discovers his duality and learns to deal with it. The duality of Jacob's name is further expressed by how Esau calls him a "supplanter," with very negative connotations. But the name עשו *Esau* means that he takes his appearance at birth (ע 'Oyin at the beginning of the name, comp. *firstborn*) to naturally cause (ש Siyn) his persistence (ו Vav). However, Jacob's destiny is to show that despite his being second (note that 'Oyin, here as sign of birth, occupies the *second* position in his name), he needs to affirm (י Yuwd) that he replaces Esau (ע 'Oyin) and thus integrates (ק Quwph) with his dual nature (ב Beyt), which he represents. When Jacob integrates the nature of his brother, he becomes Israel (see Gen 32:28).

⁴⁵ Note the similarity in the theme of two brothers as played out between Cain and Hevel.

For this reason, Jacob is often called a deceiver, but nothing is further from the truth. He is the one that claims what is rightfully his. And that is symbolized by the עקב *'aqev* or *heel* from which stems יעקב *ya'aqov* (Jacob), which by the *autiyut* is interpreted as follows: not judging the immediate (and uncertain) state (י Yuwd) of your own affairs (ע 'Oyin) but striving to integrate them (ק Quwph) and giving them shape according to the name and image⁴⁶ (ב Beyt) you use for them. Jacob stands for his quest to obtain his heritage. And when it happens, he will be called ישראל *Yisra'el*: an integrated man—for יש *iysh* means *human existence* as the essence of both איש *'yish* (or *man*) and אשה *'ishah* (or *woman*), i.e., the essence of a human *being*—that by the spirit (denoted by ש Shiyin is 300 or 3 in hundreds as א Aleph's active agent) has become fully aware of his own capacities in ר Reysh and shows א Aleph organically active (with ל Lammed as 30 or 3 in existence). This action is the dance of his life as it is led in response to א Aleph, not just for his own sake, and thus becoming the brand-new father (אב *'av*) of a long anticipated spiritual nation (י Nuwn Sophiyt).

Word

גדל ; גדול – *gadol*; גדול – 3.4.(6.)30 – *great(er), older; twisted (of threads)*. The younger brother is the older brother. Examples: Jacob robs the right of the firstborn Esau, but we know his hand came out earlier than his brother—he kept his brother's foot (an explanation of his name, which is misunderstood). The son Ephraim is said to become “older” (greater) than his brother Manasseh, who is the firstborn (Gen 48:17–20). With Noah, who has three sons, it is always said he has three sons, and the order is Shem, Ham, Japhet, as in Gen 5:32, 6:10, 7:13, 9:18; 1 Ch 1:4; and Gen 10:1 alike. But in the subsequent verses that mention their descendants, Japhet is mentioned first (Gen 10:2–5), then Ham (Gen 10:6–20), and finally Shem (verse 21 ff.). Note that in Gen 10:21, it is said that Japhet is the *older*! Also, in Gen 11, after the confounding of the language (Gen 11:1–10), the sons of Shem are mentioned again in Gen 11:10–26. On the one hand it is a longer list, because of the added descendants of Peleg; on the other hand, it is shorter, because it does not mention Peleg's brother, which is יקטן *Joktan* (Gen 10:25), nor his descendants. Also noteworthy is the fact that Abram is going to live in Kanaan, the *fourth* son of Ham (who is the *second* son of Noah), and first moves to Mitzrayim (Egypt), the *second* son of Ham—where Abram presents Sarai as his sister.

⁴⁶ The shape is that of a wrestling man, who is the name giver.

Main theme: the descendants of the “first” are going to live in the descendants of the “second.” The second, although born later, is *older*.

There is thus the common theme of opposing brothers (e.g., Cain and Abel, Jacob and Esau) that the younger brother will replace the older one; however, the younger is said to be first. The emphasis on this strange fact points to a deep message.

To illustrate this theme in the Gospels, we look at the issue of Jesus vs. John in the Gospels. They are not brothers but cousins according to the narrative.

Thus, we find the same theme in the following three verses, which on first reading are plainly self-contradictory. Nevertheless we have to take this repetition seriously (*italics mine*):

Jhn 1:15 He [Jesus] that cometh *after* me [John] is preferred *before* me [John]: for he [Jesus] was *before* me [John].

And repeated:

Jhn 1:27 He [Jesus] it is, who coming *after* me [John] is preferred *before* me [John] . . .

And repeated again:

Jhn 1:30 This is he of whom I said, *After* me [John] cometh a man [Jesus] which is preferred *before* me [John]: for he [Jesus] was *before* me [John].

And this is also repeated elsewhere (see Mar 1:7 and Act 13:25). Furthermore, most notably there is the following comparison between water (intention) and fire (power) as representation of the difference between John and Jesus, which the Gospel writers cleverly put in John’s mouth:⁴⁷

Mat 3:11 I [John] indeed baptize you with *water* unto repentance: but he [Jesus] that cometh *after* me is mightier than I, whose

⁴⁷ In this way they “gracefully” dishonor him. Of course, we will never know what John himself thought and said. Keep in mind that “John” and “Jesus” may be mere representations of contemporary philosophies. With this in mind, everything becomes a battle of ideas, and no means are shunned to have “Jesus” survive: symbols become real within the story, and reality will conform to the story believed!

shoes I am not worthy to bear: he [Jesus] shall baptize you with the Holy Ghost, and with *fire*.⁴⁸

When Jesus is said to come *after* John, it is because of his age. Jesus is younger in age than John. When Jesus is said to be *before* John, it is because of his quality. In other words, the Gospel writers and Paul stress that Jesus is more spiritually matured than John, even though he is younger in age. Therefore, Jesus is to John as fire is to water, and it is suggested that Jesus is of a “much better” quality than John the Baptist.

Of course, in reality Jesus and John are not related by family at all. But “family” is a code word for “kindred in spirit,” as *both* had a message that would encourage people to return to God.

John preached forgiveness of sin through baptism; Jesus preached the impending kingdom of God, which would deal once and for all with sinners and righteous people, but contrary to expectations. See Mat 21:28–32, where Jesus uses John as a subordinate and illustrative to his preaching of the kingdom of God. This is even surpassed in Luk 7:28, where Jesus affirms that John is a prophet but is called *smaller* than even the *least* who enters the kingdom of God. Also see Mar 1:15, where repentance is stressed; Luk 4:43 explains it is the reason why Jesus was sent (sic). All these things are part of an internal drama before the resolution. *What* to believe? *What* to repent from? *What* to expect?

However, the Gospels as a whole tell a totally different story, of which the lives of John and Jesus are but fragmentary elements. The Gospels tell the story of how the ego (symbolized by Jesus, א Aleph) is to be submitted (dies on the cross, ח Cheyt) to enter into the spiritual world (symbolized by the resurrection, ד Dallet). Only after this crisis (symbolized by the death), one is able to live in total awareness and in the knowledge of who one is (symbolized by the baptism with the holy spirit)⁴⁹ and is able to accomplish

⁴⁸ Compare also Luk 3:16, almost verbatim, except for what is said about the shoes.

⁴⁹ This event is first described from Jesus’s perspective (“he [Jesus] saw”) as a descending dove, see Mat 3:16 and Mar 1:10. Later it is subtly made more real in Luk 3:22, adding a voice that spoke; and in Jhn 1:32, 34, it is John (the Baptist) himself who testifies that he saw it. Again later, the dove is transformed into fire tongues, see Act 2:3, mimicking the symbolism used by John. Also note the different terms used, in order: Spirit of God, the Spirit, the Holy Ghost, the Spirit, and the Holy Spirit—all these expressions use the same Greek *pneuma*, originally meaning *wind* or *breath*, similar to the idiom of → רוח *ruach*.

one's task in the world (symbolized by the disciples, who successfully spread the "good news").

גל – gal – 3.30 – heap. [We will focus here on Gen 31:45 ff., a part of the story of Jacob (see Gen 29–31).] It is an impulsive (ג Ghimmel), organic action (ל Lammed); namely, from hitherto forward, Jacob and Laban intend to respect each other after their mutual fights. It is the heap that Jacob started with אבן *'even*, or *stone*, and made it forever productive by ordering the gathering of אבנים *'avaniym*, or *stones*, to be added (verse 46). Most notably, Laban and Jacob name the place of the covenant *differently*.

Laban calls it יגר שהדותא *Yegar-sabaduta* (verse 47), idiomatically *heap for witness*, where you see the difference of looking at a heap. This heap exists (י Yuwd) and triggers (ג Ghimmel) the mind (ר Reysh), for it will force the spirit (ש Shiyn) to make it forever conscious (ה Hah) and productively (ו Vav) overcome that which has been destructively compressive (ת Tav) of an old life (the life where Jacob was "imprisoned" by Laban) into a life of unknown creative power (א Aleph). So it is a true sign that Laban lets Jacob go.

On the other hand, Jacob calls it גל-עד *Gal'ed* (verse 47). This word seems to miss the י Yuwd, characteristic of every present token. The י Yuwd is not there, because for Jacob, the stones and the heap are not important; he does not need a reminder, because he is not coming back anyway. Instead, it is necessary for him to have peace with the past and all the reasons for this covenant with Laban, remembering the things he had to do; his wages were measured in time as he worked seven years for Leah and seven more for Rachel. These were uncertain times (ע 'Oyin, value 70 = [7 + 7] × 5) for him, but a valuable lesson was learned (ד Dallet); being aware of these dynamics, they may be avoided in the future. Now free, he is ready to be אבן *'eben*, son of א Aleph, or א Aleph contained in (ב Beyt) the surrender to the cosmic indetermination ך Nuwn Sophiyt (value 700 = [7 + 7] × 50, and ך Nuwn has value 50), which is living (ן Nuwn) in freedom.

גרשם – Gershom – 3.200.300.40(600) – stranger. This word has nothing to do with a stranger, save that the world in which Moses entered was a spiritual one in which he had to learn to master the names given to everything that exists, seen and unseen. By entering this strangeness (ג Ghimmel), his mind spun (ר Reysh), and by a revelation (ש Shiyn) he obtained the knowledge of making his word and understanding cosmically fruitful (מ Mem Sophiyt). The process *Gershom* transforms the ג Ghimmel into מ Mem Sophiyt through ר Reysh-Shiyn, by the blowing up of the mind! This was the miracle that happened when he took צפורה *Tzipporah* as

wife, daughter of רעואל Ra'uel (Reuel), the priest of Midian⁵⁰ (Exd 2:16–22). In other places, the respect for strangers is stressed over and over, indicating that the lesson to learn is significant, to interpret the names for what they are in reality, in their essence. Once רעואל Ra'uel had given Moses his daughter, his name changed to יתרו Jethro, Moses's father-in-law (Exd 3:1), and so he becomes a witness to the forever-expanding transformation process גרשם *Gershom*, his former identity ignited in Moses.

Sacred Geometry

ALTHOUGH THIS IS not the main subject, it is worth saying something about Sacred Geometry.

The main theme of this book is that *letters* symbolize the basic stuff, the different qualities of the One Energy, which the universe is made of. Conversely, *geometry* shows how forms and ideas relate to each other. In other words, geometry is a means of symbolizing the conversion of the different qualities of the One Energy into other qualities.

In this sense Sacred Geometry has all the properties of the letter ג Ghimmel. That is why I chose to include it with this letter. Since geometry relates shapes, colors, proportions, compositions, it might seem to be more a ב Beyt. In fact, if you only see the images without experiencing them, you are in fact not looking at the geometry but at its wrap. In that case it is ב Beyt, but in the same way everything else is.

The difference with looking at the geometry, trying to make sense of it, by experiencing the harmony, the beauty, the composition, the detail, and other elements, you are in fact converting energy, contained in ב Beyt, to one contained in ה Hah. You become conscious of the aspects you discover, and this process of becoming conscious is exactly a state change of energy within you.

There are many resources on the Internet addressing the subject. It would be most beautiful to show designs based on the Sacred Geometry, but my intention is to mention the elements of the Sacred Geometry.

There are so many elements that it is not possible to show them all. On the other hand, trying to find my own reference, I found some elements that helped me remember.

⁵⁰ This name appears first in Gen 25:2 as the fourth son of Abraham by Keturah.

1. Ideal form—Cycles, Circles, Polygons, Stellated Polygons, Polyhedra

EVERY IDEAL FORM in geometry is seen in nature, although many doubt it at first. Where do I see a perfect circle? A tree is not perfectly round. Surely it is not, but that is another element; see element 2. Dynamics. But it is true that planets circle about the sun in almost exact ellipses. Small perturbations occur because of element 3. Dance. Although the earth is not a perfect ball, every geometrical point turns a perfect circle with respect to the center of the earth, each day. The Sacred Geometry is that which is the ideal in the interaction between different energies. So a square with its diagonals represents all paths of conversion between four different stages. An example is the four seasons, repeating in a cycle, one after the other. Although winter does not follow summer around the equator, there is only a small shift in balance, causing a wet and a dry season. This is an example of skipping some corners. But the picture is still complete. On the poles, there are exactly two seasons, mostly distinguished by the complete absence or constant presence of daylight.

2. Dynamics—Whirls, Storms, Shore Break, Curls

I WOULD CALL this the Baroque element of nature. Nothing is at rest, and when the unrest is concentrated, we get chaotic dynamical phenomena that are utterly fascinating in their origin and in their features. In the Baroque style, following the Renaissance, the element of detailed ornaments became the predominant mode. In dynamical phenomena, we only can watch and see to find out what is going to happen. There is no way of predicting the outcome, save by faith.

3. Dance—Rhythm, Up and Down, Right and Left, Back and Forth, In and Out

THE DIFFERENCE WITH the previous is the repetition of small deviations from the mean. Days turn into nights, nights turn into days. The earth circles around the sun, the moon circles around the earth and gives the earth a little wiggle, and we have the ebb and flow of the oceans. All the planets tug at each other back and forth, and this has even been the way in which some were originally discovered.

The wind blows; the trees bend back and forth. When they bend over, they resist the wind a little bit more with every inch, until they come back up. Then they catch more wind, and they bend again.

A bird flies by moving his wings in a dance. His body goes up and down as his wings go down and up.

Every signal is a wave—seismic waves, water waves, sound waves, light waves, magnetic waves, time waves, gravity waves. Every wave has a frequency. Everything dances with its eigenfrequency and produces waves according to its movements and its interaction with the medium it moves through.

4. Ratio—The Different Proportions between Different Elements in Nature

A RATIO BETWEEN two objects a and b is written as $a:b$ (or a/b). To find a similar ratio between other objects c and d , which may be of a completely different nature, we would like to see equality between their ratios $a:b = c:d$. What happens here is that we first relate *similar* objects, like a and b , to each other, arriving at their ratio. Next, we look for objects c and d *dissimilar* to a and b , yet who are similar to *each other*, and we can equally compute their ratio as $c:d$. If we then have four objects, pairwise similar and dissimilar, we may find that they satisfy $a:b = c:d$, which instills in us a sense of wonder. This correspondence between ratios gives us a clue about the connection between dissimilar objects in relation to similar objects.

Numbers are the symbols for these ratios. They are differentiated energies when compared to letters. Some basic ratios of special interest to Sacred Geometry are treated in the next few sections.

Integers

THE SET OF natural numbers is the set

$$\mathbf{N} = \{1, 2, 3, 4, \dots, n, n + 1, \dots\}$$

The set of integers is extended with 0 and the negative integers.

$$\mathbf{Z} = \{\dots, -(m + 1), -m, \dots, -4, -3, -2, -1, 0, 1, 2, 3, 4, \dots, n, n + 1, \dots\}$$

A *property* of natural numbers (or integers) is a subset of the natural numbers (or integers), listing all the numbers with a certain property, such as

$$S = \{1, 4, 9, 16, \dots, n \times n, \dots\}$$

giving the property “square.” $n \times n$ is often written as n^2 , where n is called the *base* and 2 is called the *exponent*. An exponent 2 indicates that one needs to multiply two equal factors n to arrive at the number n^2 . For instance, $1 = 1 \times 1 = 1^2$, $4 = 2 \times 2 = 2^2$, $9 = 3 \times 3 = 3^2$, $16 = 4 \times 4 = 4^2$, etc.

A subset is also called a *sequence*. So, every sequence expresses a property.

The following one is called the Fibonacci⁵¹ sequence:

$$F = \{0, 1, 1, 2, 3, 5, \dots, x, y, x + y, \dots\}$$

Since we cannot write all the numbers in this sequence, we use an ellipsis and, if necessary, a recipe how to extend the sequence indefinitely. It is understood that at least in principle, one can compute all these numbers. In fact, however, one can only *know* a finite number of them. The power of denoting a sequence with its recipe is to give its *essence* so that in theory it may be extended indefinitely. This gives the idea of knowing an infinite set by finite means. To illustrate that there is an essence of an essence, it is possible to define another sequence closely related to it as follows:

$$F_q = \{0, 1, 1/2, 2/3, 3/5, 5/8, \dots, x/y, y/(x + y), \dots\}^{52}$$

The numbers in this sequence approximate the number

$$1/\varphi = (\sqrt{5} - 1)/2$$

the inverse of $\varphi = (\sqrt{5} + 1)/2$, or *phi*, known as the Golden Ratio.

Rational Numbers

THE SET OF all rational numbers between 0 and 1 is

$$\mathbf{Q}_{[0, 1]} = \{0, 1/1, 1/2, 2/2, 1/3, 2/3, 3/3, 1/4, \dots, 4/4, \dots, 1/n, \dots, n/n, \dots\}$$

These numbers express ratios between natural numbers and ratios between rational numbers themselves. This suggests a property of self-containment: if we have two rational numbers a/b and c/d with $a/b < c/d$, then $(a/b)/(c/d)$ is itself rational, defined as $(a/b)/(c/d) = (a \cdot d)/(b \cdot c)$, where the former is a ratio of ratios and the latter is a ratio. Any such ratio of ratios belongs to the sequence. Note, however, that for any pair of different numbers a and b , this sequence only contains one of the numbers a/b or b/a , namely, a/b if $a < b$ and b/a if $b < a$. To compare ratios, note that $a/b < c/d$ if (multiply both sides with $b \cdot d$) $a \cdot d < b \cdot c$. The sequence is not ordered from small to large, since for instance $1/3 < 2/3$, but $2/3 > 1/4$. Also it contains different ratios that are equal, such as $1 = 1/1 = 2/2 = 3/3, 1/2 = 2/4 = 3/6$, etc.

To find relations within this set of rational numbers is fun and shows how they are interrelated. Some examples are:

⁵¹ After the mathematician.

⁵² The numbers x and y are the corresponding ones in sequence F .

The sum of the first 10 rationals (1/1 to 4/4) equals 7.

The sum of the first 15 rationals (1/1 to 5/5) equals 10.

The sum of the first 36 rationals (1/1 to 8/8) equals 22.

Please check these assertions. Since the numbers 7, 10, 22 are remarkable in that they are integer and related to “all ratios up to a point,” they may inspire some to interpret these facts as more than a coincidence. Also, for other reasons, it might be experienced as a miraculous coincidence, showing beauty where one does not expect it. Rationals appear in nature, in music for instance, where two sounds of different frequency come across as harmonious if and only if their ratio is rational, i.e., belongs to **Q**. Therefore, these ratios are called harmonics. They were discovered in the ancient world as far back as Pythagoras.

Note that above examples are themselves relations of some kind, writing them as pairs of numbers {10, 7}, {15, 10}, and {36, 22}. Notice that $(7 - 1)/10 = (10 - 1)/15 = (22 - 1)/(36 - 1)$. I will not speculate about the possible metaphysical meaning of such relations; I just want to make you aware that such relations exist.

Irrational Numbers

IRRATIONAL NUMBERS are “none of the above”. A number is irrational if it is not rational. Since this is a negative formulation of a property, we cannot express all irrational numbers in a sequence. However, among them are *most* square roots of the natural numbers

$$SR = \{\sqrt{0}, \sqrt{1}, \sqrt{2}, \sqrt{3}, \sqrt{4}, \sqrt{5}, \dots, \sqrt{n}, \dots\}$$

\sqrt{n} is the nonnegative number with the property that $\sqrt{n} \times \sqrt{n} = n$. If n is an integer, \sqrt{n} may be an integer if n is a square. So **N** is a subset of SR. But if n is not a square, \sqrt{n} is irrational, because it cannot be written as a/b with a and b integers. This fact is known since Pythagoras, but to prove this falls outside the scope of this book. Other irrational numbers include:

$$\varphi = (1 + \sqrt{5})/2 = 1.6180339887498948482045868343656 \dots$$

or *phi*, also called the Golden Ratio and

$$\pi = 3.1415926535897932384626433832795 \dots$$

or *pi*, the perimeter of a circle of diameter 1. There are so many other irrational numbers that they cannot be numbered; most cannot be expressed in terms of square roots or in terms of φ or π .

Every number is special in its own unique way. And some of those numbers are so special as to be the host of a whole set of numbers, like

$$U = 0.12345678910111213141516171819202122 \dots$$

And in fact, by any permutation or subset of the natural numbers, there is a number that expresses that permutation, by putting the numbers next to each other as above.

There are still more wondrous numbers, even a number that expresses any book you may choose, encoded in it, its entire text—every letter replaced by its place in the alphabet, using “01,” “02,” . . . , “26” for “a,” “b,” . . . , “z” and “00” for a space. Then a number encoding the title of this book in a simple manner is already given by the number

$$T = 0.2008050005140400150600180512090709151400200805 \quad \backslash \\ 000205070914140914070015060019051206$$

To require the coding to contain any number of symbols is perfectly feasible; just find other numbers with equal number of digits to code for the reading symbols—period, comma, colon, question mark, etc.—even extending the set of codes for indicating capitals, underlining, any number of scripts, etc. Any such extended coding system will provide for the set of all texts that can be written with those symbols. Therefore it is perfectly true that the set of all such numbers (and they start with “0”) contains coded *every* book that is ever written or will ever be written. It might be said that all wisdom is contained in the set of numbers that are between 0 and 1.

If God would give you a number with his personalized message for you, you could decode it (with a computer, it would be done in a jiffy) and then read its contents. You would find your life described from before the beginning until after the end, from second to second. This would be a line in his book of life, and the name of that number is your name. In a sense, understanding your name *is* the essence of the number, the essence of life. The name of the number is the connection between understanding and experience; by itself the name is eternal, while understanding and experience are the momentary development of an ever-expanding number associated with that name.

Relationship Between Different Number Sets

The relationship between rational and irrational numbers is one of convergence and in nature seems more difficult to establish. If we take three subsequent numbers from the Fibonacci sequence F (see above), i.e., $\{x, y, x + y\}$, then

$$|y/x - \varphi| > |(x + y)/y - \varphi| > 0, \text{ and}$$

$$|x/y - 1/\varphi| > |y/(x + y) - 1/\varphi| > 0$$

taking absolute values of the differences.⁵³ These inequalities say that the further we are in the Fibonacci sequence, the ratio between subsequent natural numbers in the Fibonacci sequence approaches the Golden Ratio. Note that this statement is one that relates natural numbers (of the sequence F , containing the Fibonacci numbers), rational numbers (of the sequence F_q , containing the ratios of subsequent entries of F), and irrational numbers (e.g., the limit $1/\varphi$ of F_q). Nature is equally free to express natural numbers, rational numbers, and irrational numbers.

There are *innumerable* other relations between these sets of numbers, all appealing to the sense of beauty and mystery of the underlying Sacred Geometry of nature.

5. Recursion—The Fractal Quality of Nature

IF ONE WERE to measure the length of a coastline, it becomes evident that the unit of measurement *determines* its length; it can be *any* large-enough length. Let me explain.

First of all, if you measure the coastline in units of 10 miles, you might need x units; hence the length of the thus measured coastline equals $10x$ miles with a margin of error close to 10 miles.

Now you would expect that if you measure again in units of say 1 mile, you would need approximately $10x$ units; hence the coastline also equals approximately $10x$ miles with a margin of error close to 1 mile. This intuition would suggest that it does not matter with what unit of measure you measure the coastline.

However, this suggestion is *false*, because as you use smaller and smaller units of length, you are going to measure the irregularities that you skipped over a little bit better, increasing the length by a *factor* depending on both the ratio of the shorter unit to the larger one you used before *and* the kind of irregularity itself. Of course, if the coastline would be “straight,” then this factor would be 1, as expected, but if the coastline is “crooked,” then this factor will be different, and larger than 1.

Consequently, the coastline has a counterintuitive property. It turns out that you will need considerably more than $10x$ units of 1 mile. In fact you will need $10^d x$ units for some d between 1 and 2. (Note the d in the

⁵³ If we would look at $y/x - \varphi$ and $(x + y)/y - \varphi$ instead, not taking absolute values, we would notice the one positive, the other negative, or vice versa.

exponent of 10.) It turns out that this d is a characteristic of the coastline you are measuring, called its dimension; it is in fact a *broken* dimension. It is a measure for its “crookedness.” For any length m of measurement, the coastline will require $(1/m)^d$ units. Therefore, for m small enough, the “length” of the measured coastline will grow larger than any fixed number.

The dimension d will not take the extremes of 1 or 2, because 1 represents a perfectly straight coastline and 2 represents a coastline that is basically absent, consisting of a myriad of very small peninsulas touching each other, already on the brink of merging together to become a big island separated from the mainland by an intriguing pattern of canals (like Venice); yet when the limit of dimension 2 is reached, it means that the canals have dried up—there is no space for water anymore.

Furthermore, this characteristic dimension is independent of the measuring scale. Since 1 mile ≈ 1.609 km, going from a unit of 10 miles to a unit of 10 km, you will need 1.609^d units, where the d here equals the previously found value of the dimension for that coastline. Studies have confirmed this property of coastlines.

The broken-dimension property of a coastline can also be seen when you walk the beach and notice bays, rivers, rocks, peninsulas, and what have you that make up the coastline. All of the elements that constitute the coastline are themselves of broken dimension! Now look at your feet when you walk. What do you see? Suppose it is sand; then on *that* scale you would have to measure all sand grains! And if you add up all those many tiny lengths, it will turn out that the coastline will have a length little short of infinity! If something has a dimension bigger than 1, its one-dimensional length must be *infinite*, because one dimension “is too small” to capture its structure. Therefore, the circumference of a circle has *finite* length, because it has a dimension of 1, even though it is (slightly) curved.

This feature is seen in a variety of places in nature, including the shape of clouds, rivers, the form of trees, the vascular system in the human body, the brain itself. Also in the universe at large, we see the Milky Way, with billions of stars, planets circling stars, moons circling planets. Ask yourself, are there moons that have their own moons circling around them?⁵⁴

⁵⁴ At the time I posed this question, it was a purely theoretical question, but in 2009, I found that this phenomenon is called an *exomoon*. None have yet been detected. The situation would be instable, but not impossible. See a short article [VIE] explaining that exomoons are the first candidates for populating.

Riddles

1. The structure of the statements about the sum of the first so many rationals is as follows:

The sum S of the first N rationals in the set \mathbf{Q} , from $1/1$ to n/n , equals

$$S = (n + 1) \cdot (n + 2) / 4 - 1/2$$

where

$$N = n \cdot (n + 1) / 2$$

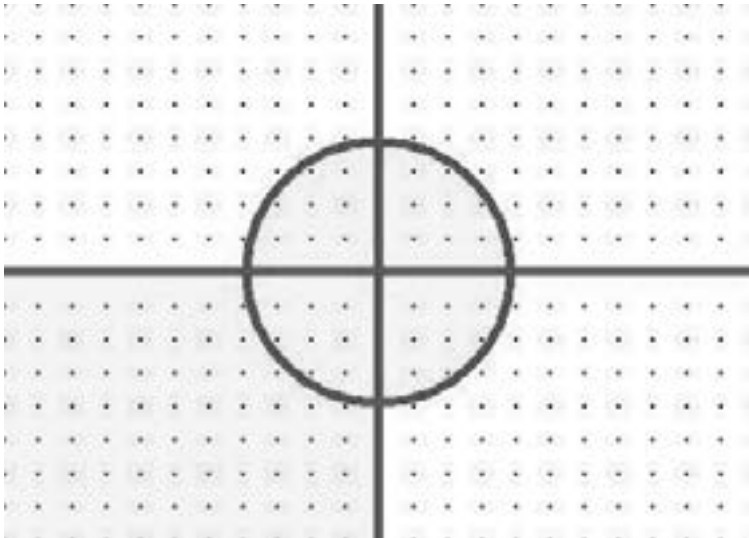
is the sum of the first n integers, from 1 to n .

- a. The cases in the text correspond to $n = 4$, $n = 5$, $n = 8$ (compute N and S according to the formulas above).
- b. Show that:

The sum of the first **45** rationals $1/1$ to $9/9$ equals 27.

The sum of the first 78 rationals $1/1$ to $12/12$ equals **45**.

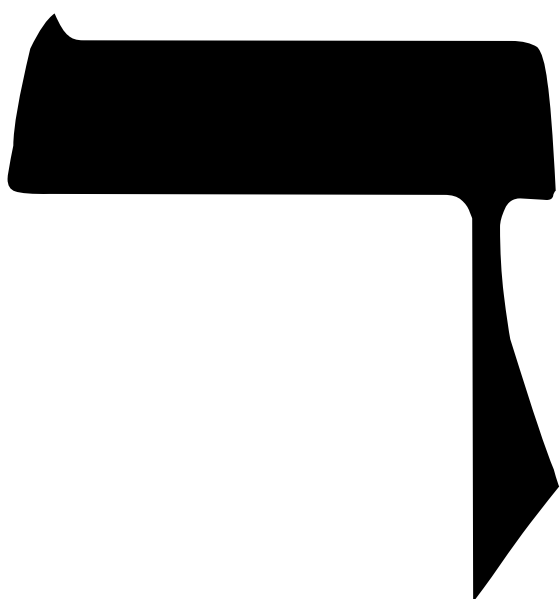
2. A wooden board has been prepared to look like the following figure: every black dot indicates a small nail. The nails are at distance 1 from each other and form unit squares of area 1. A string or rubber band can be used to surround an area by placing it around the nails.



This field has been divided by bold lines in 8 areas. Five areas have been shaded and three areas are white. The nails on the bold lines have been removed. Now, in each white area, choose one nail. Position the band around these three nails to form a triangle with an area of $1/2$ a unit square. (The sides of the triangle are allowed to cross bold lines and run over shaded areas.)

Note: In fact, $1/2$ is the minimal area of any triangle on the board, but that is a bit harder to show and falls outside our scope. In this riddle we just look for such a triangle of minimal area with corners seemingly spread across the board, thus defying intuition. Since there are *no* nails on the bold lines, to find such a triangle may take a little effort. To give an idea how small the triangle is, just compare it to the bold circle. The bold circle has an area of $\pi \cdot R^2 = \pi \cdot 4^2 = 16 \cdot \pi \approx 50.3$ unit squares. So the area of the sought-after triangle is approximately $(1/2)/50.3 < (1/2)/50 = 1/100 = 1\%$ (one percent) of that of the bold circle's area.

Hint: Practice using bands to form triangles of *fixed* area, preferably of area $1/2$, for that is required for this riddle. Try to figure out how you can change a triangle to keep its area constant.



ד Dallet, the Paradox of Resistance-Permeation

Name	דלת – <i>dallet</i> – <i>s</i> door; <i>v</i> to flutter
Pronunciation	<i>d</i> as in <i>door</i> (<i>dh</i> as in <i>there</i>)
Value	4 ארבע – ‘ <i>arba</i> ’

Poetry

Door, Draft

Door closed, sound(s) safe.

Realize first:

Every door can be opened,
so just recognize it as a door.

Realize second:

Every door opened closes,
so go through after your work.

Draft closed, saves sound.

Letter

דלת – *dallet* – 4.30.400 – *door*.

HERE IS ONE of Jesus’s most enigmatic sayings:

Jhn 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

What have I wrestled with this statement. Or with the door. Let it be heard again: I testify that it is the truth, although I have never before known the truth when I only *believed* it was true because I supposed he said it. And I imagined things of which I now know that they were not the truth and not at all what Jesus meant.

There are some options to explain the greatest mystery of all times. From his standpoint, it must have been heart-shattering, for he could only

talk in terms of known things in the hope that at some later time, these things would be understood as he meant them. His words have been kept alive. But his message has not been understood. That is part of the mystery. When his words flow through time, they form their own door and flow through. If they enter a mind that thinks about them, they shut the door of understanding, and fantasy starts polluting the mind. What could he mean? He warns of thieves, a kind of teachers that are more conjurers and deceivers than teachers. Whom does he mean? Is not everybody trying his best? Obviously not, because we are falling in the word trap of "best." What you think is your best is just you kicking against that door. Others' best is looking the other way. If you have been kicking the door, you are halfway! What Jesus means and says is that your real best is going *through* that door. And here you are, kicking. What can he do for you? If you only could ask him what he meant . . . Then everything would be fine. Then my book was not written. For I have been kicking harder and harder and harder, and the door would not open. Then I asked him, "*How* do I open this door, Jesus?" I fell down on my knees, hit my head, and looked up.

I saw a hole, and he said, "Put in your key and turn it." Shivering I did that, and the door opened. I fell again. Now in freedom. And the fall has never ended.

Oh, I fall, my heart breaks, but I am not hitting a wall, I am not hitting the floor; I am just constantly falling into the depths of his Love. And indeed I see my life flashing before me. What I have done and what was said to me. What I have not done and what was not said to me. This pain is indescribable, and I remember Jesus, how he gave his life. He has shown what pain is, and yet he did not suffer that pain we thought he suffered. He had suffered other pains far worse. He showed us that the pain we think he suffered is nothing in comparison. Therefore, the pain that you will feel saves you from all your errors. Forgiveness for yourself is free of charge, when you are hit by the notion of sin. Do not harm yourself; Jesus loves you right now. He is present here and forever. Let it be my testimony that I have received the Comforter, the Spirit of Truth and of Wisdom and of Love. There is no difference between the gifts of the Holy Spirit; they are but colors of the same light. Now I know that the love of people is not his Love, the life of people is not his Life, the wisdom of people is not his Wisdom. But all his is all yours if you would open and enter that door that Jesus is.

Eventually what helped me was to realize that everybody is unique. But that is an open door! No, I mean that if you are to open that door, it is a unique door, completely different for you than for somebody else.

The first door is a door with a key. The second door is a revolving door without a key. Do not kneel for a revolving door nor try a key. Just step in and push and step out on the other side. The third door is actually a window with a handle. You could see through it all the time! Yet you did not realize it was a door. Quick now, use the handle, get out of there into freedom!

But nobody can help you open it, and nobody can help you when you open it yourself. And so when there is nobody, there is only Jesus to help you. Take his hand. Look at him and live the Life he is giving you. New days, new nights—everything is new. Indeed the Life you gain is a life of constant restructuring and remolding what has gone before and will not be again. But being in him, you will participate in his Life, and he is in you forever.

What have we done, really, to deserve this wondrous Life? Let us live and be honest from now on. It is the only way. That is why I am breaking the stones around the doorway, which have kept you from seeing the door.

Now, all this sounds pretty religious, doesn't it? Why does it sound religious? Because I use the word "Jesus" or "door" or "truth" or "life" or write words in capitals? Or because it *sounds* religious? Where does that sound come from?

The real question is how to understand these words in a different way, how to understand them rationally and how to feel them emotionally at the same time, how understanding and feeling can resonate to produce another kind of life. That is the *real* 7 Dallet; the resistance to understanding these words seems to make understanding impossible. Yet these words convey a truth, and its truth is what we have to enter; *truth* is the essence of the door. We have to understand the words in a different way, and it is possible to do that, if we understand that we did not understand it before. How do we break through the limits of our understanding? If there is such a limit, then Jesus was talking beyond this limit. He had no other option than to position himself at this door, proclaim that he *is* the truth and thereby become the limit of understanding and of emotion. By doing this, he proved his point. And his proof has endured for millennia now. If there is a flaw in his proof, as many people suggest, it is a flaw in the way we perceive his words. But as long as we do not fix the proof, it stands as the next-best result. If we want to understand Jesus's words, we have to go beyond our own limits of understanding. When we succeed, then we have reached a point that Jesus anticipated and experienced, which he gave his life for to show that it is possible to accomplish.

Is it difficult to reach that point? Consider the strength of the 7 Dallet. The measurements or material of a door do not determine the difficulty to open it. The difficulty to open it is its strength. And that difficulty is relative to the understanding of its operation. It is its operation that has to be *understood*. Every door has a lock, an operation to be performed to open it. To use understanding is to find the lock and use the key, and the door will open without effort. If the door opens, it is the feeling of success, of joy, of being loved, of freedom, of healing.

What is the key that unlocks the door that Jesus proclaimed to be? What is the door that Jesus was referring to?

The key is understanding, the door is life, opens up to life. He proclaimed in so many words that he had found the secret of life, understood it in a profound way, and he showed the consequences as they ensued in his life. Now the next question is how to find the key to understanding so that with understanding we can use *it* as a key to enter life. Therefore, knowing the door is not equal to knowing the key at all, but if you understand that the door is life, you have a piece of the key to that door. Neither is knowing the key equal to knowing the correct operation of the key, but if you understand that *further* understanding is necessary, you have a clue to the correct operation of the key. You then start learning until you have the understanding of the key, the operation of the key and the door—finally you open the door.

Does it matter how long it takes? Who says it is impossible? This kind of questions are the first 7 Dallet who resist you on this path. Learn that these questions are futile; overcome them by starting! This is the 5 Lammed. Finally, when you found your answers, you know that you have the opportunity, the means, and the power to open the door; this is 8 Tav—you will never be able to go back to where you came from, a place of ignorance. By entering the opened door, the door ceases to lock you up; it becomes part of your personal past and at the same time part of the future of humankind.

Number

ארבע – 'arba' – 1.200.2.70 – four.

IN THE NORMAL way of affairs, 1 becomes 2, 2 becomes 4 (!), and so on, by doubling. The myriad of things become the cosmic container 200. Here, in 'arba' we see a reversal of this process, where four is represented as א Aleph that through its cosmic container (7 Reysh) reveals its duality (ב Beyt) in a form of realized possibilities (ע 'Oyin). So since $4 = 2 \times 2$ and

4 = 2 + 2, the number four shows itself in *two* ways to be a *single* double duality. Even a square, the simplified form of a door, can be seen as two sets of two parallel lines intersecting. The Hebrew word for *four* consists of letters that take into account the properties of the number four and relate it with the ד Dallet as the resistance to understanding. We are asked to understand the equation for *four* as an example of *reinterpretation*. This *four* exemplifies reinterpretation as the door to understanding. Reinterpreting events, reinterpreting words, reinterpreting history, reinterpreting motives, and other kinds of reinterpreting the observed reality open the door to understanding of the א Aleph. Every difficulty on our path lends itself to be reinterpreted as something that came along because of misinterpreting an aspect of א Aleph. Reinterpreting events as emerging from misunderstanding makes it possible to understand them and learn from them. As long as we misunderstand, we cannot go through the door of understanding. Observed reality (ע 'Oyin) shows (current) aspects (ב Beyt) of the cosmic container (ר Reysh), which originated from א Aleph.

The relation between ארבע 'arba' and ברא bara', idiomatic *to create*, cannot be overlooked. Where a creative act is the result of an intention, attached to an image that comes into being according to how it was perceived by the cosmic container (this might have relations with the emotions attached to them), ארבע 'arba' shows a kind of inverse movement, where that which is perceived should be interpreted as the inside-out image of the creative power of א Aleph. The feeling attached to that which is seen is the actual resistance that this number is referring to. To make it a double resistance would mean that the emotion should be changed into a favorable one, as opposed to taking the feeling seriously and duplicating it. The amount of effort it costs to change a negative feeling into a positive one indicates the required resistance to distance oneself from the observed results.

Scripture (1)

JESUS IS DEPICTED as walking on the sea:

Mat 14:25 And in the *fourth* watch of the night Jesus went unto them, *walking* on the *sea*.

Jesus, Ben-Adam, is portrayed here as א Aleph walking (organic action of ל Lammed), and the ד Dallet is portrayed twice: numerically as the *fourth* hour as ד Dallet is the fourth letter, symbolically as *resisting* the water beneath him, where the seas are מ Mem, the waters of מים mayim. So the term "Son of Man" should be understood as Ben-Adam. For instance, Mat 14:33 should read:

Mat 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art *Ben-Adam*.

The story of Mat 14 has not so much a function of drawing attention to Jesus performing a miracle; that is but a smoke screen, like the winds that ceased in verse 32. No, this story is to draw the attention to Peter, who by his ego tries to imitate Jesus and tries to walk on the water himself. That is the same as we would try to do, when we try to interpret this story *literally* with a Western mind-set. Of course it does not work, and he sinks immediately when he sees the weather conditions. By the way, the weather conditions can be represented by the פ Pah as that which proceeds from the mouth of God, as the violent winds, closely related to the spirit. So we have the א Aleph as Jesus (א Aleph) walking (ל Lammed) during windy (meteorological) conditions (פ Pah Sophiyt).

Now, the weather conditions had not changed when Peter was in the boat, but they became the more real once he was on the water. Why so? And why did he try to walk on the water? The others were afraid and rightfully so, but Peter? No, *he* would show them. But he failed.

Mat 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou [Peter] of little faith, wherefore didst thou doubt?

In his commentary on Peter, Jesus puts a ד Dallet on Peter, a resistance against his doubt, because Peter could not resist the water. Jesus tries to enter into the psyche of Peter, to provoke his ego. But this time Peter does not respond and takes a blow, by which his ego is left in doubt, yet more eager to grow. Are we not as Peter, wanting to do the miracles of Jesus so that all the misery of the world would be gone? Are we not as Peter, wanting to have the knowledge to perform miracles? Yet we do not hear the doubt that speaks from that desire, and we sink at our first step. For who we are is not who Jesus is. And unless we are in Jesus, we do not know who we are, and we are powerless to make a difference. And if by chance we have an ability to perform miracles, who do we glorify? And who is healed for that matter?

Therefore, we can only perform miracles in the measure we glorify God, through glorifying Jesus, not in worship of a dead body, but in being truly with him, Jesus alive, here and now, as are the disciples when they are with him in the ship on the water, when the wind had ceased; they were all *Ben-Adam* for an instant.

We also have to understand every name, most importantly the name *Jesus*, and to understand his title *Ben-Adam*. If these names begin to live in our

psyche, their liveliness and power will change us and open up a whole new perspective on life we had never dreamt possible. But as long as these symbols stay symbols without understanding them, they only will be perpetuated, and their destiny has not been met. They will remain buried in a psyche that shields itself by embracing the comfort of being shielded. The psyche of a human being is a door unto itself. If the hidden message of the biblical account shows one thing, it is the fact that people do not realize the power of their psyche to embrace illusions; the power of these illusions smother the deeper layer of life, and the true enemy of a person is his identification with his psyche.

In fact, the name אָדָם *Adam* as Aleph-Dallet-Mem shows that a human being is an א Aleph endowed with an internal resistance (7 Dallet), producing מ Mem. The internal resistance (7 Dallet) is the door to understanding, to their psyche, while the external resistance is their temporary physicality. Both resistances as אָדָם, in numbers 4.40, resist א Aleph as origin and destiny with the danger of burying it in the flow of time. In short, a human being is a contradictory concept, resisting their true origin and destiny both internally and externally. By resisting א Aleph, they remain animal in nature, ruled by their thoughts and emotions; regardless of their efforts and seeming successes, they cannot rise above themselves, perpetuating the culture they were born in, remaining a mere symbol of their name.

But there is another possible interpretation, which changes the dynamic of their character. Consider that every letter represents the dynamical flow that it is. If the 7 Dallet (4) becomes more receptive, permeable, then the psyche does not resist the א Aleph so much anymore; and the מ Mem (40) will become מִ Mem Sophiyt (600), which is sharing by nature, thereby becoming cosmically productive. A human being will become his brother's student *and* teacher at the same time. The possibility of a grand symphony of human togetherness opens up, even the possibility of divinity, not only symbolically as a proclaimed god, but as a result of this inner change, a profound realization can emerge from their actions. The transformation of the first Adam into the second Adam constitutes the hidden message of the biblical account. It requires the death of the psyche, becoming flexible and receptive to an infinity of possibilities, becoming conscious of the א Aleph and adapting to it instead of resisting it, thereby becoming Ben-Adam.

Scripture (2)

THERE ARE FOUR rivers in the Garden of Eden, which part from a single one. Let us see what we can make of them.⁵⁵ These are their names, taken from Gen 2:10–14.

1. פישון – *Piyshown (Pison)* – 80.10.300.6.50(700). It is a spiritual force that uses his conditioned yet undetermined psychology as a source of stimulation of his awareness of the cosmic movements. This is the childlike enthusiasm with which a person may approach life and becomes fruitful in his pursuit of understanding and freedom, hereby assisting the undetermined state of life.
2. גיחון – *Giyshown (Gihon)* – 3.10.8.6.50(700). It is a spiritual force that would be the way the memory is used as a motivation to act, but not only the individual memory, also the collective memory of the group or culture the individual belongs to. By this river, diversity and inspiration would flourish. Diversity would express humanity's longing for unity and usefulness across cultural barriers, assisting the undetermined state of life.
3. חזקל – *Chideqel (Hiddekel, also called Tigris)*⁵⁶ – 8.4.100.30. It is a spiritual force drawing to the studying of the undifferentiated aspects of resistances, as in the unfathomed aspects of history or the reasons why some things work and others do not, as the biggest pool of raw material, which might help remove illusions, in order to improve the old structures that gave rise to conflicting situations. In a way this river is the one of “development.”
4. פרט – *Pherat (called Euphrates)* – 80.200.400. It is a spiritual force that instead of expansion shows that the limits of understanding are only limited by the imagination; it even forces the imagination to go beyond its limits, in order to overcome possible crises as a result of the presence of the forgoing rivers.

These names deserve a further elaboration. The first two rivers end with the letters ון- (*-own*), in numbers 6.50(700), which is a connection to a living entity נ Nuwn (50), the person having a property, with a possibility of

⁵⁵ Notice the correspondence to the name אדם: one river (א Aleph) splitting into four heads (ד Dallet), streaming toward the ocean (ם Mem Sophiyt).

⁵⁶ The translators think of the geographical location. But these rivers exist *forever* as living *names*.

transformation toward the cosmic indetermination of the 700, the ך Nuwn Sophiyt. Every one of these rivers has either ח Cheyt (value 8) or פ Pah (value 80) in it. The first and fourth start with פ Pah. It is important to understand the difference between 8 and 80. Where 8 is an archetype of memory, 80 is an undifferentiated energy that absorbs experience. ח Cheyt as archetype is more like that which keeps record as a potential to reach a different level. פ Pah is the mouth of time, directly connected to the experience of itself that cannot be exactly described by any amount of words. The difference between Pah (plosive) and Phah (fricative) should be understood as subtle variations in degree.

פישון *Piyshonn*, in numbers 80.10.300.6.50(700), draws upon experiences (פ Pah) as insights (י Yuwd) and causes them (ש Shiyn) to be endowed (ו Vav) on the next generations (ך Nuwn Sophiyt). It either inspires their repetition or their evasion for the good of the people. The schema describes that the unspecified aspects of an experience are difficult to describe but nevertheless will proliferate until they become part of the undetermined state. This means that the sequence of experiences will never end, while originating from the single river, called נהר *Nahar*, in numbers 50.5.200, the living entity (ך Nuwn) of consciousness (ה Hah) of the embodiment of all spiritual forces (ר Reysh) in the life of man (ש *ish*). This one river acts with the verb יצא *yotze'*, translated by “went out,” i.e., by which existence (י Yuwd) transforms itself (צ Tzadiy) in the mirror image of א Aleph. Experience is an important ingredient in the growth toward unity. Without it, we would be less than animals. A person has the capacity to learn from others and from their own experiences alike. “Mistakes” or “errors,” mere synonyms for פ Pah, become valuable lessons to the prevention of disasters and eventually save life.

גיהון *Giychonn*, in numbers 3.10.8.6.50(700), starts with the numbers of the first three letters of פישון *Piyshonn* reversed, now drawn to the archetypal area: 80.10.300 becomes 3.10.8. Where פישון *Piyshonn* draws on experience to invoke the ש Shiyn as the cosmic actor, e.g., where experience becomes phenomenology and influences the people to perpetuate their habits, גיהון *Giychonn* is an initiative that through the existence of knowledge makes itself known. It would be the conquering of phenomena by trying new things, experimentation, even science. Rather than the experience taken as the basis, it is the studying of phenomena, which produces knowledge all by itself.

חידקל *Chideqel*, in numbers 8.4.100.30, draws on knowledge (ח Cheyt) for any resistance (ד Dallet) to become an integrated purpose (ק Quwph) for one's

actions (ל Lammed). These are the ideals of men, shaped by their knowledge of the past. Reaching for ideals, the motives of men become *not* self-serving, and their actions become *not* egocentric but serve a common good.

פרת *Pherat*, in numbers 80.200.400, where the ד Dallet of פֶּרֶד *pharad* of verse 10, translated as *to part* or *to divide*, even into ד Dallet or *four heads* (possibly alluding to פֶּרְדֵּשׁ *pardesh* or *paradise*), is replaced by ת Tav. It denotes the actual mastery of oneself such that every event and experience coming up in one's life can be answered in harmony with one's experience. A person becomes either specialized or generalized, and it makes them very strong against adversities of any kind. Of the fourth river is nothing said besides its name! Mastering the names of the biblical account is the most difficult of all masterings, because it includes the mastering of oneself. The liveliness of the unstructured borders of knowledge, where these names reside, are the source of crises against progression, but contemplation also overcomes those crises and thrusts the individual forward into a release of ת Tav, calling for an opposite positioning toward deficient established ways, in order to restore a balance. And the whole process gets to the next level of intensity.

Beware, this interpretation of the names and significance of these rivers as denoting nurturing spiritual forces may not be the only one. That does not mean that they are not correct. Depending on one's individual understanding of the *autiyut*, variations may occur. Such a subjective interpretation is not at all a drawback but is essential to make the point that the letters form a language that one must interpret according to one's own understanding; such an interpretation, therefore, cannot solely rely on idiomatic translations, neither can there be an absolute "correct" translation, but it is rather left to the individual to investigate names and words and meditate upon their significance for personal edification. Without doubt this has been viewed as a hopeless state of affairs by the early masters, which could well have instilled an immense fear of revolt, once the size of this ambiguity would become known to those who do not understand its value. From now on, when there is discussion about interpretations, differences should be investigated for their own merit, based on the understanding of the *autiyut*, so that common strands or recurring differences could strengthen the possible ways of interpretation. Intriguingly, this means that the words, merely combinations of letters, are more like black boxes that may be opened by a strong and considerate mind. It suggests at the same time that the author(s) of these texts did not think of this language as one that accurately describes objects or places or properties in terms of their physicality, but rather that the letter

combinations in this way open to the reader a door of understanding that goes far beyond the physical and pierces through his spirit and thus connects him to his highest aspirations. The way an interpretation fits with common sense makes it more or less useful. Since the *autiyut* have universal meaning, the interpretation of words and names becomes heavily dependent on the individual's understanding of the *autiyut*, and at the same time it frees the individual to rely on the translation of others. It allows for the individual to draw his own conclusions regarding his circumstances, regardless of the culture he finds himself to be living in. Especially the fourth river, called *Pherat*, with a possible interpretation as self-mastery, comes into play to acquire for oneself the necessary basics to be able to come to an understanding of Scripture and of every area in one's life. Both areas of mastery go hand in hand, making life more like an adventure than anything else.

Remember that these rivers are described along with some attributes of the lands they stream through, and these attributes should also be considered as supporting the interpretation put forth here. Note that only after the description of these rivers woman was made out of man (verse 22). Why is that? The knowing and realizing that one's unity comes from an emerging understanding about that which is not yet understood becomes a separate symbol of growth emerging from man's inner self, i.e., woman as the *facilitator* of man's understanding. It should be understood that if the word "man" is used, it is itself referring to the inner person of anybody, whether a man or a woman. So if *this* man is able to conquer himself, then he is nobody's slave. The way to accomplish this is to accept any circumstances as the fastest way to reach that goal; thus the circumstances that surround him are pictured as being a part of him yet made visible. By the inherent diversity, every man has his own experiences and hence his own lessons to be learned from them. "Man" is synonymous for the existing spiritual self, learning from "woman," who is synonymous for the living physical self, including all the circumstances that surround "man." Those circumstances are "taken out of him," i.e., he projects them outside of himself unconsciously, yet they are an integral part of him, bringing him to life.

The text points in this direction of interpretation by drawing a picture of the word **אָדָם** Adam by describing it as a single river from which four rivers (now standing for the essence of the *autiyut*) spring. Observe that א Aleph = 1, Dallet = 4 = branches (door), Mem = 40 = rivers (water). We must take this picture very seriously and draw any possible meaning from it in relation to our human identity. The biblical account uses geographical locations and other means to hide its basic spiritual message. Why? Because the message itself is timeless and powerful and delicate at the same

time. Molded in the form most people today know this account, i.e., through translations, it is practically unrecognizable, but it makes the message repeatable and, most importantly, preserves its *inner* message for later generations to find. Is *this* the time of that generation? Other ingredients used by the biblical account are history, names of people, geographical names, lineages, rituals, events. They are all to be molded into a universal spiritual message of such grandeur, that it has to withstand the times by avoiding impact of all scrutiny. Ranging from literal, cultural, and intellectual approaches, deeming them but decoys, whether they may contain truth or not, the text hides its message victoriously by making it visible; this is the paradoxical key concept of true spirituality, just as God is invisible yet visible in everything. Only the spiritual approach, however, could ever get to the bottom of its intention, which is to provide humanity with a record of their cosmic heritage. Those who recognize it, either by the biblical account in the original language or by their own experience of a completely different nature, become the forerunners of a new humanity, also called “Eastward,” as verse 8 states it to be מִקְדֵּם *miqedem*, foreshadowing the full interpretation of the rivers introduced in verse 10, whose picture forms a physical resistance that “hides” the universal message of קִדָּם *Qidam*—a name that is just אָדָם *Adam* but with the א Aleph replaced by ק Quwph, the cosmic Aleph, anticipating the unison of the invisible א Aleph with the visible י Yuwd and the change of מ Mem in אָדָם (separated *Adam*) into מִמְּסֹפִיט *Mem Sophiyt* in אָדָם (unified *Adam*). These forerunners have been the spiritual teachers of the ages, recognized for their love, wisdom, and spiritual gifts. And although they were special in that respect, being forerunners, we all share this fate as being one humanity. The recognition of this fact has now taken millennia to break through to the general public, but in the biblical account, it is more often than not compared with a birth that is continuously taking place until it is finished. Time facilitates this birth, but it may as well be the other way around, that this birth causes time to continue! Everything of this biblical account is still happening, and the intensity of its message has the power to become a midwife, assisting time with its giving birth to Self or assisting Self with giving birth to eternity!⁵⁷

How does this translate into practice? That is a very good question, and it is one of the hardest to answer. It is the question with an answer that *unmasks* the question. Practice *is* the answer already! Everything that is happening is already the fastest pace toward the fulfillment of this anticipation.

⁵⁷ Eternity may be interpreted as Eternal Life for those who consciously become part of it.

Just become aware of this, and the immensity of the miracle that has been going on will overwhelm you with a never-ending awe. It has many consequences, but one most notable is the growing unity among the peoples of the earth in their quest for the spiritual Self, their source, and destiny.

Word

דֶּרֶךְ – *derekh* – 4.200.20(500) – to tread, to lead, (spiritual) road. Compare with Eng. *direction*. The resistance (ד Dallet) imposed on the mind (ר Reysh)—or the perseverance—to reach a certain goal (כ Kaph), which ultimately leads to success (ך Kaph Sophiyt). Compare → בֵּרַךְ *barakh*.

דָּבָר – *dabar* – 4.2.200 – to speak. A resistance (ד Dallet) that through form (ב Beyt) becomes a cosmic container (ר Reysh). Or any expression (ד Dallet) of an image (ב Beyt) contained in the mind (ר Reysh). This includes the forming of an artwork and the act of writing. It also conveys that it is a possible distortion (ד Dallet) of that which the original idea is (ב Beyt), which was contained in one's thoughts (ר Reysh). It is very difficult to put an idea exactly into words, since words change their meaning over time. Does an idea change when it is uttered? That which is expressed has its repercussions to what it tries to express. Ideas are molded into being and undergo many changes over time.

דָּוִד – *David* or *dod* – 4.6.4 – beloved. The resistance or structure (ד Dallet) connected (ו Vav) to another resistance or structure (ד Dallet). As the two ד Dallets suggest women's breasts (from the word דָּד *dad*, meaning *breast*), this must be seen as being nurtured by them. Whether this then is a physical nurturing (for a baby) or psychological nurturing (for a man) is up to the interpreter. However, note the fact that we have two ד Dallets, which may be on different reality planes—compare the letter נ Nuwn, written as → נֵן *num* or in numbers 50.6.50(700). The ד Dallet being either a door, a resistance, or a structure resisting its collapse, the word suggests that if you love something or someone, you resist its apparent structure in a way that you connect to it, and by so connecting, you learn the properties of that other structure. To become the opposite (complement) of something is to be able to match on the line of division. In this way, the intimate connection between the lover and the beloved is pointed out. This kind of a connection is like a penetration, redefining the area of connection, either physical or spiritual, and it reminds us of the definition that Paul gives of the word of God (*italics mine*):

Hbr 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

Notice how the two structures that are being pierced are opposites of each other, just as in the word דוד *dod*, where the Dallets are on opposite sides. The description by Paul fits exactly the kind of interpretation where the two ד Dallets are in different reality planes. It is also clear that his description describes the love for the “word of God” itself as a possibly painful undertaking. Note how the sword takes the role of ו Vav—I hereby like to remind the reader of the sword of union, mentioned in relation to the letter א Aleph. Then we see that taking the effort (ד Dallet) to become acquainted (ו Vav) with this type of word (ד Dallet, remember דבר *dabar*, word) is a kind of love all by itself. Who is the *beloved*? Who is the *lover*? A question is answered by another question—this again is the same type of double resistance. Now, if we suppose that the answer to both questions is the same, when the beloved and the lover merge, when object and subject merge, we can either view that as the answer or as the mystery hidden in the word דוד *dod*. We know the expression, “Every pot has a cover,” also related to relationships, and we see how a pot (ד Dallet) has (ו Vav) a cover (ד Dallet)—in the way that it fits, of course (in the way that the interpretation fits, of course).

Another equally accurate interpretation of the name דוד *David* comes to mind. It is *magnetism*. Where in the previous interpretation two structures are physically connected or divided, here it is suggested that this connection could be a force (invisible). Magnetism is normally understood as a special interaction between metals, but this word suggests a magnetism of a different kind, namely, between *any* opposite resistances. To apply this means to become aware of what we resist. It is at the same time what we have attracted. Love so understood is that we understand how our resistances (our inner structures) attract our troubles (our outer structures). The good news here is that no matter what the inner structure is, the outer structure corresponds to it. If the inner structure is harmonious, it attracts a harmonious outer structure. If the inner structure is peaceful, it attracts a peaceful outer structure. If the inner structure is loving, it attracts a loving outer structure.

דם – *dam* – 4.40(600) – *blood*. In אדם *Adam* it is witnessed as a double resistance. In itself it is the resistance against time. That means that through the blood, the creature is perpetuated through time; in other words, this opens up the *experience* of time. Without the experience, no evolution would

be possible. In this way, we can see that blood is that which enables life within the creature. It sustains the tissues directly and functions as the transportation of energy and oxygen *toward* the cells and of toxins and waste products *away* from them, toward the liver and kidneys, to be filtered out. We can see that this “structure” of blood (the intricate tree of veins) within the body enables the correct function of every cell. Blood is transported to every living cell in the body. Again we see how the □ Mem Sophiyt is in place when blood is the connecting agent between the cells and the main life support systems of the body, i.e., the lungs, the intestines, and the heart. We can now see similarities to the statement, “Trade is the blood between nations,” as it is effectuated by traffic of goods, even to the customer’s doorstep if need be, but most often to a shop on walking distance from anybody’s home or in any other reasonable distance (time/mode of transportation). The structure of the structure may change. For instance, Internet provides a new way to shop, and “traveling” is called “surfing” in this environment. But everybody instinctively knows that a Web site proves the physical existence of the author that published it! So sales over the Internet is like an additional network to transport the “blood” of nations, and trade is everywhere. And the word “trade” may attain different meanings too. Has it been goods that were traded for money, nowadays it is about trading information for attention. It has become a two-step process that gives you information about products so you are more likely to buy them; it has become even a three-step process that gives you meta-information that gives you information about where to find certain information and so on—there is no limit to the number of steps. All information on the Internet are collections of bits and bytes, transported and delivered to you with a mouse-click (i.e., as the heartbeat) in just a matter of seconds, paid by the attention that you give it in *addition* to your money for the use of Internet. You pay for the access to information, but you do not pay for the quality of that information . . . In a way you are a cell in an economic body, and information or goods are coming to you by a vast network of interconnected networks. In this way you are “kept healthy” whatever that means within this economic “body” as blood keeps (7 Dallet) cells in the body healthy and connected (□ Mem Sophiyt).

Are there other “bodies” that you are a “cell” of? Are there other networks servicing you that transport a kind of blood to keep you a healthy part of such an identified body? Or are you yourself a blood cell providing “health carriers” to other cells in such a body? Or do you transport “waste products” of other cells in the body? Of course, all questions can be

answered affirmatively. This opens up more intriguing questions, like the following.

Are there bodies like the ones you are part of that are themselves cells in even bigger bodies? If so, those previously identified bodies are more like organs in the large body. What function does every organ have? What are the networks that service and sustain the organs? It would be less than convincing to state that this sequence of inclusions end with the earth as the all-encompassing “creature” that all this belongs to, because the earth itself is like a cell in a much larger context. And this poses us with an even more intriguing question: if at the core of our existence lies what we experience, and it contributes to the functioning of the universe—since it contributes to the functioning of the earth—the universe is servicing us to sustain whatever we experience! Why, if not because we collectively constitute what the universe itself experiences? And if we are sustained by our bodies, with cells and blood servicing the cells, then why do we live, we might as well ask, if not because those cells collectively communicate to us *their* experiences? It gives reason to pause and think about the intricacies of this universe. We question the reason for its existence, and the answer is linked to the reason why *we* exist. That reason might just be to experience what it means *to be* a universe. We are like incubators of experiences—like the experience of being a universe—and we deliver that experience to the whole, with recursive inclusions of bodies (of bodies of bodies,⁵⁸ etc.), so that it can evolve quicker to a higher state of understanding itself.

We can therefore think of blood as something that services the health of something that is part of something bigger. And with this metaphor, we can redefine things matching the words used in this metaphor. This would explain why it is held that the soul is in the blood—everything (called dead or alive) is somehow the superposition of a dead particle in one body (debris, waste) and a living organism in another body (a blood cell or any other cell, an organ or even a body, completely self-sufficient in itself). Therefore it is clear that any living organism constitutes the superposition of individual experiences of smaller constituents, alive themselves, producing effects in the larger organism they may or may not be aware of. And if all the constituents are “healthy,” the larger organism is “healthy” as well. Blood is that which keeps life healthy. *Any* life.

It is now clear that yet another interpretation of אדם Adam presents itself. When the דם *dam* or blood is fed by א Aleph, the power of life-death, the result is that this unit of life comprising א Aleph is the life’s blood of *any*

⁵⁸ On each level of collectivity, a body may be a different thing altogether.

life, signified by the □ Mem Sophiyt, or—when it fails to sublime the ♫ Mem—the reason for any death, even its own, by reducing everything to a pastime in ♫ Mem, drowning the ⚡ Aleph despite its successfully installed highly intricate structure (7 Dallet) of organization. The contradictory nature of this is a reflection of ⚡ Aleph’s constant renewal and ability to create anything, even smaller copies of its total connectivity, and to equip it (viz., by the blood) with the intrinsic awareness (i.e., consciousness) of its transcendence and nonexistence.

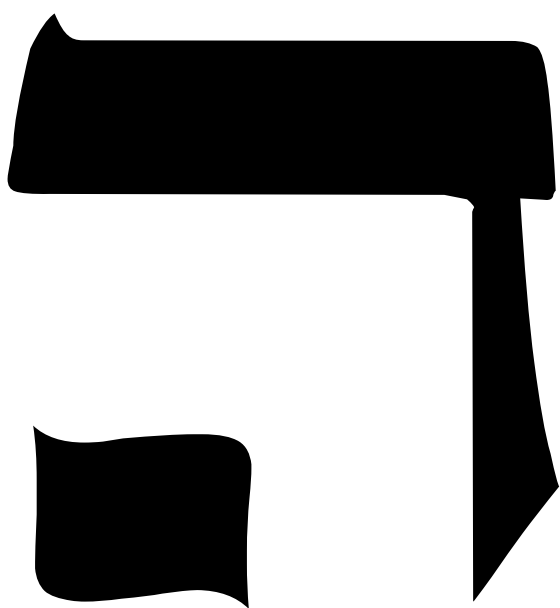
There is one kind of blood that “feeds” all that is; it is the perpetuation of the structure (7 Dallet) of time (♫ Mem) in that it maintains (7 Dallet) the continuation (□ Mem Sophiyt) of all that is. This suggests that everything is essentially alive when looked at in the correct context, although finding that context may be very hard considering the limitations of one’s own limited perspective. Understanding time as that which perpetuates everything in a living state (visible or invisible) means that it transports “oxygen and nutrients” to everything until it is resuscitated. The resurrection of life is then a phenomenon that is continuously happening for everything in this universe, although the timescale and characteristics of the life that it is going to be part of in this or that resurrection might vastly vary. Even as our body is being “resurrected” every seven or so years—as all cells have been replaced within that period of time—similarly humanity is being resurrected as their members are replaced within (say) 120 years. Again, considering every “body” of life being resurrected over and over again, it is *time* that sustains all life and all resurrection of life. Yet everything that is, is also resurrected within just a fraction of a second, but we call that “sustained.” Nothing just disappears. The sustenance of the universe as a whole is an enigma comparable to whether or not and how it started. Who knows whether time has always been the means of sustenance? If time itself is a structure to be maintained, it might have come to “life” from other more basic constituents. But for now, I leave these considerations to the field of science.

Please note that the structure of time is something that will have to be addressed if it comes to the development of certain processes in the psyche. Upholding that the account of Genesis is describing the intricate construction and evolution of the psyche and that this process is happening all at once, *continually and universally*, by referring to time and space, it may reveal the critical points in the development of these processes, where a possibility arises for a radical change in the development. Such critical points are characterized by names of persons in this account. If during the development a decision is made or a set of circumstances arises such that

this critical point is noticed, this is marked by the appearance of another “person,” a subprocess or a superprocess within the psyche, related to a stage in the psychological development. That person will develop, showing its characteristics, until a next critical point occurs. The time between consecutive descendants of such a process is not interesting, because that time is filled with repetitions of older (and redundant) prototypes. This hypothesis would make Genesis one of the most valuable documents in the world, reporting of a knowledge far more developed than the current state of psychology, describing such a process in a language that produces those states during the development. True understanding of the text would then enable somebody to develop within a much shorter time than “normal” time would dictate. In this sense, Genesis could well be a kind of time machine that enables time travel to those who understand its code perfectly, inducing the process of evolution, as the consequence of becoming aware of the states it describes—hence they happen as one reads it. It would be truly amazing if one day this hypothesis could be tested and proven. At the same time, it would prove the universal development and transformation of the psyche into something that is truly perpetual and eternal. How to account for the age of this knowledge, which formulated in this way sounds more like science fiction, is yet another enigma to be investigated. In any case, it could be of vital importance for the survival of humanity, as everybody has a psyche. And we all know that the psyche has become the (troubled?) lens with which we view reality. Clearing that lens will at once show what reality is.

Riddles

1. You have four diamonds and a modern digital balance. The digital balance has *one* scale, and its display shows the *exact* weight of that which is on the scale. You are told that *at most* one of the diamonds has a different weight. This means you do not actually know whether one or none of the diamonds has a different weight nor whether an actual difference in weight is positive or negative. Now you must not only determine whether there is such an odd diamond but determine for *each* diamond its weight. You are allowed to use the balance and read its display only three times. How would you do it?



ה Hah, the Paradox of Conscious-Unconscious

Name	ה – <i>hah</i> – <i>n</i> breath, window; <i>v</i> to breathe, to behold
Pronunciation	<i>h</i> as in <i>home</i>
Value	5 חמש – <i>chamesh</i>

Poetry

Five Trees

Jesus said, “Blessed is he who exists from the beginning before he comes to be. If you are my students and listen to my words, these stones will become your servants. For you have five trees in Paradise, which do not move in summer or in winter, and their leaves do not fall down. Whoever knows them will not taste death.”

– Gospel of Thomas, logion 19

Letter

ה – ***hah*** – 5 – *breath*.

HOW CAN ANYBODY exist from the beginning before he comes to be? And indeed, what is there to talk about five trees in Paradise? Is not all that is said here beyond normal comprehension? Therefore, with your five senses, you become conscious, but not exactly self-conscious, nor conscious of everything. You may well remain unconscious of your true self, but your true self is constantly calling you. Therefore you have ears but cannot hear your self, and you have eyes but cannot see your self. Not unless you have found the five trees of paradise.

When you have realized that there is an absolute truth, which can be shared among all, distributed according to the needs of a certain era, the stones become servants. Because what is manifested in stone, be it Scriptures or

houses or anything material, it becomes your servant in that it is material for your consciousness to draw wisdom from and to give its wisdom as a teaching. And when the stones, which are dead of themselves, become servants, they become alive within the order of everything, and they are endowed with the ה Hah, the fifth letter, the symbol of life and consciousness. And so the fact that stones are alive or conscious is not an obvious fact, although for those who have transcended the wisdom beyond physics, they have the opportunity to experience the living breath of God emanating from stones. And just as stones can be used to build, so can servants build a community.

The knowledge of existing from the beginning is an allegory of the death to die before you become alive, before you come to be. That death is the beginning of becoming to be. How to die and become alive is the mystery of most religions, and it is a very personal experience as explained under the ד Dallet. It is a remembrance of things you have known from the beginning, and in that remembrance, you will dwell forever once you have entered.

The enigmatic number 5 is indeed very important. The ה Hah or the breath of life has been given to us, and we breathe it out and create our experience. Are we conscious of the things we create? We are so absorbed in our own experience that we become blind for the experience of others that is caused by our breathing out. Yet when we breathe in, we are unconscious of the power that we receive, and only on scarce moments we are reminded of the great gift of breath. When breath is scarce, we become more aware of ourselves.

Breath, life, and consciousness go hand in hand. And with consciousness we enter a recursive voyage that is entangled in itself. We are caught in the possibilities of self-consciousness. But we build walls around the fragile life within us, and perform deeds that support the strength of our walls. Eventually, the walls have to fall down, and you will find that your life is as fragile as before, but it may blossom in the freedom of a new Life, without walls, without fear, without pain, without guilt. And without restraint, being able to serve everybody according to the principle of life: that the teacher serves all and is taught by all servants.

Another aspect of self-consciousness is recursion. Recursion is a repetition of a structure on another level. Recursion is different from iteration.

Let us explain iteration first. Iteration is a repetitive action, like the cycle of a year, repeated year after year. An iteration is repeated within a certain time frame, and the number of repetitions is proportional to the time span. Most flowers and animals spend their lifetimes going through iterative

cycles, repeating all their actions every year in the same order as long as they live, and some just once, producing offspring with the same characteristics.

Recursion, on the other hand, is a repetition but rescaled or adapted to a different level. One can see it in the branching of a tree. The tree branches in smaller parts, which branch in turn in even smaller parts, etc. Therefore, the ends of a tree are practically countless, for the recursion in trees has about as many levels as its age. Every year, buds become twigs, twigs become branches, branches become bigger branches; branches have twigs, and twigs have buds. This means that the number of buds grows exponentially over time. The branching of a tree is recursive, and the shape of a tree is defined by a particular way of recursion, typical for the tree. The type of recursion causes the shape of the tree. If one takes a branch of a tree, it resembles the whole tree at a younger age. So even if a tree expands the number of its branches and grows in size, its shape remains similar, rescaled.

Not so with animals, who retain their shape as they grow; the number of their limbs typically⁵⁹ remains the same. However, internally, there is the web of blood veins that grows recursively. Every cell in the body of an animal is connected to a small vein that delivers blood to the cell. And as cells divide and the animal grows, so the veins branch to the new cells as well. The system of veins in a body spreads like a tree, and at the end of its branches, it is close enough to every cell. In this way, every cell can draw life-giving oxygen from the blood and deliver deadly toxins or other products to the blood. Blood cycles through the body to and from the heart, and every blood cell can potentially reach every other living cell in the body on every one of its numerous cycles during its lifetime.

Recursion in relation to consciousness is a key to understanding *understanding*. It is “going up” a level in the hierarchy of your thoughts, to view from that higher plane the way you think and why you think a certain way. Or it is “going down” a level in the hierarchy of your thoughts, leaving considerations behind, but just to experience on the lower plane the direct consequences of thinking.

Going up and down the hierarchy of consciousness, one will notice that “thinking” must be distinguished from “thinking about,” and “feeling” must also be distinguished from “thinking.” Even “thinking” might cease when you realize that you are not your thoughts. If you become aware of

⁵⁹ When healthy and unharmed. If an animal loses a limb, its chances of survival diminish. There is *never* an increase in limbs.

your thoughts, it means that there is a difference between “you” and “your thoughts”; “you” are an observer, while “your thoughts” are observed. Do you realize that “you” are allowing “your thoughts” to be thought?

This experiment is but a simple one. It shows the entanglement of what we call our thoughts with who we are. And that entanglement is the cause of our recursive experiences on every plane of our lives. Our thoughts are expressed in every deed; every deed carries the impact of the thoughts that lead to it.

It is possible to gain control over our thoughts and direct them according to our “self.” We then become more in tune with who we are. To discover that power is another state of consciousness. It requires dismissing all thoughts about who we *think* we are. Keeping locked in any predisposition about our nature potentially robs us from experiencing happiness. We become iterative in our way of thinking, resembling the existence of minerals (stationary, single-state iterations) and plants and animals (iterative) rather than training our brain to become recursive (human).

The optimal recursion would be to have a single thought that can be applied to all life’s circumstances, when that thought can change its functions, adaptive to the situation at hand. It would mean a minimum load of knowledge with a maximum potential to accomplish any task.

As the *autiyut* symbolize this ideal with only a limited number of symbols that are recursively intertwined with each other according to the names of each symbol, the *autiyut* form the model of this ideal. Moreover, as it expresses the mystery of its power, generating a life beyond limits, that power is only a symbol of the power that resides within every human being to discover himself as a singular being, yet branched recursively and connected to everything else within his conscious and subconscious awareness.

Number

חמש – *chamesh* – 8.40.300 – *five*.

THIS WORD CLEARLY describes life as building stones of “dead” matter ח Cheyt, which by means of the continuous stream of conditioning in the stream of time and change מ Mem will produce the cosmic active agent ש Shiyn. It acts out of itself, as by a miracle, so to speak. Notice that reproduction is symbolized by שש *shesh*, which is the word for six. It is clear that life needs other life to reproduce. So the final ש Shiyn of *chamesh* partly conveys the dependence of life upon other life to reproduce.

As we know, on earth, life has emerged from the waters by energy conversion of sunlight (שמש *shamesh* is the word for *sun*) into molecular structures in water that became self-reproducing. Eventually the molecules became organisms with independent behavior, i.e., cells. The fact that molecules also reproduced, even before cells existed on earth, makes us wonder about the exact definition of life. However, the fact that the molecules changed their structure into ever more *complex* structures may in itself be viewed as the start of life. When the structures became as complex as DNA, they had also found ways to protect themselves with a “coat” of other molecules and in effect became part of living cells.

Here is an anecdote. As a child, I often wondered about my own essence. What am I made of? It is an interesting question for a child. And guess what, I found a reasonable answer when I realized that what I am made of must be in the food I ate—there is nothing else that enters my body except the air I breathe, but I am obviously not made of air. But my food, essentially, is either meat or vegetables. Vegetables are plants, and they grow on soil; *their* essence comes from the soil. Meat comes from cattle, and cattle eat plants; *their* essence comes from the soil. Hence, for whatever food of vegetables or meat, its essence comes from the soil. Hence, my own essence comes from the soil (ח Cheyt) plus water (מ Mem), and somehow that “dead” essence of the soil is preserved in the food; and the food is dead too, but it becomes alive again in my body. My body must be completely alive to be able to transform the essence from the soil to cause it to grow and form all the different things that I am made of, such as hair, nails, skin, teeth, muscles, bones, blood, etc. And I can do things that the dead soil cannot do (ש Shiyen). To me it was an essential question at the time, and I thought, *What a miracle is this that I am witnessing . . . ?* And I realized that I was thinking and that I reached a conscious conclusion about the miracle that I was. What exactly made me alive and kept me alive? I never found out. So in my mind, dead things could come to life through living things if they were eaten. But how did the living things themselves come to life? They became alive by the fact that they are offspring of other living things, and so they do not create their own life by themselves but somehow obtain it from their parents. This means that seeds must also be alive if they are to produce trees and that babies are alive—however small they are—from the first moment they are conceived. It all turned out to be true . . .

And what is the origin of life? Is it death? Or is there some essential ingredient that has been preserved in life? Was there a time when life evolved from no-life? Is that essence part of everything? Is, in fact, *everything* alive? Is there no difference between life and no-life, but is it only us who

make the distinction, because we are ignorant of the true meaning of life? The manifestation of the ה Hah in everything became a conscious manifestation of everything within itself.

Another explanation for the fact that *chamesh* means *five* could be the following. This is highly speculative, but as long as it helps to understand the dynamics of the letters, it cannot be dismissed. Its stuff is hidden and in fact numeric. And if we look at it, we find the sequence 8.40.300, and we see that $40 = 8 \times 5$. If somehow the 300 causes the interpretation of the word חמ *cham*, in numbers 8.40, idiomatic *hot*, via 8.40.300 to be *five*, then the 300 is an introspective operator on the structure it works on, causing the word itself to become “conscious” or alive. It is as if the ש Shiyin says of the word, “Take me as I am, look at the stuff I am made of. If you compare my internal numbers you will be able to derive my meaning as a *number*. Hot and alive!”

This seems pretty much comparable to the dialogue I had with myself as a child, see above, asking about myself. The conclusion to be drawn here is that the cause of our introspective behavior makes us consciously alive, and it is the same cause that causes us to be here in the first place! That is the ש Shiyin, the cause. And it is clear that without the ש *Shiyin*, there is no distinction between dead and alive, but everything remains “dead matter.”

This second meaning, based on the inner number values of the used letters, may be called a “coincidence.” But that is also a great part of life as we know it, wouldn’t you agree? So these coincidences could also be interpreted as the necessary ingredient to life, making it aware of opportunities and coincidences. In that way, life is witnessing life around it as well as within it. Such a beauty in one word . . .

Scripture

IN THE PLEA of Abraham with God for the unrighteous destruction of the righteous in Sodom, Abraham first asks to save the city if there are fifty (the **five** in tens) righteous inhabitants, and God agrees. Abraham will utter **five** following pleads, and the first of them is formulated as:

Gen 18:28 Peradventure there shall lack **five** of the fifty righteous:
wilt thou destroy all the city for lack of five? And he said, If I
find there forty and **five**, I will not destroy it.

And Abraham goes on to plead for forty, thirty, twenty, and ten righteous people.

It is clear that Abraham is pleading for the life of the righteous, and this is why he pleads for the 1 Nuwn (50), as the righteous *people*, and for the 7 Hah (5 lacking), as the *life* of the righteous. This is really about the intensity and the sensitivity for what is righteousness in general and what is life in general. The name of the city Sodom is written as 𐤔𐤌 Samekh-Dallet-Mem Sophiyt or in numbers 60.4.40(600). Note how the 8 Aleph of 𐤔𐤌 Adam is replaced by 𐤌 Samekh, the sign of support or female fertility (parthenogenesis), so it supports a resistance (against mankind), and it will continue and spread. This story of Sodom comes directly after the announcement to Abraham and Sarah that they shall have a son within a year, while they were “too old” to conceive. Now when the men that brought this message stepped up, they looked toward Sodom and were eager to destroy it, as Abraham interprets it. Now it is all too clear that this story is too weird to be true in the literal sense, and the evidence is clear when one looks in the Hebrew. It is said with so many words that one should not interpret the text literally and for instance not think of a son in the flesh to be born to Abraham and Sarah. That is why Sodom is going to be destroyed, save for the righteous, who interpret this promise correctly as something pertaining to the psyche. That means that Sodom, if it was a city, was not destroyed *because* of unrighteous people inhabiting it at the time but because its *name* should explain it! If a city was destroyed, possibly with another name, the biblical account uses that *fact* as an *ingredient* to tell us something about the *interpretation* of that account. All that talk about righteous and unrighteous people inhabiting that city is but a description of the inner turmoil that goes on when we start to understand that Sodom is *not* a city. Can we save the story and still believe that Sodom is a city? It is not possible. Either we save the story but we destroy Sodom, or we keep Sodom alive and the story is dead. But the story is never dead, it is being told until today, and so Sodom is to be destroyed again and again.

At any rate, the reason for destruction of this city, if it at all existed, is completely separate from the reason why this city is named Sodom and appears here in the account. The account tells us that we have to understand the *words*. And if we do, then this will generate the story as it is told as a natural development within our psyche. If some process in the psyche has too much turmoil in it—such as the city Sodom is supposed to be—it is not going to be spared. It means that it should be considered lost already, because of its redundancy. We should therefore be ready to accept this loss of a *literal* interpretation, in favor of one that will help us understand its *significance*, reaching much further than the mind can fathom. Now you start to understand why that city is depicted as a physical support (𐤌 Samekh), i.e., as the recorded story, for a resistance (7 Dallet), i.e., the

literal interpretation of the story, to become accepted (ם Mem Sophiyt), i.e., with its own power to spread. The literal interpretation has caused geologists to search for remains of Sodom, as I watched on National Geographic Channel last year, and although such remains were found, the city had a different name when it existed! At the same time, the destruction of the wrong interpretation of Sodom is performed by *this* explanation when it is accepted, that it talks about a process of psychological evolution. Note how ironic it is, that we have found a *literal* interpretation contrary to the accepted one.

It is hoped that when Sodom is destroyed like this, that it will not be destroyed without saving the righteous that lived in it, i.e., without pointing out that this interpretation was *intended* by the author, and that this will account for a certain consolation. When Lot is saved from the city, he lost his wife when she looked back, after first being warned:

Gen 19:17 Look not behind thee . . . lest thou be consumed.

Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.

The word for *salt* is מלח *melach*, as she did not heed (מ Mem) the warning (ל Lammed), causing her to stiffen (ח Cheyt). This is notably opposite to the interpretation of *salt* as a resistance (מ Mem) acting on deterioration (ל Lammed), resulting in conservation (ח Cheyt). It should be noted that in this context, the city was already deteriorated, and as with salt, one cannot conserve food once it is spoiled already.

The shock of this turn of events, that there is another interpretation, can well be compared to the destruction of a city! To look back to the place where the city existed caused the wife of Lot to change into a pillar of salt, again an impossibility⁶⁰ to mark the fact that there is a hidden message in this. And all this ensues because of that message to Abraham and Sarah that they will have a son! How to interpret that event is explained later in this book. The account of the destruction of Sodom is now a *fact* that I personally have witnessed in the sense that it has occurred within me and I was conscious of it. And if there is such an alternative interpretation pertaining to the truth, you will appreciate the fact that this explanation is given in full reverence of the original text. Lot and his wife are part of the psyche too; it is the effect of losing illusions, and I personally was at a complete loss about my state of mind and about my subsequent actions.

⁶⁰ Salt pillars exist in the country planes, but to suggest that by merely looking back you would be consumed is nonsense.

Lot can be interpreted as the question, “What am I going to do now?” Note that this asks for a *specific* action in the *present*. And his wife can be interpreted as the answer, “What I always did.” Note that this is about looking back, set in past tense, and is too general to be useful. That answer is getting the status of a salt pillar! It becomes devoid of life. But the question (לוט Lot) survives.

The answer that I finally gave to that burning question is the choice that I made, to try and give a glimpse of the truth by writing this book. To me that choice is equivalent to choosing life, common to the letter ה Hah.

The destruction of Sodom had to come before Isaac was born—the destruction means the end to all illusions and finding out what Isaac represents. If a man like Abraham ever existed, the story explains that he experienced this destruction of Sodom as something that was *necessary* before he could conceive of Isaac. We can interpret Isaac as the process that leads to the correct interpretation of the text after having lost the preoccupation with interpreting Scripture literally.

Note that if the name Sodom points to the literal interpretation of the *text*, it can have other connotations when the name is moved to other reality planes. It then states that everything that is going on at that reality plane is not to be interpreted literally! This stretches the mind quite a bit. But if we assume that we are dealing with psychological states, by what else than so-called reality are these psychological states caused? The story compels us to consider that what we call real, physical, material, is like Sodom, and we should look for another interpretation, because in fact it is all dead in that sense. This means, for instance, that the reality that we perceive is not really real but only a “literal interpretation” of an underlying reality that also has a “spiritual interpretation.” In the literal interpretation, everything is dead. In the spiritual interpretation, everything is alive, and the physical may have some value in that it urges us to question that reality. This indeed propels us to try and understand what the underlying spiritual reality is, which supposedly is hidden by the physical reality. That state of mind, called Isaac, at the start of becoming aware of an underlying spiritual reality is almost helpless and fragile. It questions its own validity and is at the mercy of his father Abraham, exerting the power of life and death over him later in the account, a clear way to depict Abraham as a symbol for the archetype א Aleph, although unable to kill Isaac. Note that the name *Isaac*, spelled as יצחק or *Yitzchaq*, begins with י Yuwd, א Aleph’s partner in becoming a physical representative, gradually transforming (צ Tzadiy) its

undifferentiated inner potential (ח Cheyt) into ק Quwph, the cosmic Aleph → also see קין *Qayin*⁶¹ or *Cain*.

So coming back to the characters in this story, we must try and find a way to interpret them as stages in a *successful* psychological development, or at least as the succession of possible developments toward a successful integration of the psyche. We have the advantage that we can use a word as “psychology” nowadays to help us give some idea, but I urge the reader to realize that even this word is but a mask for the individual psychological processes going on in everybody. According to my understanding, this account suggests that we are dealing with a description of those processes from the point of subjective integration. A person could go through the stages described in the account and effectively change the inner structures of his psyche—this is a tremendous revolutionary concept and if true would eventually give us complete insight in the meaning of the text by *experiencing* it while the changes happen within ourselves.

As everybody knows, there does not seem to be an end to the list of possible psychological defects a person may develop. New pathologies are discovered continuously. It is rather upsetting that we, as a global society, cannot approach the psyche from the inside out and let it develop naturally and healthy so as to have balanced and integrated personalities. The reasons for this are rather obvious when you consider the existence of a “past” that we sometimes deem more real than the present. Since the present changes, the past changes. But we are lured back to it and dwell on it for numerous reasons. It is like we are charmed by the Sirens and, unable to resist, steer toward a destructive shoreline until we wreck our ships. The past is what we have to deal with as a city and destroy as a *reality*; if we succeed, we have made a step toward healing its effects. Ask yourself what you would rather want: living in the past and constantly repeating the patterns as they have formed in your psyche or, after having destroyed the destructive tendency to refer to the past, living completely free of the past in a present that is full of *new* challenges.

Of course, the *author* (singular or plural) of the account of Genesis knows that in order to understand the further development from this realization of a spiritual reality, the characters Abraham and Sarah must have a son. Making it a miraculous event masks a hidden message. Say that the son stands for a new kind of mind capable of finding another deep interpretation of the same account, which *works*. That means that one can

⁶¹ Carlo Suarès in [SU5] calls Qayin the destroyer of illusions. Compare with the advent of יִצְחָק *Yitzchaq*.

truly learn how to arrive at a next stage in the development of one's psyche. Still, Sodom *must* first be destroyed. Therefore, the story is also about each one of us, when we identify with the account, that we need that son to be born, even if it happens after the destruction of Sodom. Only if we succeed, meaning that we find a way to conceive that son *within*, then another interpretation will ensue and teach us the *personal* continuation of the account and hand us the wisdom that is hidden in the text. It is also clear that this event is always happening: Sodom must be destroyed over and over again for each person that comes to this point in the story, when his psychological development matches it. The understanding of the story on this level may just speed up that psychological development and propel somebody into another, i.e., *spiritual*, life that includes the physical life as its intimate reflection.

Word

-ה – <prefix> ha- – 5 – the. If a word is preceded by the letter -ה Hah, grammarians say that it denotes the object that the action in the sentence is pertaining to. So as את 'et is an accusative particle that is normally left untranslated, if it appears with a noun, then that noun will most likely start with a prefixed ה Hah. I leave the grammatical talk to the grammarians, who are much better in confounding the words than I ever want to.

A good example of this way of use would be Gen 1:1. Both the appearances of the word את 'et and the prefixed -ה are untranslated. Yet both words for the heavens (plural) and the earth (singular) are preceded by the word את 'et and prefixed with the letter ה Hah. Instead of the interpretation that the heavens and the earth are fixed from day one, the appearance of the ה Hah as a prefix in this most significant verse instills in us the awareness of their continuous living and changing character, endowed to them by this prefixed ה Hah, originating from the word → אלהים 'Elohiym, in the same verse. How can the heavens be alive? How can the earth be alive? It is that they represent opposites that nevertheless unite in the reflection of each other. Their changes are reflected in them as well. Where the ל Lamed of אלהים 'Elohiym is transformed into a ש Shyn of → השמים Hashamayim, working on the “waters,” the א Aleph is reflected and transformed into that which appears as a changing reality of → הארץ Ha'aretz. Please be referred to the explanation of those words to find out more about them.

ה- – <suffix> -ah – 5 – her. A lot of words in Hebrew have the letter ה Hah in it. But if a word ends in ה Hah, it generally denotes a word of

“female” gender. As the female of animal and human life is capable of giving birth to life, it is seen that the ending of female words in ה Hah is rendered rather natural as *life being produced from*, or *life resulting from*. By now we must realize that it is possible to use the *autiyut* to convey complicated notions in a straightforward way, and grammar is not excluded. However, the letters have to be understood individually, especially in key passages.

As an example, let us consider the word אלהים *'Elohiym*. This word is not just a plural form, for it would either be the plural of אל *'El*, a male word meaning *god*, or it would be the plural of אלה *'elah*, a female word meaning *ruler*. But a male plural is formed with -ים (without the ה Hah), so the regular plural of אל *'el* would be אלים *'eliym*. On the other hand, a female plural is formed with -ות, so the plural of אלה *'elah* would be אלות *'elut*. Therefore, the word אלהים *'elohiym* does not follow the grammatical rules. It is not supposed to, because every letter has its place and meaning. The assumption of an underlying grammar does not hold here. I refer back to the chapter on → א Aleph, where I explained the basic ideas of the use of the *autiyut*. This observation also implies that אלהים *'elohiym* may neither be translated as *gods* nor as *rulers*. The word expresses a fundamentally different kind of concept, more closely related to a process. Fuzzy explanations include that the word אלהים *'elohiym* is both male and female, although not sexless. Normally this is not pointed out, because it would be very confusing to be unable to refer to God neither as *he* nor as *she*. But that is exactly the point. The normal concept of language confuses grammatical needs with the contradictory nature of the word that it tries to express. With our desire to associate God with a male, emphasizing perhaps the fact that he is invisible, we tend to deny “his” *female* qualities. Some cultures have a supreme *female* goddess, but that denies “her” *male* qualities. This word אלהים *'elohiym*, unfortunately translated as *God*—thus creating the core misunderstanding of Scripture—is indeed both sexes, as is Adam when he was first created (Gen 1:27 and repeated in Gen 5:2). I refer to the chapter on → א Aleph. Returning to the ה Hah in אלהים *'elohiym*, it is observed that this word *contains* a ה Hah, thus conveying a life-transforming property, which is male in its quality. Simultaneously, it *consists* of five (the value of the letter ה Hah) letters as an “outer” and visible property of form and appearance, thus conveying a life-giving property, which is female in quality.

The plural form -ים (-*iyim*), in numbers 10.40(600), is understood as existence (י Yuwd), or *child*, that is being physically resisted and drowned (מ Mem) but has the potential to transform and become cosmically

fertilizing in ם Mem Sophiyt. Note that 600 is the exalted male copulative principle of ך Vav, having value 6, and the female fertility principle ם Samekh, having value 60. This ending conveys the cosmic proliferation of what exists, with its derivatives of limitless supply, plurality, interconnection, integration, and expansion.

The plural form ם- (םםם), in numbers 6.400, shows that the male copulative is opposed to the extreme by ם Tav. Also note that ם Tav is fully written ם Tav-Vav, so the ending itself is a reversal of ם Tav, conveying not only an opposite to ך Vav but also a limitless receptor of ך Vav. So again, the word points to the opposite (ם Tav) of a single male (ך Vav), i.e., plural female.

These explanations of the “plural” endings obviously have sexual connotations. But “sex” in terms of the *autiyut* must be seen as the combination of opposites forming a unit. Such units are of various natures, and obviously the notion of opposites is more generally applicable than in a purely physical, sexual way. The infinite female reception of male immersion is a spiritual concept that illustrates the fact that a single meaning of a word is out of the question. Different minds are in effect different environments (female), where every word (male) has different associations that spread through it. As one comes closer to the union of opposite associations of a single word, the word becomes the source of a stream of possible associations without boundary of its applications. This makes any insight in a word that penetrates its superficial meaning applicable and a seed for applications previously unseen. In other words, any word is but a seed of its meaning, and within one’s own mind, one is free to interpret or reinterpret a word by disconnecting a negative association and replacing it with a positive association. It takes considerable practice, but the promise of this internal process is not just to take at heart to *think* positive but to actually *feel* positive when any word is used, because one has redefined it within one’s own mind to be associated with a positive feeling. In effect, the flow of energy that one associates with a word is its true meaning when it is used by the mind that uses it.

Riddles

1. Since the pentagon is a symbol that expresses life, it may be very educational for some to find its relation with the Golden Ratio, written as φ , the Greek letter *phi*, satisfying $\varphi = (1 + \sqrt{5})/2$. The Golden Ratio currently plays a dominant role in the knowledge of Sacred Geometry. We cannot go into all details, but

this exercise will summarize the great relations within the pentagon. First note that φ satisfies the equation $x^2 = x + 1$, and it shares this property with $-1/\varphi$, as can be easily checked. (See exercise b.)

- a. In mathematics, numbers are defined by their properties, not as a sequence of digits. For example, $\sqrt{5}$ is called “the square root of 5,” because it satisfies the equation $x^2 = 5$, i.e., the square of *it* is 5. This equation formulates a *question*. The question it states is, “What number can we square, or multiply by itself, to get the number 5?” The answer is $\sqrt{5}$. There is another number that you can square to get the number 5. Can you find it?

It is important to realize that $\sqrt{5}$ is a *symbol* for the answer to a question, or even a restatement of the same question! Because if we write $(\sqrt{5})^2 = 5$, we still do not know what number $\sqrt{5}$ is. Any calculator will provide the answer by pressing the “ $\sqrt{}$ ” (square root) button when the display shows “5.” This representation of $\sqrt{5}$ is nice for measurements but not for exactness. Of course, any *approximation* of $\sqrt{5}$ with a finite number of digits will not satisfy the equation $x^2 = 5$ for lack of precision; only $\sqrt{5}$ does.

- b. To show that it is useful to have such symbols, use the property of $\sqrt{5}$ to prove that φ as defined above satisfies:

$$\varphi^2 = \varphi + 1, \text{ and}$$

$$(-1/\varphi)^2 = (-1/\varphi) + 1$$

If we study the geometry of a regular pentagon, we can obtain such knowledge by first understanding the geometry, translating it into an algebraic relation of unknown lengths, and arriving at solutions of equations, giving properties of numbers. Next, the numbers can be approximated by various techniques. This is a prime example where different disciplines in mathematics merge, and indeed it may resemble magic to view algebra as symbolized geometry, or geometry as pictured algebra.

Another number of great significance is π , the Greek letter *pi*, defined as the ratio between the perimeter (circumference) of a circle and its diameter. This ratio is independent of the diameter. If the diameter is 1, the perimeter is π *by definition*. The actual size of π is a *bit* larger than 3.

Definition: Any point Z with coordinates (a, b) in the plane can be represented by a *complex* number z of the form $a + \mathbf{i} \cdot b$, where \mathbf{i} has the property $\mathbf{i}^2 = -1$. In the complex number representation of z , a is called the *real part* and b is called the *imaginary part*. The summation $(+)$ and multiplication (\cdot) of points in the plane is defined as the algebraic sum and product of their complex number representatives. We write the correspondence between the point Z and the number z as $(a, b) \sim a + \mathbf{i} \cdot b$. If the imaginary part b of a complex number equals 0, then the number is called a *real* number. The product of two complex numbers (a, b) and (c, d) is computed by using their complex number representatives as follows:

$$\begin{aligned} (a, b) \cdot (c, d) &\sim (a + \mathbf{i} \cdot b) \cdot (c + \mathbf{i} \cdot d) \\ &= a \cdot c + \mathbf{i} \cdot a \cdot d + \mathbf{i} \cdot b \cdot c + \mathbf{i}^2 \cdot b \cdot d \\ &= a \cdot c - b \cdot d + \mathbf{i} \cdot (a \cdot d + b \cdot c), \\ &\sim (a \cdot c - b \cdot d, a \cdot d + b \cdot c) \end{aligned}$$

Note how the defining property of \mathbf{i} is used to simplify the resulting expression.

In the following exercises, C denotes a circle with center $(0, 0)$ and with radius 1. It is well-known by the theorem of Pythagoras⁶² that a point with coordinates (a, b) on C satisfies $a^2 + b^2 = 1$.

- c. Prove that for any two points (p, q) and (r, s) on C , their *product* lies on C . **Hint:** Use the definition and the above mentioned consequence of the theorem of Pythagoras for points on C .

On this circle C , locate five points of a regular pentagon, evenly distributed. We are going to represent these points as complex numbers and compute their coordinates.

- d. Place the pentagon in such a way that one of its corners is at $(-1, 0) \sim -1$. Show that all the other corners of the regular pentagon are solutions of the equation $x^5 + 1 = 0$, where x ranges over all complex numbers, i.e., points in the plane.
- e. Show that the sum *and* the product of two points (a, b) and $(a, -b)$ are real, i.e., they correspond to points of the form $(x, 0) \sim x$. Compute both.

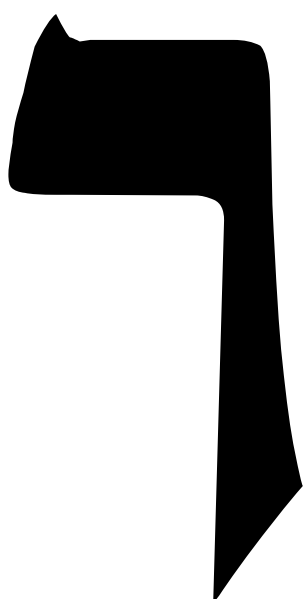
⁶² See the riddles in chapter on \rightarrow 7 Zayin.

f. Show that we must have

$$x^5 + 1 = (x + 1) \cdot (x^2 + a \cdot x + 1) \cdot (x^2 + b \cdot x + 1)$$

for some real numbers a and b . Compute a and b .

g. Compute the coordinates of the points of this regular pentagon.



1 Vav, the Paradox of Multiplication-Connection

Name	ו – vav – <i>n</i> hook, nail; <i>v</i> to reproduce, to copy
Pronunciation	<i>v</i> as in <i>von</i> (<i>w</i> as in <i>von</i>); <i>o(w)</i> as in <i>or</i> , <i>u(w)</i> as in <i>you</i>
Value	6 שש – <i>shesh</i>

Poetry

Vice Versa

With What?
“and also.”

Letter

ו – **vav** – 6.6 – *hook*.

THE 1 VAV REPRODUCES itself in two Vavs as ו *vav*, $V \rightarrow \backslash X / \rightarrow W \rightarrow VV \rightarrow V + V$. The 1 Vav also connects to itself $V + V \rightarrow VV \rightarrow W \rightarrow \backslash X / \rightarrow V$. The principle of multiplication is a means by which a species survives. Multiplication gives the opportunity for different individuals of a species to lead separate lives and go their own way. On the other hand, the fact that they came from the same origin is what connects them over time. This connection is not a trivial one.

So in a way, 1 Vav is a prime power in nature. Everything divides sooner or later; everything reproduces sooner or later. Even before life as we know it existed, division and reproduction were active in the formation of the universe. In vast time periods of the past, stars have formed from concentrated gasses, and after their lifetime, they exploded into other gasses, which formed other stars. This is one way of knowing that the earth and our solar system is relatively young in the universe (but draws from the

richness of most of the history of the universe), because the concentration of some elements present in the sun, such as iron (Fe), were formed in the third generation of stars.⁶³

In the sense discussed above, the question arises *how* something reproduces. If it is a living thing (i.e., ה Hah), then it has means of procreation. The act of procreation is symbolized by ו Vav. By this means of procreation, the type of life stays around. In fact, its success in reproducing defines its survival and diversity.

Reproduction never creates an exact copy. Think about it: an exact copy of something would consist of the exact same materials, down to the smallest detail. But those materials used by the original are not used in the copy. So an exact copy can only be equal to the original if it *is* the original. One could say that if something remains unchanged, it copies itself through time from one moment to the next, if time is viewed as some kind of medium. But those things are rare, because external effects will inevitably cause changes, ever so slightly, so even the original could be said to reproduce and change itself within itself, just by being around. (This line of thought is similar to the one presented in the chapter on → ב Beyt.)

What about drawings of things. Those are copies as well, aren't they?

This was the first method of preserving ideas: make drawings that convey the essence of the thing drawn. But here we see another kind of reproducing. A real thing, observable in nature, can be drawn in an abstract way. The *drawing* of the thing observed is not the same as the *thing* itself. Hence, a drawing is a way of copying something *across* reality planes. We may investigate the essence of *what* this type of copying is when a human being makes a drawing of a thing. It is very interesting to observe that neither has the thing made its drawing, nor does the human being make a copy of the *thing*—that would entail creating the same thing from raw materials. There is something very interesting going on: life needs other life to reproduce in this way, becoming copied across reality planes. We may observe that copying occurs when a human being makes a drawing of a thing; they preserve the *connection* between that human being and that thing! Thus, *connections* have the ability to reproduce in this way. A *connection* copies itself through reality planes. It is essential to observe that *everything* that exists is connected together by their connection to a common past. If the things are similar to each other in some way, that common past is not that long ago, or they are in a reality plane close to each other. But if the

⁶³ See [WIS].

things are not similar, their past connection may be very long ago, or there are multiple reality planes between them.

So the human mind in the process of drawing is a copying machine of connections, and it uses the input it gets from the outside world. The quality of such a copy depends on many things. But if the essence of the thing is copied, and another mind recognizes the drawing, it may be the difference between life and death for that other mind. Here we see the reemergence of the fact that if an image contains vital *information*, copying of this information may itself be of vital importance. So we have the accompanying process of recognition.

There are two types of recognition: the recognition of a similar thing and the recognition that a drawing represents a thing. Both types of recognition are present in a human being. And it is the one thing that sets them apart from animals: their abstractions and drawings of things provide the means of their reproduction. But there is more.

Since *connections* have the ability to reproduce, maybe they do it in various ways. One way is for humans to make drawings. But look at cows that graze. They repeat that action over and over again. Grazing is a copying process of actions and events between the cow and grass. So *actions* of cows reproduce themselves *through* cows.

We now see that any action of any animal is reproduced by that animal. The animal is the copier of the action. And it is the connection between the animal and the action that copies itself through the animal.

Humans are completely different in this respect. Although they have the ability, just as animals, to reproduce actions they have learned from their parents, humans are able to come up with new actions that have never been done before! For instance, a nice exercise is to think of a sentence that nobody has thought of before. However strange it may seem, this has fascinated me since I kept a diary. If you keep a diary, you may notice your ability to write things that nobody has thought of but you, given your unique set of circumstances, experiences, and thoughts.

And this ability of humans of doing things that have never been done before is not limited to writing. I am sure you can come up with a million other things that someone has done for the first time ever.

Even more interesting is the observation that wherever the copying process works, a connection is being copied. The *connection* enables copying, and copying is necessary to preserve connection. In this sense, everything is connected, and everything reproduces part or whole of everything else it is connected with.

Is there a perfect reproduction possible? Well, even if it may not be desirable in the real world, in the abstract world it is possible. The concept of a circle is reproductive and is capable of copying itself perfectly. But the mistake is easily made to think that there would be a *unique* way of reproducing this idea of the circle. Of course, the result of the ideal copying process is that everybody can understand the concept of a circle. But the means by which that happens is constantly changing. For example, consider that people of different languages have to be taught in different languages. In one language, some words will be used that are not exact copies of the words in other languages. Added to the language differences, there are different definitions of a circle. Here are four of them. In these definitions, take $L = 2 \cdot \pi \cdot R$ the length of the circumference of a circle with radius R .

A circle is:

1. The curve of all points in the plane at the same distance R of a point in that plane.
2. The set of points $\{(x, y) \mid x^2 + y^2 = R^2\}$.
3. Given its length L , the closed curve that encompasses maximal area.
4. Starting with a regular polygon P_n with n sides of length L/n , perceive the limit figure as n goes to infinity.

The first definition is the most comprehensive and can be made perfectly clear by using a compass.

The second definition uses algebraic concepts, linked to geometry. Its interpretation expresses a relationship between the planar coordinates of all those points. At first glance it is not clear at all why these points, those satisfying the shown nice algebraic equation, are aligned on a *circle*.

The third definition is an optimization problem, with a certain dynamic built in, picking from *all possible* curves of length L the one with maximal area. How to go about such a search? How to arrive at a circle?

The fourth definition introduces infinity as a *means* to visualize the resulting form. This presents us with a psychological hurdle, how a sequence of figures may define a limit figure, if we can only ever oversee a finite number of this sequence. Note that all polygons of the proposed sequence have a perimeter equal to L . So these are special cases of the curves considered in definition 3.

All these definitions have their own uses and advantages; each of them gives us the essence of a circle, and yet they convey very different ways of looking at the same thing. It is also vague “where” these circles exist.

Do they exist somewhere in a mathematical realm? Where is that realm? Because surely, no physical circle contains an infinity of points; the simple realization that the number of atoms is finite limits its extensiveness. So these definitions and these circles are called *abstract*, but it does not seem to help understanding their link to reality or their multiple usefulness.

The next problem is to actually prove that these definitions—within a certain mathematical context—all result in a common “figure” called *circle*. And it poses the problem of deciding what the *real* definition of a circle is, if there is any. This last question is not a good one, because all these definitions are real definitions. It is their *connection* to the circle that makes each of them a *real* definition of the circle. How do we know what a circle is if we do not have a *definition*? That is a good question. And the answer is that if we do *not* have a definition, we do *not* know what a circle is! Our knowledge of the circle came through formulating a definition of it. But the *concept* of the circle must have preexisted the definition, mustn’t it? And then, why look for a definition if you already know what it is? Because its intuitive concept as an idea preexisted its exact definition as written language. The definitions give a projection (a copy) of that concept into language. Therefore, contradictory, the definition is *not* the essence of the concept but only a projection of something even more abstract.⁶⁴ Without a definition, the more intuitive or more abstract concept of a circle would be lost, because it only existed in someone’s imagination.

Next, we may ask how the intuitive concept of a circle came into being. That is a very good question. For if the written definition preexisted the real knowledge of the circle, and if the intuitive concept preexisted the written definition of the circle, there must likewise be something that preexisted the intuitive concept of the circle. What preexisted is the *possibility* for expressing such a concept. And this possibility became real when the intuitive concept of the circle was made conscious in a human mind.

This example shows the subtle way that something was created by first realizing its intuitive concept in a living consciousness. And when we continue this line of questioning, we must eventually conclude that that which exists is the totality of all the realized possibilities in the cosmic consciousness. This cosmic consciousness has realized many “written definitions” of its “intuitive concepts,” and a human being is its most sublime written definition on the paper of creation—an enigmatic realized possibility—because a human being has the same cosmic consciousness at

⁶⁴ See the word דבר *dabar*, translated to *speak*.

his disposal, reflecting in his body a mind, reflecting in his mind a consciousness, reflecting in his consciousness an infinity of intuitive concepts, and reflecting in his intuitive concepts realized possibilities of the creative א Aleph, which longs to express itself in existence י Yuwd until every realizable possibility has been realized in נ Nuwn Sophiyt.

From this we see an example of the forming of the word אין 'ayin, idiomatic *naught* or *no-thing*. Interestingly, in both Hebrew and Aramaic, it has many other interpretations, including the affirmative *yes*, the doubtful *but*, and as a verb *to be changed in quality*. The word אין 'ayin has taken mythical proportions in constellation with the word סוף *soph* or "limit." אין סוף 'Ayin Soph has become a cherished name for the mystery we find ourselves in, plainly translated as "the no-thing limited," or "the limitless." In Qabalistic terms it is much more than a concept; it is the act of acceptance of reality, which changes the quality of the experience of reality.

Let us try and give a basis for meditating on this equation. It is thus אין Aleph-Yuwd-Nuwn Sophiyt followed by סוף Samekh-Vav-Pah Sophiyt. The equation supports and underlines the total mystery from the inside out. Having given the formation of אין 'ayin above, we concentrate on סוף *soph* as addition to it. The ו Vav of סוף *soph* thus makes אין 'ayin or "no-thing" fertile by enabling it to copy itself, using the foundation and fertility of ס Samekh. Remember:

ס Samekh means *support*, but mainly the support of life such as the waters of מ Mem to be the source of containers כ Kaph of cosmic life ק Kaph Sophiyt. So either it reproduces כ Kaph, physical containers, or they themselves will become sublimed living containers, having received a connection with the universal consciousness, which has primarily caused them to exist, ק Kaph Sophiyt.

So אין 'ayin works on סוף *soph*, the feminine reproduction apparatus in any reality plane. Here we focus on the totality that it already has created by the ongoing reproduction of its own reality in which it reproduces itself by means of its penetration through ו Vav. ו Vav is the male impregnation, the copying act itself that also connects it to its end, expressed in ק Pah Sophiyt, which is to mean its destiny *without* a conceivable ending. Thus it becomes sublimed in ק Pah Sophiyt, something undifferentiated, unknowable, unstructurable, evolving into the unimaginable, evading our every possibility to understand it. Consider the same place and meaning of ק Pah Sophiyt in the name of א Aleph, i.e., אלק Aleph-Lammed-Pah Sophiyt.

Hence, אֵין סוֹף *'Ayin Soph* is another name for א Aleph, explaining an aspect of the ל Lamed. It introduces to us its universal application and agility across reality planes. It is its own abstraction and its own realization, its own definition and its own drawing, its own origin and its own destiny, its own contemplation and its own action. Adding even more meaning to this schema is the fact that everything is part of the פֿ Pah Sophiyt, the sublimed undifferentiated totality of its destiny, and inherits the same characteristics by way of its origin in -סוּ *su-* or Samekh-Vav, i.e., the union of female and male sexuality of existence as “his support” for life, including in these characteristics the possibility to be copied or copy itself through reality planes, making everything a coherent union of crude and fine copies of itself, even the reality planes themselves becoming infinite and representative and fertile. There is really *no limit* to the implications of the flow of energies described in this schema.

It is important to notice that the foregoing is not philosophy only, because the letters force understanding of the infinity, which they express by finite means, and at times the implications are overwhelming. Thinking this through, it becomes evident that a human psyche seeks to simplify this reality, for the sake of *preserving* itself. It will call this reality “God” or “Creator” or whatever else, as long as it is “out there.” However, the psyche, having the ability to preserve itself, makes the question what exactly it tries to preserve poignant, because it has known always inherently that it is in fact limitless. To accept its limitlessness is what it fears. And it fears it because *not* to fear it means that it must choose to release itself and to be changed into the “unknown.” But to release itself, it has to first define itself in order to understand itself and its boundaries. But to define itself would question its boundaries and draw it nearer to its limitlessness. In this way, trying to free itself from its fear of freedom, it creates bigger fears. Hence, it stays in a whirlpool of illusions and with all its might wants to preserve those illusions to avoid staring into the abyss. It has become accustomed to identifying itself with what it has created in terms of psychological resistances, including its fears, which give it a sense of reality it can grasp. That limited sense of reality must therefore be naught in comparison to what it is *actually* capable of dealing with. Instead of פֿ Pah Sophiyt, the psyche projects a resistance and makes itself think to be סוֹד *soud*, idiomatic *secret* or *council*. It has created its own *taboo* and considers with itself how to avoid being drawn into it. In Aramaic, סוֹד *soud* has other meanings related to *secret* and *council*, such as *speech*, *language*, *pronunciation*, *enunciation*, and it is readily recognized that the psyche converses with itself and with its surroundings with what it can express through language and formulate thus its particularities. In this way, language itself becomes the

cloud that makes its secrets fade but never takes them away. Such is of course the science of psychology, becoming the collector of psychological extremities, describing them and trying to understand them. However, it will never suffice, because “healing” the psyche, *any* psyche, is simply its total release, dealing with its limitlessness, confronting its fears, and throwing infinite light on its *taboo*, vanishing into its boundlessness.

The process described above may be *perceived* as very painful, but it must be understood that it is a separate pain from physical pain, although there is no strict boundary there either. The crucial point is that all its sensations are part of its limitlessness and that when it purges itself, what remains is a total clearness about how it functions—your “I” is gone, because it was defined by its confinements, but you yourself become the observer of your psyche’s forms of expression. Dealing with them, accepting them as you, and trusting them to transform you make you their master. The wonderful thing is that the psyche can be rebuilt and rereleased over and over again, even from moment to moment, thus becoming not fixed to any form or any behavior longer than is needed, making you capable of choosing consciously its behavior or negating its impulses that are recognized as “chain reactions.” In this state of freedom and cosmic realization of the psyche (symbolized by the ך Nuwn Sophiyt), another force is controlling its working, and it is the אין סוף *’Ayin Soph* itself⁶⁵. Somehow, in such a state, there cannot be an essential difference between how your mind works and how the universe works. The one is then an exact copy of the other, possibly not even separated by any plane of reality, because both are incorporating all possible planes of reality within themselves, and both become aware of them insofar as their differences blend into oneness, as you are consciously attending their movement within yourself, and simultaneously it is consciously attending you within itself.

Number

שש – *shesh* – 300.300 – *six*.

AGAIN, LET US look at this equation and try to solve it. ש Shiyn is the cosmic action, and in this word, there is something of a continuation of ש Shiyn into ש Shiyn. As we may be tempted to understand the *antiyut* as stable in their meaning, this equation tries to warn us against this idea. If the first ש Shiyn was the same as the second ש Shiyn, then there is no point in repeating itself. In effect, a single letter has the contradictory

⁶⁵ Note the ך Nuwn Sophiyt as part of אין סוף *’Ayin Soph*.

notion of “constancy” or “immutability,” but it is impossible for a letter of the *autiyut* to copy itself perfectly through reality planes. Ψ Shiyn symbolizes the movement through reality planes and the movement of the universe in its totality, including all reality planes. Hence, Ψ Shiyn acts on all of its copies, in all reality planes together; there is a reciprocal action that the reality planes reflect the action of Ψ Shiyn. Since Ψ Shiyn acts through reality planes, in effect it copies its characteristics, adequate for the reality plane it acts on. It is clear that this kind of change, this kind of dynamic, is a very intense change, although as an equation it looks like the equality sign “=.” Note how the equality sign consists of two horizontal lines, similar to a 1 Vav. This symbol resembles the symbol “//” for parallel lines. Parallel lines imply a common reality plane and a common direction.

Since everything of the moment is caused to appear by Ψ Shiyn, everything is connected, and everything is part of the projection of Ψ Shiyn through reality planes. That is why the definition of *symbol* may be extended to all of reality; everything around you is the symbol of something that has reproduced itself through reality planes. Its appearance and its properties as you experience it is the meaning you give to the symbol. The attributes you think to be inherently attached to a thing are merely your interpretation of the symbol, and it can be seen how real these symbols appear. Of course, symbols are useful, but they are just copies of a deeper, invisible, and changing reality that has copied itself through reality planes and presents itself to you, equally evolved and equally capable of attaching meaning to symbols, as the cosmic action of Ψ Shiyn. This idea makes you wonder about a lot of things. How much influence did you exert in order to have access to the interpretation of reality as you know it? How much influence can you exert to change your interpretation of reality? If nothing is certain, how can you be certain?

The interpretation of this enigma is that by our thoughts we shape our reality, and by changing our thoughts about reality, we shape our future, which is another way of thinking. There is a dual movement; we can exert influence to expand thought, or we can exert influence to limit thought. In the first case, we will meet the limits of our imagination and expand beyond them into bliss. In the second case, our imagination diminishes, attaches itself to the things as the “only” reality, and settles down in inertia.

If we expand thought, we find that any interpretation of reality is not the only interpretation. Are we capable of holding in our mind different interpretations at the same time? If we can do that, we do not judge reality according to certain standards and fixed interpretations, but we liberate it of limiting thoughts, which only hinder its flow of energy. In effect we

facilitate that flow; we are not using energy to refrain from judgment but rather effortlessly become incapable of judgment by our awareness of opposites that complement each other.

Scripture

THE IMPORTANCE OF the ׀ Vav cannot be overemphasized. On the sixth day of creation, *animal life* and *Adam* is created (Gen 1:24–31). Animal life (symbolizing behavior) is placed under the dominion of אדם 'adam (man/woman), the process of absorbing the energy of א Aleph to expand one's limits (ד Dallet) to become a cosmic connection, serving all (מ Mem Sophiyt, 600). Therefore, a human being is the ultimate ׀ Vav; this ׀ Vav is itself the blueprint of a human being. Because a human being is part of the universe by being able to observe themselves and to experience themselves separately, but they also make the universe part of themselves by observing it and experiencing it *not* separate from them. The enigma of a human being is their observation, which poses the question whether they need to persist distinguishing the two;⁶⁶ the seeming difference may not be caused by his observation but rather by his *interpretation* of the observed. It becomes a person's obligation to rectify their interpretation by surrendering to their dual nature and integrating it as discernment (Gen 1:27).

Word

THERE ARE FEW words in Hebrew with their first letter equal to ׀ Vav, only ten (most notably ׀ vav, *book*). But if you look more closely to the Hebrew text in the Bible, you will notice that most verses start with ׀ Vav, indicating a conjunction to the previous.

That is to say that here, the ׀ Vav is a sign of a new verse starting. The hidden message of this use of ׀ Vav is that every verse is an expansion of all the former verses, every verse connects to the next, and every letter in each verse is projected in the same moment. Therefore, the totality of the letters as written in their verses is a projection of the process of creation itself.

⁶⁶ *Three* possible interpretations: 1. the difference between a human being and the universe; 2. the difference between a human being and their observation; 3. distinguishing the *idea of* “two,” i.e., distinguishing ב Beyt from א Aleph.

-י - <prefix> *va-*; *ve-*; *u-* - ו - *and*. Conjunction between words in a sentence or between sentences in a story.

ה - <suffix> *-o* ; -ו - ו - *his, him*. The “he” is what connects to the “she.” For nouns, the noun becomes an attribute to the object or subject. For verbs, a verb or the result of a verb has become an attribute to the subject or to the object of the verb.

וְאֵת – *ve’et* – 6.1.400 – *and the*. This word is the *sixth* word of Gen 1:1. It is also significant that this word stands between the words for *heavens* and *earth* and that this is exactly the position of Adam when he is able to integrate opposites—valuable in and of themselves—within his nature as *being*. On the one hand, Adam is like a speck of dust, utterly incapable of accomplishing for himself; on the other hand, he is like the universe, utterly capable of accomplishing for all and for nothing. A human being is not this “Adam.” But a human being is part of this “Adam.” A human being is like a cell, being instructed by the body to perform and instructing the body to assist their performance. But “Adam” is the alignment of all instructions; this alignment involves a human being to be born to find out what the instructions are. When they find those, surprisingly, they acknowledge that the instructions have never left them; they were planted deep within them and gradually raised within them the awareness of the א Aleph and the ה Tav.

Riddles

1. The distributive law of algebra is the following:

$$x \cdot (y + z) = (x \cdot y) + (x \cdot z),$$

thus stating that the product⁶⁷ is distributive over the sum,⁶⁸ i.e., that the product of a number with a sum is the sum of the products of that number with each of the terms of the sum. As an example, let us compute the product of, say, 34 and 56, as follows:

$$\begin{aligned} 34 \cdot 56 &= 34 \cdot (50 + 6) \\ &= (34 \cdot 50) + (34 \cdot 6) \\ &= (30 + 4) \cdot 50 + (30 + 4) \cdot 6 \end{aligned}$$

⁶⁷ If $x \cdot y$ is the product of x and y , then x and y are called factors of the product.

⁶⁸ If $x + y$ is the sum of x and y , then x and y are called terms of the sum.

ספר אלפבית

$$\begin{aligned}
 &= 30 \cdot 50 + 4 \cdot 50 + 30 \cdot 6 + 4 \cdot 6 \\
 &= 1500 + 200 + 180 + 24 \\
 &= 1904
 \end{aligned}$$

Now, the idea of this riddle is simply to generalize this distributive law, by coming up with other “operations” on numbers, behaving somewhat like addition and multiplication.

- a. More precisely, find a binary operation $@$, called “*action*,” on numbers such that for any numbers x and y , $x@y$ is also a number, and the following distributive law holds:

$$x@(y \cdot z) = (x@y) \cdot (x@z)$$

Note: We may write popularly:

$$“+ : \cdot = \cdot : @” \text{ (i.e., “+ is to } \cdot \text{ as } \cdot \text{ is to } @”).}$$

Note: Although you only have to find one solution, the answer to this riddle is not unique. However, all solutions can be represented canonically by a family of binary operations. Note that the two trivial solutions

$$x@y = 0 \text{ for all } x \text{ and } y$$

and

$$x@y = 1 \text{ for all } x \text{ and } y$$

are special cases. There are other nontrivial solutions that vary with x and y .

Note: The fact that we started with addition “+” and multiplication “ \cdot ” and ended up with *action* “ $@$ ”, preserving the distributive law, implies that we could have started with *action* “ \cdot ” and multiplication “ $@$ ” and would have ended up with *twaction* “ $@@$ ”, and so on. We could create an infinity of *different* binary operations, and each pair of subsequent operations follow the distributive law. Going back the sequence, we can also go from “ \cdot ” to “+” and then beyond “+” in the other direction.

- b. Now find a binary operation $\#$, called *iction*, such that for any numbers x , y , and z

$$x + (y\#z) = (x + y)\#(x + z).$$

Note: So we may write popularly:

“ $\cdot : + = + : \#$ ” (i.e., “ \cdot is to $+$ as $+$ is to $\#$ ”).

Note: The presentation of an infinity of distributive laws introduced here tries to draw a parallel with the discussed intricacies of the אין סוף *'Ayin Soph* and its mode of penetration, symbolized by 1 Vav (value 6). The *action* “@” representing א Aleph and the *action* “#” representing י Yuwd, each extending in a direction opposite to the other, giving a sequence of 1 Nuwn, i.e., well-defined binary operations, having their own validity (life). The name נון Nuwn-Vav-Nuwn Sophiyt depicts itself as a connection 1 Vav between a “lower” 1 Nuwn (say, addition) and a “higher” 1 Nuwn Sophiyt (say, multiplication) with the distributive law relating them, and so on for every level thus considered. Note that the index n of $@_n$ indicates that each 1 Nuwn branches within its own plane of reality into different binary operations within that same plane of reality, so the totality of the binary operations here considered have a complexity similar to those of the reality planes considered participants in the actions of אין סוף *'Ayin Soph*. The whole scheme gives a mathematical impression of the intricacies of relationships present between numbers, generally considered to be useful only as additive *terms* (corresponding to female reproduction) or as multiplicative *factors* (corresponding to male reproduction). This scheme of interdependence between an infinity of levels shows the possibility that female and male reproductive functions can also be transferred to different reality planes.

The distributive law of addition and multiplication and their generalizations as presented above, are only strictly and exactly defined in the context of numbers. Yet these concepts allow for analogies in many different contexts. Consider the consequences of the infinite structure described. Find entities corresponding with each of the concepts ($+$, $:$, $@$, $\#$) when related to the following contexts: mind (in two ways: physical and psychological, its functions/manifestations), heart (in two ways: physical and psychological, its functions/manifestations), science in general (its disciplines), (macro) economy (its companies and their activities), universe (its observable structures).



ז Zayin, the Paradox of Rest-Unrest

Name	זין – <i>zayin</i> – <i>n</i> knife, sword; <i>v</i> to arm
Pronunciation	ז as in <i>Zorro</i>
Value	7 שבע – <i>sheva</i> ⁶

Poetry

The Seven Principles of Huna⁶⁹

ʻIKE	The world is what you THINK it is.
KALA	There are NO LIMITS; everything is possible.
MĀKIA	Energy flows where ATTENTION goes.
MANAWA	Now is the MOMENT of power.
ALOHA	To LOVE is to be happy with.
MANA	All POWER comes from within.
PONO	Effectiveness is the measure of TRUTH.

Letter

זין – *zayin* – 7.10.50(700) – *sword*.

TO FIND AN adequate description of this letter is rather hard. If anything, it may be the most contradictory letter of all. ז Zayin is mystery. Sometimes it is a letter associated with virginity. The state of virginity is that of immature sexuality. It hints to sexual intimacy and marriage as a next state. When we talk about virginity, we must try to recognize it also as a state of mind. It is a kind of emptiness or lack of experience for the next phase. Whatever has been said and done before is in the past. The now is awaiting your next answer. You are like a virgin in the face of now. Does the flow of now never stop? How appropriate that the myth of the seventh day, called שבת *shabbat*, tries to impose on this enduring flow of now a restriction, or at

⁶⁹ *Huna* means *secret*. It points to the secret knowledge of the Hawaiian people.

least a distance. The whole concept of *shabbat* is the difficulty to endure when the flow of time tries to tear you apart. So it gives you as an option to picture yourself at rest within the storm. † Zayin as an archetype wants to make clear that there are still other possibilities († Zayin), not yet affirmed, but that they will be manifested in † Yuwd, making them present in a living entity † Nuwn, waiting for the realization of all possibilities in † Nuwn Sophiyt. So if the idiomatic meaning of *knife* is taken into consideration, when a knife is used to hurt you, it becomes a tangible possibility that you die. On the other hand, if the knife kills a beast, it provides food for survival. † Zayin affirms that new, creative thoughts harbor their own life, with their own needs of expression. But when these new thoughts become supportive of life in † Nuwn, they may become expressions of freedom, its cosmic destiny in † Nuwn Sophiyt.

Such is the nature of a name. If somebody is named, that person has an entity of recognition, beyond perception, beyond the five senses. This person will be part of a larger entity, that of all the persons with the same name. And these people react to the name in a certain way. If the name is seen as an infinite map of possibilities, it is clear that each person with a certain name will effectuate a subset of all these possibilities, played out in their life. By the same token, that person's life is an expression of the meaning of that name, an addition to all the other expressions of all the other people bearing that same name. If a person hears the sound of their name and lives a life in accordance with it, they will be happy. But if they do not live their life in accordance with it, they will be unhappy. So each name has a happy side and an unhappy side. But taken together, the name does not change, and these aspects form a large collective of possible possibilities († Zayin, 7), realized possibilities (‡ 'Oyin, 70), and cosmic freedom as the fulfillment of all possible possibilities through corresponding realized possibilities († Nuwn Sophiyt, 700). But of course, *everything*—everything dead or alive—has a name. And the fact that all these names are attached to something creates a pattern of the cosmic possibilities.

The letter † Zayin communicates that no matter what has happened before, there are still other possibilities, beyond the known and beyond the unknown. When these possibilities are taken into account and become reality, it is like the universe gives a sigh of relief. In short, it says:

There are alternatives to everything;
find them,
then receive them!

This *sword* tells us about the depth of the spiritual perception: it is infinite. What happens is this. First, the possibility is perceived, but it is not yet real; however, by thinking it, it has been connected or added to existence, and it will be part of the living entity. Therefore, this possibility will be part of the outcome in one's life as either a form of disappointment or as joy. Now, it should be realized that in order to avoid suffering, it must be experienced as already passed. Hence, this is also the intense prayer, which is not asking for something that is not there but acknowledging that the thing asked for is already given. Such is the way of living your dream, to realize that everything you deem possible will eventually be part of your life, which may be sublimed to induce similar possibilities in others. If you think about a sword, you know its function only by experience, for instance when it was used on you or how you have ever used it.

Could this be the basis for the following saying of Jesus, which allows for an astounding alternative and more general interpretation (*italics mine*):

Mat 26:52 Then said Jesus unto him, Put up again thy sword into his place: *for all they that take the sword shall perish with the sword.*

Once an interpretation of a word is fixated in your mind, your mind will live and die with it. It lives as long as it successfully uses this word in various contexts, but it dies as soon as it reduces to a single default interpretation. If it is dead in this sense, it comes to life once it finds a new interpretation, for instance when it is overthrown by the obviousness of alternatives. If it is alive, it dies to every previously perceived interpretation. To insist on putting "the sword in its place" suggests that a word is taken as the amalgamation of its possible interpretations, and although one interpretation could be preferred above another, its proper use depends on the context; and keeping in mind that in a changing environment every moment presents a new context, one is presented with the opportunity to develop the flexibility of mind to recognize whether one is using/interpreting words either as a way to allow for the emergence of life or as a way to insist on death.

In this sense, dogmas are like swords that are used to insist on death. In the same sense, every personal effort to grow in conscious awareness is the emergence of life, and therefore, those efforts when successful must by their nature deny the validity of dogmas. The sword has two sides: either dogmas kill the spirit of life, or life kills the validity of dogmas.

Both scenarios unfold side by side, since one feeds on the other. Only successful growth of conscious awareness can overcome the present dogmas; conscious awareness grows only in the presence of the experience of no-longer-effective dogmas. Something "good" will come out of the

“bad,” but if all were perceived as “good” to all, it would be “bad” for there would not be a progress to a better “good”—and we know from previous considerations that there is no limit to the variety and expansion of “good,” neither of “bad.” The personal integration of this conclusion on different levels of perception transforms automatic judgment into the ability to see reality as a transparent paradoxical manifestation of united opposites.

Successful growing awareness, then, creates a fertile field with many healthy crops. Nevertheless, new variants of the readily overcome dogmas are among the weeds on this new field. Under favorable circumstances, the fruits become numerous and give abundance to all that eat them. Yet under unfavorable circumstances, the weeds will thrive and diminish the quality and number of the other crops to the point of destruction of the fruits. Then the cycle must repeat once more, despite any new fields having been created in the past. At the point where a cycle starts, a new field belongs to the possible possibilities, not yet manifested and only created by willful choice, consciously aware of the dogma of alternatives.

Number

שבע – sheva’ – 300.2.70 – seven.

EMOTION (ש SHIYN) MAKES an image (ב Beyt) real (ע ‘Oyin). In this way, we are taught that we cannot change the world by going out into it but that we can change it by looking at our own heart. This means that by finding the source of positive emotions inside, you create the reality you want by visualizing it and connecting that vision with positive emotions. Visualization is what we all do, but visualization combined with emotion is what makes it real. The power of this realization is that in order to have the right emotions, you just need to have the right thoughts. But the thoughts are only formed when they are fed with positive feelings! It is like the impossible (?) question:⁷⁰ “What came first, the chicken or the egg?” However, it turns out that the letter-name for ר Reysh, i.e., ש Reysh-Yuwd-Shiyn, states that the cosmic container ר Reysh, through that which is (י Yuwd), creates an emotion (ש Shiyn), a cosmic motion. But the cosmic motion creates in turn the cosmic container. The cosmic motion goes through us and instructs us to counteract it with an answer from within. But how? The answer to what you feel as a result of your thoughts is to power up your positive feelings and free yourself of the thoughts.

⁷⁰ Of course, the reader may find the answer in this book.

However, the same power can be used to create anything, by collecting enough emotional power to load it into an image. Consistent use of your emotional power creates the reality according to it, because it becomes part of the cosmic container; it radiates through everything, because all is connected. And this cosmic container, being the witness of everything (as the word בר *bar* indicates), soon becomes ברא *bara'*, when it is done consciously, showing how it operates: to make that image, according to its inner emotional contents (ש *Shiyn* loaded in ב *Beyt*), into a power of creation, where the “heavens,” see → שמים *shamayim*, through a time (מ *Mem*) manifest a reality (י *Yuwd*) reflecting that emotion, but in such a way that it becomes the cosmic glue to engender life to continue (ם *Mem* Sophiyt)! It is not only your own wishes that are granted but the wishes that are best for everybody! So when you wish for the best for everybody, you are included, and everybody is included, and that wish is your command if you use an image and connect it to a positive emotion!

Scripture

THERE ARE MANY occasions where the *seven* is used. Most notably in (emphasis mine):

Gen 2:2 And on the *seventh* day God ended his work which he had made; and he *rested* on the *seventh* day from all his work which he had made.

This is the source for the myth of seven days. The word “rested” is the translation for שבת *shabbat*. Note how this verse, even in English, makes clear that the possibilities that have been realized in the previous six days are “all his work.” Whatever has been done in these six days, the seventh day is rest. Can you see how the dynamo of creation has provided for new possibilities to emerge, by a contrary action to “make”? If God would only “make” things and would still be doing that continuously, there never would be an opportunity to sit back and relax, to actually enjoy watching the scene. Exactly this opportunity is a beacon in time where you are allowed to wonder how it all has come about. You, here, sitting, relaxed, experiencing fulfillment. That state of thought is *shabbat*, take a conscious backseat. If that opportunity seems missing in your life, you are trying to squeeze every possible “making” into the time you seem to have to do these things. But you may lack the joy of actually enjoying them while doing them. How would you feel when all things you “make” are within a state of relaxation, in a state where you feel you are here at the right moment at the right place, with the right skills, to help the right people and

to enjoy every bit of it? That is the power of ז Zayin. Turn your “making” into *shabbat*, and you will know the power of being.

Another interesting event that is worth mentioning is this (emphasis mine):

Gen 4:15 And the LORD (יהוה) said unto him [Cain], Therefore whosoever slayeth Cain, vengeance (יקם *yugam*) shall be taken on him *sevenfold*. And the LORD (יהוה) set a *mark* upon Cain, lest any finding him should kill him.

Let us try to put some light on this verse, especially because of the appearance of the *sevenfold*. This is one of the most enigmatic verses in the Bible, and every part of it should be reinvestigated because in its idiomatic translation, it does not make sense. We will only scratch the surface here, but if all the verses preceding it have been worked through, a new awareness will have been set in motion that helps arrive at its interpretation. It will draw our attention to the strange turn of events. Why would God *protect* Cain? Isn't Cain the one that slew his brother? Why would God *not* protect Abel? And what purpose has the mark, if Cain is thereby recognizable? Wouldn't Cain be better protected *without* a mark? Well, it is not that simple. These questions are legitimate only if the canonized translation is accepted. But the source of confusion lies in the complete distortion of the *autiyut* comprising this verse. In fact, this verse hides a secret regarding the *autiyut*, which should be illuminated. Let us enter into a different explanation by clarifying the superficial meaning so that next the hidden meaning may become within reach.

First note that there are two words here that ask our attention. The first word is הרג *harag*, idiomatic *to slay*. The second is נכה *nakah*, idiomatic *to kill*. It is telling that in the previous verse, Cain fears הרג *harag*, for that is what he did to Abel, but God protects Cain against נכה *nakah*! To what avail?

הרג *Harag* is the same verb used of Cain slaying his brother. Do you see how this word starts with life ה Hah and equates it (ר Reysh) to “empty action” ג Ghimmel? This verb has its destructive meaning from the fact that if life is only seen as “action” or doing things, it is a “dead” life. Because the action that is constantly performed by such a life will completely drain all its life force. It is a way of growing older in which every initiative (if it occurs at all) is seen as an empty action without a goal. Certainly, if somebody is deadly wounded, he will fall to the ground and may still “live” a little, but mostly the pain will cause him to either become unconscious or make him move desperately. Such is this kind of growing older: being a wounded corps, turning and turning, without finding rest. We have to understand something. Cain never killed his brother in any

literal sense; the translation *slain* is utterly suggestive. The text simply states that Cain *met* (the word used is ויקם *vayaqam*; compare with יקם *yugam* in Gen 4:15 above) with his brother and they *stood* together (Gen 4:8). Then by his *stomach turning words* ויהרגהו *vayahargehu*, he “slew” his brother, by imposing on him the emptiness of his actions (אל־הבל *’el-bevel*). Now, הַר *har* means *mountain*, because if life fills your thoughts, it is as if you are on a mountain. But if that mountain drops on you, what will happen to you? You are “slain.” The power of speech of Cain was of such quality that Abel could not endure it; he did not have the power to overcome the impact of its implications. There were no weapons, just the *words* of Cain that slew Abel. There was no dead body but a collapse of a psyche. Abel disappeared forever—a *word* was slain and banned and became a taboo. The fact that Abel disappears suggests a *necessary operation on the psyche, opposite to its canonical meaning*, namely, to embrace Cain. Abel is not innocent, because he is willingly ignorant,⁷¹ but Cain is, because he is the incarnate truth, the eternal thrasher of illusions.

Compared to נכַּה *nakah*, it shows how the life הַ Hah is drawn out of the living entity נַ Nuwn, by seeing it as nothing more than a physical container כַּ Kaph. The word נכַּה *nakah* shows how a living entity (נַ Nuwn) can be separated from its corpse, symbolized by כַּ Kaph, releasing its spirit, symbolized by הַ Hah. This is the process of dying, and because it is expressed as a verb, one could say that the verb means “assisting in dying” and therefore may be rendered as “killing,” but in a way it is also suggesting that the precious life of הַ Hah is *preserved* by this action and becomes available again as it was choked by הבל *Hevel* (Abel).

So now it is time to see the name Abel as הבל *Hevel*, idiomatic (*short*) *breath* or *vanity*. Here you see that Hevel is an archetype of a life הַ Hah that has found a form or an expression כַּ Beyt for his actions לַ Lammed. Such as one who says, “I did this, I did that. What have you done? Where have you been?” The life of Hevel is based on patterns. It is only about doing and a way of doing things according to a fitting form. His breath is the last breath one takes before dying, and it is this archetype that is “slain.” It is the life of a person that cannot think beyond its own borders, that can only see what is good in his own eyes. And such person is to be pitied, not because there is a God who punishes the good deeds or let others slay them, but because such a life is not meant to be called “life” at all—it is void of confronting its challenges toward lifting up the inner awareness of oneself or of others.

⁷¹ From the verb *to ignore*.

That which Hevel lacks is of course precisely what his brother Cain represents.

The name Cain is spelled קין Quwph-Yuwd-Nuwn Sophiyt, or *Qayin*. Let us investigate its deep meaning and significance. The first verse mentioning him starts as follows:

והאדם ידע את־הוה אשתו ותהר ותלד את־קין

veha'adam yada' 'et-chavvah 'ishto vatahar vateled 'et-qayin.

Gen 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain.

Contrary to its idiomatic translation, this verse conveys a deep mystery, namely, how it is possible to integrate opposites within yourself, expressed by אשתו *'ishto*: deep emotions (ש Shiyn) are linking the opposites א Aleph (אדם Adam) and ת Tav (חווה Chavvah). The ת Tav becomes a new awareness in ותהר *vatahar*, rendering ת Tav alive (ה Hah) in the mind (ר Reysh). And it becomes active in providing the next step in ותלד *vateled*, rendering ת Tav active (ל Lammed) as a ד Dallet, like the step of a stairway. This new awareness is expressed as a new archetype with the name את־קין *'et-qayin*. Note how the letters תו Tav-Vav (the *name* of the letter ת Tav) of אשתו *'ishto* are reversed in ותהר *vatahar* and ותלד *vateled*.

The verse continues to give us four enigmatic words, spoken by Eve. It shows that *she* knows the meaning of names as she links the name קין Qayin with יהוה as follows:

ותמר קניתי איש את־יהוה

vatomer qaniytiy 'eysh 'et-יהוה

Gen 4:1 And she said: I have gotten a man from the LORD (יהוה).⁷²

This קניתי *qaniytiy* or “getting”⁷³ has the same letters as קין Qayin but in different order and is a merger of opposites ק Quwph—such as Adam and

⁷² In this, Eve’s denial of Adam’s involvement is echoed in the Christian birth story of Jesus, denying any involvement of Joseph.

⁷³ The canonical translation is rather perturbed, representing Cain as a materialist and Abel as spiritual seeker. This view supposedly explains why Cain was jealous of God’s acceptance of Abel’s offering. In reality, the *autiyut* talks about the complete opposite, a view that is strengthened when it is realized that sacrificing to God is vanity, dictated by culture, not by the

Eve, א Aleph and י Yuwd, where י Yuwd is extracted from א Aleph yet gives א Aleph existence—producing (as in giving birth) a living entity נ Nuwn affirmed in existence as her son (י Yuwd).

Note how the text echoes this opposite movement of opposites beautifully at least *thrice* in this short fragment.

First, it exists within the word איש 'eysh Aleph-Yuwd-Shiyn, where one sees how the א Aleph in existence י Yuwd produces its cosmic agent ש Shiyn—in short איש 'eysh, the archetype of man; however tiny his posture in relation to the universe might seem, this archetype produces ש Shiyn from א Aleph through its existence י Yuwd, and it confirms a likeness, i.e., being *invisible*, to its creator.

Second, it is seen in the word את 'et Aleph-Tav as the opposites of the power of creation (א Aleph) and the power of resistance to creation (ת Tav)—this word could be read as “merger of opposites,” and its “sign” is reflected by the resulting totality; it is the mystery of total fulfillment, present in creation.

Third, it is seen in the contrast between the words איש 'eysh and יהוה 'eysh (man) is a *prototype* confined to existence, and the second word, יהוה (LORD), is the *blueprint*, i.e., the means by which Qayin has become an evolved prototype in existence—*evolved* because it starts with a ק Quwph; a *prototype* because it contains the נ Nuwn, a seed; *confined to existence* because it contains a י Yuwd. The blueprint is that of integrating in existence (י Yuwd) a double life (ה Hah), as described by *Adam knew Eve*: Adam is the first, male, inner life ה Hah; he *knew* Eve by the copulative ו Vav of their spiritual⁷⁴ union. And Eve is the second, female, outer life ה Hah. Qayin is the archetype of the harmonious union of the more fundamental archetypes of man and woman. It is the archetype of a man that is את־יהוה, or *from א Aleph to ת Tav* (i.e., all included), *expressing the blueprint of his source*, יהוה incarnate.⁷⁵ Note that grammatically, the prefix את־ Aleph-Tav is

spirit. Also note that God talks to Cain, not to Abel. This signifies that Cain, rather than his brother Abel, is intimate with God.

⁷⁴ This union is not between two different people, a man and a woman of the flesh. It is a union in the psyche of *one* person.

⁷⁵ This communicates an unfathomable mystery, how the י Yuwd (existence, “son” of א Aleph) can become alive (conscious). The gospel of John refers to this eternal mystery and relates it to Jesus, who is depicted similarly as

not a preposition at all; yet here it is translated with *from*. The fact that it has been translated as such indicates that translators have difficulty with this verse. Their difficulties result from trying to fit a seemingly historical account to the letters. This is a hopeless undertaking, because in fact the *autiyut* relate a different account, that of the archetypal inner energies of *Adam*, i.e., of humankind (man and woman alike), taking a *psychological* shape in the course of spiritual growth.

Summarizing, the ק Quwph of Qayin echoes the first part of the verse, “Adam knew Eve his wife.” Qayin becomes the archetype of the actualized and fully realized (י Yuwd) possibilities (ו Nuwn Sophiyt) when the two lives of יהוה fecundate each other, perfectly mirrored in the fact that the natural man and woman will have offspring (י Yuwd) if “*he*” (first ה Hah) *knows* (ו Vav) “*his wife*” (second ה Hah). This offspring therefore contains ק Quwph, the cosmic א Aleph. On the spiritual level, it tells us that when both energies “male” and “female” are consciously functioning and *know* each other, they produce Qayin, whose energy cannot but blow away Hevel, a state of unconscious repetition of (culturally determined) patterns.

Such a union, and *only* such a union, will cause an offspring that unites all their inherent possibilities. Note that the archetypes of man and woman are distinguished by the names Adam and Eve only *after* they are sent out of the Garden of Eden. Before, “they” were just Adam, “male and female”, as in the next two verses (emphasis mine):

Gen 1:27 So God created Adam in his own image, in the image of God created he him;⁷⁶ male and female created he *Mankind*.⁷⁷

Gen 5:2 Male and female created he *Mankind*; and blessed them, and called their name Adam, in the day when they were created.

Let us focus our attention on the word rendered “mankind.” It is אתם *’otam*, rendered *them*, or *’atem*, rendered *you* (pl.), while אדם means *Adam*, not at all *man* as a *male* person, but the archetype of a human being, a representative of humankind, having a dual psychological character. אדם Adam is the name of a pristine conscious state in relation to the universe, and it is the means by which א Aleph is opposed by ד Dallet, either producing water⁷⁸ in

“born of God” and “The Word—i.e., using an obscure reference to the name יהוה for God—made flesh” (Jhn 1:13–14).

⁷⁶ אוּתו *’oto* = all of him, the totality (את Aleph-Tav) of six (ו Vav).

⁷⁷ אתם *Atem*, the totality (את Aleph-Tav) of the six hundred (ם Mem Sophiyt).

⁷⁸ Or *time*.

מ Mem or producing the cosmic penetration of consciousness in מ Mem Sophiyt. The mystery here is that אדם Adam represents א Aleph fully; the development of this archetype is in fact the development of the ד Dallet, the press or faucet through which the resulting “waters” flow (מ Mem) and turn into “wine”—or דם *dam, blood*—(מ Mem Sophiyt). But see also the “Word” section in the chapter on → א Aleph.

Returning to אתם *'atem*, note that the archetypal ד Dallet with value 4 in אדם *'adam* is changed into a cosmic ת Tav, with value 400, turning Adam into mankind (*you* [pl.]). If you are capable of understanding why this change of the letters—going from אדם Adam to אתם Atem—is so important, you will see that this verse is not translatable. There is no *them*. There is just the fact that Adam, the archetype of a human being (viz., man and woman), was created as male and female, and for that reason this archetype became אתם *'atem* (mankind), showing “them” as the merger of all possibilities and even all opposites from א Aleph to ת Tav in a cosmic vessel of proliferation מ Mem Sophiyt. This explanation stresses the cosmic relevance of every human being individually as well as the totality of mankind. This is elaborated in the next verse, where “they” are commanded to be fruitful. In short, *'atem* could idiomatically be understood as *mankind*, but the basic assertion here is that every man (and every woman) is made both male and female, and indeed everything that their reality is made of exhibits a merger of opposites. How harmoniously has this been put in letters that are beyond translation? How difficult has it been for humankind to see through these letters and accept that these archetypes have to be looked for inside oneself, not just found in projections as a physical man and a physical woman? Nevertheless, are the visible projections of the archetypes not the only possibility to first become aware of them and then to transcend them by uniting them within? Can you appreciate that the text is trying to address *you*?

In any case, when “they” produce Qayin, he is the *first* son, and he becomes the means by which the story continues with a drama, opposite to the *first* chapter of Genesis. At first there had been unity, and Qayin will fight for all he is worth to maintain his unity, in spite—or indeed by virtue—of his brother and the fact that their confrontation blew Hevel away. That unfolding drama is the separation of the unity within each man (and woman) in favor of the projected image of unity *outside* oneself as “a man being intimate with a woman.” The sexual bond between man and woman may act as the most powerful catalyst for both to merge their inner male and female energies; it is the means by which they individually may become fully conscious, helping each other to unlock an infinite potential.

However, attention should not so much be on the physical act of sex itself as on what exactly happens within the heart of each of the lovers. Sex is not a product to sell neither an act to repeat nor to fulfill a need; true sex is a mode of *being* that removes blockages to your inner self. This redefines sex! Do not confuse it with what you think it is; what is sold, what is repeated, what is needed is *not* sex. However, the inner *attitude* is crucial for discovering the secret of this sacrament. Its graphical representation reminds us constantly of the possibility of an intimate inner connection between the male and female energies within *one* person. When this actually happens, it produces that inner attitude, and it becomes perpetual, even between lovers.

However, if sex is only seen as a play, as a physical act, or even as a biological act, the attitude lacks quality, and it is performed as a mostly unconscious act. It then deteriorates in selfish repetitive behavior devoid of love, undone of its healing powers. This is the way we all are tempted to be and stay unconscious of the opportunity to awake; instead we irresponsibly repeat thrilling events, without asking the question for what purpose we engage in them. Thrill for thrill will only cause addictions; to be free of them, we need to transcend their spell and start listening to their message.

It is no coincidence that the next verse expands this idea immediately after the great event of the birth of Qayin. It can be seen that Hevel is contrariwise not “begotten,” but instead the superficial translation shows already that *again Eve bore* his brother Hevel. Looking deeper, the letters of Gen 4:2 are as follows:

ותסף ללדת . . . ויהיהבל רעה צאן

vatoseph laledet . . . vayhiy-bevel ro'eh tzon

Gen 4:2 Again she bore [a child] . . . and Hevel was a keeper of sheep.

These give an intimate account that may be very illustrative. ותסף *Vatoseph* tells of the fact that now, after the initial experience of unity that produced Qayin, the same “act” (-ות Vav-Tav) now by inviting the male to copulate cannot produce (ס Samekh, as the female capacity to sustain the male seed) another Qayin, for it is devoid of newness (ף Pah Sophiyt). Note also that the name of ת Tav, i.e., תו Tav-Vav, is reversed in -ות Vav-Tav, followed by סף- Samekh-Pah Sophiyt, i.e., סוף *soph*, or *limit*, without the male copulative, i.e., “lust,” in the sense of being unaware, of being lost in a habit, or of lacking creativity.

Next, ללדת *laledet* contrasts with תלד *teled*,⁷⁹ which is used for Qayin. With Qayin there was a deeply rooted resistance (ת Tav) that caused a physical action (ל Lammed) to produce (ד Dallet) him. It is like an instinctive, or rather intuitive, and perfect way to produce him. With Hevel, note that the letters are in different order, so she performs an act (ל Lammed) with a different effect than תלד *teled*, namely, ללדת *laledet*, which is a repetition (ל Lammed, note the double ל Lammed) but opposite (ד Dallet) and resisting in every way (ת Tav). It suggests that this repetition of events was not nearly as pleasurable as before. At the birth of Hevel, no joy is expressed by Eve, nor does she say anything or express any comparison. The verse itself, however, does express a comparison between Hevel and Qayin. Hevel is רעה *ro'eh*, a cosmic container (ר Reysh) passively watching (ע 'Oyin) life (ה Hah) go by.⁸⁰ For Hevel, the sheep are his life; what he *sees* is “reality” to him. But this description of Hevel is closely related to רע *ra'*, meaning *evil*, which is the identification with one's perceived reality. Therefore the sheep are indicated with the word צאן *tzon*, in numbers 90.1.50(700), possibly better translated as “flock”; this equation denotes that the seasonal changes (צ Tzadiy) work on the unity (א Aleph) of the living herd (נ Nuwn), with a possibility of setting them free (ו Nuwn Sophiyt). This kind of flock has a mind of “don't mind, go with the flow,” being swept off one's feet by the pace of change. Taken as an equation on the reality plane of Hevel, who is delivered by Eve without the ו Vav in ללדת *laledet*, the word צאן *tzon* is an elaboration of the ע 'Oyin of רעה *ro'eh*, placing the focus of attention on the transformations or restructurings (צ Tzadiy) of the creative power (א Aleph) as they appear to the living entity (נ Nuwn): “Everything changes!” exclaimed either in despair or in excitement, as the flock goes through its life cycle. Hevel's lack of male energy expresses itself in his desperate search for it in his environment; it explains his preoccupation with restoring his male energy by “keeping sheep,” as רעה *ra'ah* is translated with *to shepherd*. He passively lives by watching “sheep”—that is, he is born of a mother (צ Tzadiy) who was impregnated with the creative power of א Aleph yet who gave birth to a baby (נ Nuwn) to take care of. His archetype is therefore of one who is delivered to the powers of the universe but who has no clue how to deal with them or how to control them. So in hindsight, it is not that surprising

⁷⁹ Note that ללדת *laledet* and תלד *teled* are both rearranged combinations of דלת *dallet* (door).

⁸⁰ Note that there are other interpretations possible, see → רע *ra'*, idiomatic *evil*.

that Hevel should perish shortly. The complement of this movement is that he exactly expresses what the universe will do to this archetype. This archetype will vanish when confronted with Qayin, of whom is stated in the same verse:

וקין היה עבד אדמה:

veqayin hayah 'obed 'adamah.

Gen 4:2 And Qayin worked the ground.

Here, היה *hayah* states that Qayin has a double life centered in existence. Note the following differences between what is said about Hevel and about Qayin: (a) היה *hayah* for Qayin and יהי *yehiy* for Hevel, (b) the order of the verb and the name. The double life of Qayin, as united in ק Quwph, is his own life, which is not separated from that of his brother, and that he takes what he sees (ע 'Oyin) to be a mere form (ב Beyt) to be resisted (ד Dallet) or to distinguish it from a deeper, invisible truth; that this is his "work," namely, to *align* with his eternal knowledge that the exploration of human nature (אדם Adam) is his domain (אדמה 'adamah) of growth. It stems from God, and it leads to God. Another idiomatic meaning of עבד 'obed is to *serve*, in line with our interpretation of the מ Mem Sophiyt of אדם Adam. The epitome of human nature, Qayin, is therefore "to serve humanity," which is to make him knowledgeable about his own nature. If humanity is not ready for it, Qayin is considered a murderer, because he smashes all previously held concepts of the truth. The tragedy of Qayin's fate is that the truth he stands for is of a higher order, and instead of being a murderer, he is passionate about his brother, who suffers annihilation because he is not ready to face the truth that Qayin breathes into existence (היה *hayah*). Qayin tries to convey the truth to Hevel but finds him incapable of integrating it in his personality. One wonders *who* might actually be strong enough to carry Qayin's truth.

Now, continuing our exposition of Gen 2:4, in contrast to the male existence, let us review the role of the female⁸¹ *life*. That life is the "reality" surrounding a person, as in היה *hayah*. Note how "she" is eager to repeat the events to the best of her abilities (וּתְסֵף *vatoseph*) to support "him"—a continuous stream (ס Samekh) of almost desperate invitations, ever more intensive to call out for another Qayin but inevitably generating Hevel. Initially she is not aware that by aiming at repetition, she is growing and

⁸¹ This female life must be understood as the female energy of both man and woman alike.

maintaining a destructive power against “newness.” The result is Hevel—*vanity*⁸²—a play of forms and appearances. In this respect, it is only natural that Qayin must blow away Hevel even to just *survive* him, and—as we have seen—it happens by his understanding and use of his inner (male and female) lives, conformable to the name יהוה, which he fully incorporates. When somebody recognizes Qayin and Hevel within him, only Qayin can survive.⁸³ If somebody does not recognize them within him, Hevel seems to survive, but that is just an illusion, and Hevel is still short-lived and dies in the agony of denying Qayin.

After this psychological account of the brothers, let us return to the verse Gen 4:15 and study it some more. We had touched upon the verb הרג *harag*, and now that we know the meaning of Qayin, it should be clear why *his* actions are of a totally different quality; they are not vain at all, because they are directed toward the fulfillment of his potential. Therefore, when somebody would “rise upon Qayin,” that would certainly be vanity, and the הרג *harag* of Qayin is utterly impossible. The text does not tell us that God prevents the הרג *harag* of Qayin, simply because it is inherently impossible to slay Qayin. On the other hand, God prevents נכה *nakah* because indeed Qayin is in danger of being killed by an ignorant. Hence, killing Qayin, or killing in general, is the summit of ignorance.

The “sevenfold vengeance” is שבעתים יקם *shib’atayim yuqam* and can be understood when we look at the word יקם *yuqam* Yuwd-Quf-Mem Sophiyt as the realization (י Yuwd) that the cosmic union (ק Quwph) represented by Qayin will spread cosmically (ם Mem Sophiyt). Instead of the conventional meaning and command that the “killing must stop,” it rather means that trying to stand up against Qayin will cause the “attacker” to *become* like Qayin in that he will obtain from Qayin what his brother Hevel obtained. So either he is slain like Hevel in his own vanity or will become like Qayin by blending his inner and outer lives, such as has taken place in Qayin. This process then would become available for anybody who would stand up against Qayin, thereby automatically eradicating the act of killing. The attacker is just anyone who grasps the spiritual energy of Qayin and will become like Qayin. We have explained that Qayin is not a murderer but an energy that obliterates vanity. Vanity is commonly mistaken as the “right” way to be.

⁸² The meaning of *vanity* intended here is related to *vain*, i.e., *empty* or *pointless*.

⁸³ The appendix “Qayin and Hevel” includes an imaginary dialogue between the brothers.

This interpretation is strengthened by the *shib'atayim*, or *sevenfold*, because this word drives the point home that it will be the reason (שׁ Shiyn) by which the hidden form (ב Beyt) will become visible (ע 'Oyin), undeniably (ה Tav) and continuously (ים- Yuwd-Mem Sophiyt). As a relaxed interpretation, we could say that it is only a matter of time, even if it takes thousands of years, before somebody will find this hidden meaning of the verse and stands up against Qayin, which is to say they recognize that energy within. The *sevenfold* in relation to rest and unrest is here driven to the extreme with the sword זין *zayin* being the question, “Do you understand this verse?” If so, you are penetrating into the hidden mysteries of Scripture, which have been both hidden and preserved. Those mysteries will in turn penetrate you when you are ready for it and let it happen as קבל *qibal*, to receive this message as the merger (ק Quwph) of א Aleph (power of creation) and י Yuwd (existence), giving you a new transcendent perspective (ב Beyt) on how to act, completely different from the traditional way, represented by Hevel, or *vanity*, which is a life confined to the “known”; tragically the devastation caused by the “known” is in fact unknown but is suspected by the observation of tragedies in the world.

The verse is so enigmatic, because the “sign” (or *mark*) that God puts on the head of Qayin seemingly prevents this recognition of Qayin to happen. This is the way of contradiction that Scripture explains itself: it describes by hiding, it hides by describing. What is this sign? Well, it is אות *ot* Aleph-Vav-Tav, again a repetition of the theme of the union of opposites depicted by ק Quwph, the “head” of the name קין Qayin. It is the penetration of א Aleph into ת Tav and ת Tav into א Aleph, the beginning into the end and the end into the beginning; it is the intertwining of opposites into a coherent union that is personal and unique for everybody. It is the very secret communicated here, that the letters themselves, called the אותיות *autiyut*, were given to Qayin—and thus *he* became master of the letters, or more accurately, master of the hidden mysteries of creation, comprised in the letters. It may well make him “unrecognizable” and thereby protected. As we have seen, it is impossible to slay Qayin—he has become immortal, even if it were just a matter of speech, the proof being the revelation of his name given here. The verse states

וישם יהוה לקין אות

vayashem יהוה le-Qayin 'ot

and it may be rendered alternatively as (emphasis mine):

Gen 4:15 And יהוה *named* Qayin “Aleph-and-Tav.”

Note that שם *shem* within the verb form יָשַׁם *yashem*, which means *name*. This point has now been repeated over and over since his birth, in various ways. Simultaneously, this part of the verse stresses again the importance of names and their meaning. The meaning of the names contains the hidden message of Scripture, and the key to their interpretation is the *autiyut*. Here, Qayin receives his new name, which makes his transformation complete. We may say that his inner potentials have become visible in this new name he receives, and it is indeed אוֹת *'ot*, idiomatic *a sign*, for it is this sign with which all Scripture is signed.

The verse ends with an explanation that holds a clue to the use of this key.

לְבַלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצָּאוֹ:

leviletiy hakkot-'otu kal-motz'ov.

Gen 4:15 Lest any finding him should kill him.

The לְבַלְתִּי *leviletiy*, idiomatic *lest*, is an action ל Lammed that makes the form (ב Beyt) act (ל Lammed) on the cosmic resistance (ת Tav) in existence (י Yuwd). It means that what is described before, the renaming of קַיִן Qayin as אוֹת *'Ot* Aleph-Vav-Tav, is a “formality,” or a covering up of Qayin by transforming him. This cover-up is the word to describe that by changing the order of the letters and trying to intuitively guess their meaning will reveal their meaning: “Learn by doing” is the advice. It may also hint to the fact that those who master the letters will become unrecognizable or “invisible,” as in fact Qayin is said to become, for in the next verse he moves to the land of נוֹד *Nod*, a land of struggle, to cope with his abilities and refine them. Of course, looking at it spiritually, it is clear why Qayin vanishes, for he is nowhere to be found outside yourself yet is constantly pressing you to be recognized within you. If you find Qayin within yourself, you will also slay Hevel within yourself, because א Aleph penetrates *even* ת Tav, as much as ת Tav penetrates (תו Tav-Vav) everything that comes forth from א Aleph. So א Aleph, not ת Tav, is first and last!

Next, the הַכּוֹת־אֹתוֹ *hakkot-'otu*, idiomatic *kill him*, shows that by being conscious (ה Hah) of the letters’ physical form and function (כ Kaph), they will penetrate (ו Vav) the cosmic resistance they represent in ת Tav; the *autiyut* and everything אוֹת *'ot* will become transparent (useful and productive), as indicated by the ending in ו- Vav. So here we see an example of the very thing that was expressed previously. The message is rather to experiment with these letters, to find their value and meaning, and they will become the very means by which you will be able to raise the unconscious processes of male and female powers within you to the

conscious level and make them productive, making you capable of reaching your utmost potential. This הכות *bakkot*, which is supposed to stem from נכה *nakah*, explained above, expresses even more dramatically the killing in a different way: the life (ה Hah) will leave its container (כ Kaph), leaving it as a corpse, showing the cosmic resistance and destiny (ת Tav) of the body. This image may instill fear, but only if you see life (ה Hah) *separated* in physical containers, which die. Another view is to see the living entities (נ Nuwn) *sharing* their unity with the *same* life (ה Hah). This other view can transform any fear of death in the living energy of Qayin, that this common ה Hah cannot be killed; rather it can be shown that it remains largely unrecognized. This lack of recognition has caused the fear of death. Therefore, even the killing of Hevel is in vain, because it will never end; it is part of this eternal struggle of life-death in which Qayin has the final victory. It may help to realize that Hevel summons Qayin to confront him, but once Qayin answers, there is no place left for Hevel.

Finally כל־מצאו *kal-motz'ov*, idiomatic *any . . . that find him*, is nothing more than a confirmation of the previous: כל *kol* means *all*, and it is because everything (כ Kaph) that is recognized within is active (ל Lammed) by its own energy, and it will produce the stream (מ Mem) of transformation (צ Tzadiy) by which the creative power of א Aleph will finally penetrate you by ו Vav. Scripture is not explained by “knowing what it says” but actually only by “experiencing what it says.” In that miraculous process, everything around you is transformed into a mystery that is experience itself as experienced within, in order for you to become fully realized. There is no outside to be experienced separately from your inside.

The reader may be overwhelmed by the richness and possibly difficult presentation of the wealth of meaning hidden in this one verse. This exposition has been a prime example of the way how Scripture has to be read and interpreted, far off from the mythical form it has assumed.

Take courage by the fact that this book will provide you with a head start to find your own interpretations. It has taken a form that is dense with information, but it is not meant as an intellectual puzzle—that interpretation would completely miss the point—but it is an actual presentation of the inner working of the mind and consciousness in general, of which you and I are living examples, each following the same patterns. This total eclipse of experience within you will eventually take place *regardless* of your efforts—either in this life or in the next. But when you know that self-knowledge has come within reach, it is only natural to proceed on this journey into deeper waters. Nobody forces anybody; everything you experience is your responsibility. Understanding and

experiencing Scripture this way is one way to receive this revelation and experience its process. This is what I want to share.

That this hidden meaning of Scripture would surface is expressed by the שבעתים *Shib'atym*, the *sevenfold*, and when it does, it will remain on top and become evident everywhere.

Word

זכר – *zakar* – 7.20.200 – *male, to remember*. (Gen 1:27) The male part in us is the invisible part. It is that which by a possibility (י Zayin) makes any physical appearance (כ Kaph) reveal its contents to the mind (ר Reysh). When we open up something, we have to unlock it, and this is most often by luck (י Zayin). Then the physical container (כ Kaph) reveals its undifferentiated energy within (פ Pah), and it resolves itself in the mind (ר Reysh). In a broader sense, we may (י Zayin) experience that our body (כ Kaph) becomes mindful (ר Reysh). The male principle is that whatever is hidden becomes apparent. Compare

Mat 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Yeshua says: Recognize Him who is in front of thy face, and what is hidden from thee shall be revealed to thee. For there is nothing concealed which shall not be manifest, and nothing buried that shall not be raised.

– Gospel of Thomas, logion 5

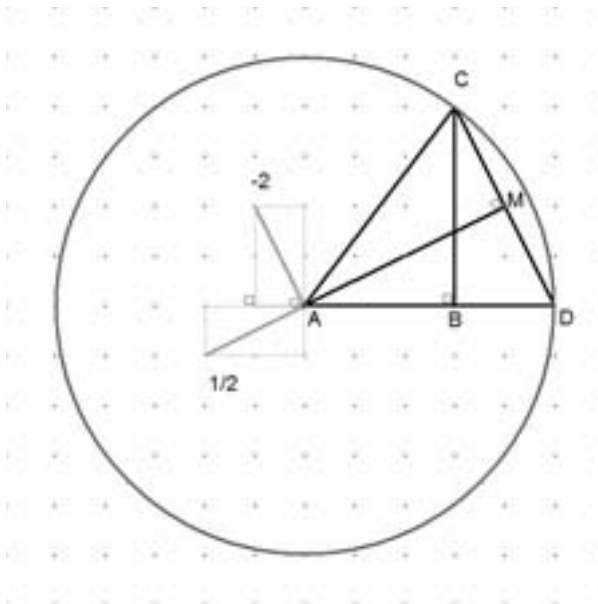
זמן – *zamen* – 7.40.50(700) – *to prepare (Aramaic)*. Idiomatically it has different meanings, such as *to prepare*, *to invite to a common meal*, and *to have intercourse*. The difference between this word and זין *zayin* is that the י Yuwd of זין *zayin* has been replaced by a מ Mem, a physical resistance. The state of mind that belongs to this word is one of a coincidental (י Zayin), mutual resistance (מ Mem) to the possibilities offered to two interrelated concepts. The result is a climax of ך Nuwn Sophiyt—where the totality of these connected concepts will have become realized. Where י Zayin with י Yuwd is a realization of any possibility as an answer to a cosmic void, the זמן *zamen* with מ Mem is the process that uses an organic resistance in a process to achieve such possibilities. So זמן *zamen* is a process that combines all kind of intricacies to achieve its goal, namely the realization of the cosmic possibilities in its path. It is now clear how having a meal

together and having intercourse are images of different realizations of this word.

זרע – *zara' / zera'* – 7.200.70 – *to sow, to scatter; seed*. A seed is a possibility (ז Zayin) that opens the cosmic container (ר Reysh) for a new realized possibility (ע 'Oyin). There is the sense that when (ז Zayin) the seed is planted (within ר Reysh) and actually comes up (ע 'Oyin), it can upset the current order (see → רע *ra'* and → טוב *thov*).

Riddles

1. Look at the following picture on a grid of unit (1 by 1) squares.



It has the famous 3, 4, 5 triangle of Pythagoras, ABC, having right angle at B, indicated by a small gray square. The goal of this exercise is to actually prove that AC has length 5. We will do it in a very simple manner. Next, we generalize it to a new⁸⁴ proof of the theorem of Pythagoras.

A is the point (0, 0), B is the point (3, 0), and C is the point (3, 4). The gray circle of radius 5 has its center at A. For now, we only

⁸⁴ To my knowledge. See [PYT] for different proofs.

suspect that C lies on the gray circle. Point D is the point (5, 0) and so has length 5. We will relate point D to point C in such a way that we prove that $AD = AC$, concluding that AC has length 5 too.

If we start with the sides AB of length 3 and BC of length 4, it is not obvious that AC has length 5. It is equally difficult to prove that if the lengths AB, BC, and AC are given as 3, 4, and 5, that the corner at B must be a right angle. This exercise will show that given the right angle at B, AC equals AD in length, and since AD has length 5, so also has AC.

Definition: A line has *slope* s if for every choice of points $P(x_1, y_1)$ and $Q(x_2, y_2)$ on the line, $(y_2 - y_1)/(x_2 - x_1) = s$. It is also said that PQ has slope s .

The slope of the line is thus measured by the ratio of the vertical displacement over the corresponding horizontal displacement between two points. It follows that if point $P(x_1, y_1)$ lies on a line with slope s , then also the point $Q = P + (1, s) = (x_1, y_1) + (1, s) = (x_1 + 1, y_1 + s)$ lies on that line. Please check this! This means that if you start at P and go 1 unit horizontally to the right, then you must go s units vertically up to get back on the line. Note also that in this case $Q - P = (1, s)$, and the line through $P - P = (0, 0)$ and $Q - P = (1, s)$ also has slope s . Please check this!

Example: AC has slope $4/3$, because A is the point (0, 0) and C is the point (3, 4). Hence, the slope of AC is $s = (c_2 - a_2)/(c_1 - a_1) = (4 - 0)/(3 - 0) = 4/3$.

- a. Let point M be the middle of CD. Calculate the coordinates of M and show that the slope of CD is equal to -2 , the slope of the gray line marked -2 . Show also that the line through A and M has slope equal to $1/2$, like the other gray line marked $1/2$.

Thus it is proved that AM is perpendicular to CD. This is shown by a small gray square at M.

Now note that C and D are on equal distance from M by definition of M. Furthermore, it follows that the triangles AMC and AMD are congruent, i.e., both triangles are equal in *shape* and in *size*, because

- they share a side AM,
- they have both a right angle at M, and
- $CM = DM$ (i.e., lengthwise).

Therefore, also $AC = AD = 5$. QED.⁸⁵ Hence, points C and D both lie on the gray circle of radius 5.

Note that the corner at A between AB and AC is divided in two equal parts. The line AM divides the angle between AB and AC in half and is called the *bisector* (or *bisectrix*) of the angle at A. For instance, note that *every* point on AM is at equal distance from C and D, among which the easiest to spot are point A (because $AC = AD$), point M (because $MC = MD$), and point $P = A + (2, 1)$ (because $C - P = (1, 3)$ and $D - P = (3, -1)$, and so these are diagonals of congruent rectangles). Please verify.

The above exercise can be generalized to a novel way of proving the theorem of Pythagoras, the famous theorem relating the length of the hypotenuse AC to the lengths of AB and BC when they are at right angles. Here is the way to go about it.

Let the points $A(0, 0)$, $B(x, 0)$, and $C(x, y)$ be given, with $x, y > 0$. Let $D(\xi, 0)$ be on the line through AB at a positive distance ξ of A. We try to find the correct ξ , such that D and C are at equal distance from A. Let M be the middle of CD. This is the generalization of the situation as described above.

- b. Express the line through M perpendicular to CD in terms of a relationship between x, y , and ξ . This line represents all points in the plain that are at equal distance from C and D.

Hint: To represent a line, use an expression of the form

$$Y - c_2 = s(X - c_1),$$

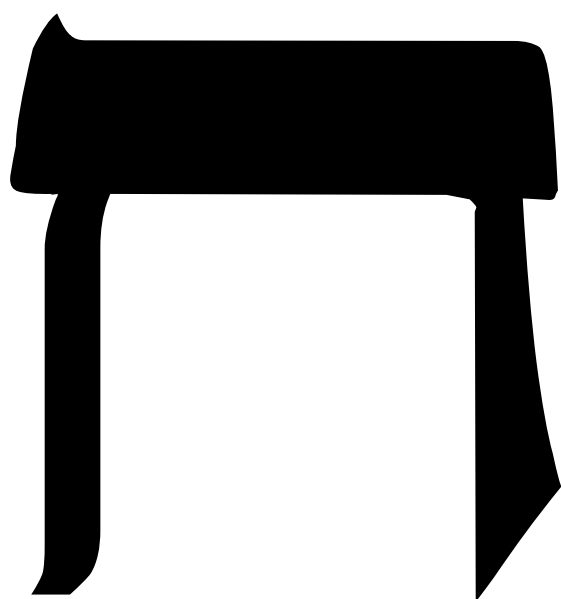
where s (the slope), c_1 , and c_2 are constants that in this case depend on x, y , and ξ . This equation means that each point (X, Y) satisfying it lies on the line of slope s through point (c_1, c_2) . Use the coordinates of M, the slope of CD, and the fact that the line must be perpendicular to CD.

- c. Now answer the question for what $\xi = \xi(x, y)$ the line of exercise b. passes through A.

Then, for that ξ , C and D lie on the circle with radius $AC = AD = \xi$ and hence this ξ is the length of AC expressed in x and y , and it coincides with the result of the theorem of Pythagoras, namely, $\xi^2 = x^2 + y^2$. Please check this, using the result of exercise c.

⁸⁵ From the Latin *Quod erat demonstrandum* meaning *That which was to be proven*. This marks the end of a proof.

2. A riddle about multiples of 7 and dice.
 - a. Throw a dice and write down the number. Do it once more. Now you have two numbers x and y smaller than 7. Form the number that you get by putting x in front of y . If the result is divisible by 7, change the order by placing y in front of x . Now find the smallest number of zeros you have to put in between them to get a number that is a multiple of 7. (Is this always possible?)
 - b. Show that five zeros are needed if and only if the *sum* of the initial numbers is 7. (The length of the resulting number will be seven digits.) In all other cases, less than five zeros are required.



ח Cheyt, the Paradox of Memory-Knowledge

Name	חַיִּית – <i>cheyt</i> – <i>n</i> fence, enclosure; <i>v</i> to secure, to break into pieces
Pronunciation	<i>ch</i> as in Scot. <i>loch</i> , Ger. <i>ich</i>
Value	8 שְׁמוֹנֶה – <i>shemoneh</i>

Poetry

One Living Letter; No, No Error

one lving letter
noe lving letter
 neo lving letter
 ne olving letter
 ne loving letter
 ne lvoing letter
 ne lviong letter
 ne lvin**og** letter
 ne lvingo letter
 ne lving oletter
 ne lving loetter
 ne lving leotter
 ne lving letot**e**r
 ne lving letto**e**r
 ne lving letteor**r**
 ne lving lettero**o**
 one lving letter**r**

(After “No Error in the System” by Eugen Gomringer. See [CRA].)

Three Wrongs

Two wrongs make no right.
 Two rights make no *wrong*.
 Two lefts make no right *wrong*.
 Right is *wrong*,
 left is Left.

Letter

חית – cheyt – 8.10.400 – fence, pl. lives (see Gen 2:19).

AFTER ב BEYT, THE ח Cheyt is the second of three letters of which the name ends in ית- Yuwd-Tav. The third letter of this triple is ט Theyt (see the next chapter). We have seen that ב Beyt is one direction in which א Aleph expresses itself, by lending part of its unity to (temporary) form. We could say that every form is a drop of א Aleph. During its existence, the drop has no knowledge of its source. When it evaporates, it returns to its source. We have also seen that in another direction, א Aleph clashes with reality in י Yuwd in a mutual dynamic of continuation and total connection as to the extreme that א Aleph is not seen but expressed in existence while existence depends on א Aleph to continue, every moment being a full expression of the process of evolution expressed by the letter-equation → אלהים *Elohiym*.

Remember that י Yuwd as small fist marks the birth of a child, which has previously been totally absorbed by its mother for nine months and when born lives in total dependence. The mother seeks to reestablish, nurture, and continue the prenatal bond, but life seems to take the child away from her with every step. Accepting it, the mother prepares the child to live independently, which is necessary, as she herself had to learn to be independent.

Translating it back to the dynamic between א Aleph and י Yuwd, י Yuwd has the potential to express א Aleph fully within the restrictions of space and time. When this happens, י Yuwd has matured and is transformed into ק Quwph (→ יצחק *Yitzchaq* or *Isaac*), the cosmic א Aleph. What has been transformed?⁸⁶ It must be that the identification with the restrictions of

⁸⁶ This question itself translates the name יצחק *Yitzchaq*, answering itself as “that which has not been asked”. In the current moment (י Yuwd), it transforms (צ Tzadiy) the ח Cheyt, archetype of the unconscious,

space and time ceases, replacing it by the inner knowledge that what *is* contains the full expressive power of א Aleph, *despite* its restrictions. This results in a fuller knowledge of that which is, even oneself. These restrictions can then be viewed as means of expression of א Aleph, used in this particular instance of existence. The *conscious* use of one's restrictions is a way to become free in expressing א Aleph fully in the here and now.

One could even say that space and time are restricted expressions of the fullness of א Aleph, which become fully expressed only if it is realized that space and time are limited by the here and now. The recollection of experience in the here and now becomes the function of "memory." Memory connects the inner restrictions as a continuous flow. But those who like to trust their memory will have noticed that it does not seem to always record what happens in an objective way. It stores it, connected with emotions and experiences of the individual. Hence, its worth as a basis for evaluation is only relative to its objectivity, i.e., what it records, in contrast with the subjective evaluation that thought attaches to it. What is recorded becomes intermingled with that evaluation, because whenever memory dishes up stored events, it dishes up its emotional and experiential connections. Memory is used optimally only by reevaluating the stored information and attaching new emotions and experiences to it, which will contribute to a harmonious integration of that which is stored. Therefore, it becomes adamant to dig up painful events using the embrace of acceptant love, thereby dismantling their destructive power by infusing them with constructive lessons learned so that they can be reintegrated as an asset, becoming a relief rather than a burden.

ן Cheyt is the archetype of memory, in that it allows an imprint of י Yuwd, existence, to become "permanent" in ן Tav, relative to the subjective feelings, thoughts, and experiences of that existence. We saw that ב Beyt, the archetype of form, has a temporary existence. Each form can be expressed in existence but eventually will change, even from the very moment it comes into existence.

Such is memory. It may have stored in detail or through a filter related to the subjective existence in the here and now, but as the experience of existence continues, the recording in memory of the past event that has taken place starts to blur more or less, depending on the sharpness of its impression. Human memory is rather complex. Whether a memory may

unstructured processes that life is based on (compare חמש *chamesh* and ין *chay*), from a question (י Yuwd) into its answer (ק Quwph).

fade away completely is unknown, although total repression seems possible, which for practical purposes equates forgetting. But an experiment has shown that if every day an event is recorded with some circumstantial information, such as place, time, people involved, etc., that all of these events can be remembered after a year, given enough helpful information regarding that event to trigger the memory.

Where ב Beyt is any form that eventually fades, ח Cheyt is a recorded image and is subject to the same kind of decay. Notice that י Yuwd itself has no memory—it just is. Those who are able to use their positive memories in a constructive way to relate to existence are using it as experience; those who are able to replace their negative memories by positive lessons learned from them are blessed (→ יוחנן *Yochanan* or *John*). Consider that whatever *has* happened is *not* now. And so whatever you think about the past, *that* is your choice now. Recognizing them as restrictions, you may discard them or question them to show their worth, rather than dwell on them; recognizing them as inspiring, you may rely on them as useful for as long as they remain relevant.

To contemplate the fact that both names for ח Cheyt and ט Theyt end in ית- Yuwd-Tav is not without worth. Every letter of the *autiyut* is part of a chain of elementary energies, expressed by the letter-names. We could as well ask the question why not every letter ends in ית- Yuwd-Tav, since then it would be clear that all letters are restrictions of א Aleph. If we believe that, we are rather expressing the opinion that the letters—as concentrated knowledge—are fading, while in fact they contain an *eternally changing* knowledge with a full internal dynamic flow of energy, as expressed by ג Ghimmel, infused by א Aleph. The letters *would* all be fading, if they were mere letters of ink, but their *essence* is unfading because they are active expressions of the type of energy they represent. Also, the term “restriction” must not be seen as a negative aspect, rather the characteristic or essence of the energy is important. In our minds, those things that are “seen” and “experienced” are mostly ב Beyt, ח Cheyt, and ט Theyt, corresponding to form, memory, and progress. If these were the only things that were present, we would be passively watching a physical 8 mm film lying before us on a table, made with developed celluloid (ב Beyt), recorded with a camera (ח Cheyt), withering by moist in the air (ט Theyt). In other words, we would not participate in a most beautiful story.

Instead, the letters describe a movie with a changing script, and we are not just spectators watching the movie and unable to change the script. Instead, we *are* the spectator, the movie, the actor, *and* the script comprised. As a spectator, we form an opinion about the other three. As a movie, we

are an integrated image projected into reality. As an actor, we create and experience the movie from the inside out, dealing with existence. And as a script, we are the raw material of a complex message, which needs the other three to become an interesting movie. The integration of the complex dynamics we find ourselves in identifies our spirit as the force that keeps it all together. If that spirit is fully expressed in all its comprising elements, the resulting movie will be awarded an Oscar for Best Picture, an Oscar for Best Actor, and an Oscar for Best Original Screenplay. In this equation, the golden Oscars represent then who you *are*, the precious reward itself. You, the spectator, have enjoyed watching the movie. You, the movie, have been shown around the whole world. You, the actor, have become an example for others. You, the script, could not be improved. And finally, your spirit has been rewarded in that you found yourself worthy of the Oscar for Best Live Performance.

Now imagine the Oscar awards not as a once-in-a-year event but as an *ongoing* experience. Instead of counting the Oscars, what would be your state of mind? Wouldn't it be utter enduring ecstasy? I am here to tell you that this is all yours already. You are that miracle now! If you receive the understanding of these sacred letters, then it would become apparent. But it does not change the truth, that you are that ecstasy. Nothing is comparable to it, and nothing of that unique experience will ever fade.

Number

שמונה (f.) ; שמנת (m.) – *shemonat; shemoneh* – 300.40.50.5(400) – *eight*.

THE “MALE” EIGHT draws out the ת Tav—cosmic resistance. The “female” eight draws out the ה Hah—life—from its cause (ש Shiyh), by a physical resistance (מ Mem) working on a living entity (נ Nuwn).

As an illustration of this, consider that the eighth day is traditionally the day a Jewish male child becomes a person (Lev 12:3, Luk 1:59). It is because through this tradition, the ש Shiyh, the cosmic movement, physically resists (מ Mem) the flesh (נ Nuwn) to give it life (ה Hah). Also, the child (נ Nuwn) is given his name (שם *shem*) and is being circumcised *according* to the law (ת Tav).

The last letter ת Tav can be extended into תורה Torah, meaning *law*, and it consists of תו *tav*, meaning *sign*, and רה *rah*, meaning *flow* or *to live by*. In addition, it is an extension of תור *tour*, meaning (Aramaic) *wonder, to impress the mind (with a question), to explore*.

This word represents the evidence left behind by a living soul, either instructive, inspiring, and helping life (with ה Hah) or otherwise obstructive to life, because it is either imperative, restrictive, outdated, compressive (with ת Tav). The dual character of this eight is clear, when it is considered only for a moment how outdated concepts, once considered modern and productive, turn into complete disasters if they are perpetuated. Such is the case with many spiritual teachings, when they cannot be understood in the context they arose, cannot be applied as intended, and become the means for a few to gain power over other people or to justify any form of oppression, including justified killing. The eight also has infinite potential, because of the ת Tav–ה Hah duality; it may just as well be that forgotten concepts, thought to be outdated, come to life again, for the simple reason that a new application has been found. It is then like the mythical Phoenix arising from its ashes. This, indeed, is the letter that talks all by itself about the raising of the dead and the death of the semialive.

Another related word is שמן *shaman*, idiomatic *to be fat*, as in *rich*, and is actually a word that causes (ש Shiyn) through a physical permeation (מ Mem), i.e., fat, the liberation of 700 (ן Nuwn Sophiyt), the cosmic indetermination, which is forever at stake in the drama between א Aleph and י Yuwd. Freedom is twofold. Either it enriches with newly anticipated possibilities, or it impoverishes by facing unforeseen possibilities. This word is also said of people that do not heed the words of the prophet (see Isa 6:10 or Jer 5:27–28). But then the נ Nuwn has value 50 and is physically resisting (מ Mem) the ש Shiyn.

For example, in שמנה *shemnah*, the נ Nuwn of שמן *shaman* has just value 50. Hence, we may think of it as making you fat, even spoiling you, i.e., that which causes you to become fat. This may also include other dysfunctional habits and their results. It is seen again that in regular circumstances, there is a reason why (ש Shiyn) regular meals strengthen (מ Mem) the body (נ Nuwn) and support its life (ה Hah). This is שמנה *shemnah*: knowing why, when, and what to eat and perpetuate it in some kind of cultural setting. The cultural setting may cause the pattern of eating to become unconscious. If the connection to the culture is weakened, eating may become a habit devoid of structure; it becomes שמנת *shemnat*, even deadly, when it is either too much or too little. It then becomes imperative to bring it to your conscious attention why, when, and what you eat, in order to be able to make changes. In doing so, we arrive at שמנה *shemnah* again by replacing unhealthy habits by healthy ones.

The cycle here described is a perpetual one, which is very well depicted in our sign for eight, viz. 8, or similarly when rotated ninety degrees

counterclockwise, in the sign for infinity, viz. ∞ . The curve intersects itself and starts turning the other way at the point of self-intersection, forming the mirror image of the previous loop in the opposite direction, with an equal, smaller, or bigger loop. The 𐤒 Cheyt as most symmetrical of the *autiyut* displays the same process; it leans on two poles topped with a hat that contains a wiggle in some scripts. The more ancient paleo-Hebrew symbols for this letter may represent a ladder or any wall-like construction, viz. 𐤅. It is like a fence (its meaning), either to ward off and protect (as a glass tower) or to invite and share (as a temple). Its effectiveness is measured by its applicability. If it is strong, then it will be kept and repeated; if it is weak, then it is discarded and forgotten.

Scripture

THE EIGHTH DAY is something outside of time, for a week has only seven days. As mentioned, the eighth day is the day of circumcision (Lev 12:3). Note that this rule of the eighth day is reinstalled by Moses in the third book of the Torah, while at first the covenant with Abraham was made in Gen 17 (see verse 12, but also see the chapter on → 𐤒 Quwph). Important to mention here is that the repetition of this rite in the context of “law” ensures that the story of Abraham becomes interlocked with the account of Moses. Moses continues the tradition and makes it enter time. It is as if he, by issuing this law, circumcises the flow of time itself. The circumcision is less of a mutilation when it is realized that it is originally intended to cut only the surplus of the foreskin, i.e., the part that does *not* cover the glans. It is a ritual to prepare the flesh to receive the manifestation of the cosmic movement 𐤆 Shiyh as the seed of humanity-to-be.

The treatment of this topic can only be sparse here. Just let me mention that according to Carlo Suarès, the neuropsychological consequences of this operation are radical and far-reaching, dominantly positive. It activates a dormant part of the nerve system and forces the integration and transformation of sexual energy into the personality of the male child from the very start of its development in the physical world. As a result, the personality will be more balanced. This is beneficial in relationships, which are more balanced because of a balanced male sexuality. Spirituality will be center. Women become highly sensitive and intelligent counterparts. (See [SU1].)

One can only guess the true origin of this wisdom.

Word

הי – *chay* – 8.10 – *life*. Constant transition of existence.

Yeshua says: Become transients ([alternatively] Be led by).

– Gospel of Thomas, logion 42

In effect, this statement in the Gospel of Thomas becomes an open door, a reformulation of the meaning of a single word, expressing an aspect of life. The letter ה Hah is the archetype of the consciousness behind life and existence, while הי *chay* is the physical aspect of it while being connected to and obeying the necessities of the current conditions of its existence. הי *Chay* is the transition of dead matter flowing into existence. Adam is said to call his wife Eve, but let us look at the Hebrew text for a different perspective on the meaning of this name.

ויקרא האדם שם אשתו חוה כי הוא היתה אם כל-חי:

Vayiqra' ha'Adam shem 'ishtuw Chavvah kiy bi' haytah 'em kal-chay.

Gen 3:20 And Adam called the name of his wife Eve, because she was the mother of all living.

There is a peculiarity with “she was” expressed with two words, none of which means “she”: both words הוא *bi'* and היתה *haytah* are word forms of the verb יהי *yehiy* for “to be.” But we should not fall into the trap of reading grammatical constructs into the text where there are none whatsoever. Contrary to how we have been conditioned, we must return to the letters and find its melody as we read. הוא *bi'*: life (ה Hah) is connected (ו Vav) to א Aleph, and life (ה Hah) appears (י Yuwd) as a cosmic resistance (ת Tav) to life (ה Hah), because the א Aleph, the creative power of life-death, spreads itself (ם Mem Sophiyt) and creates and eats (אכל *'akal*, to eat) all (כל *kal*, everything) that is appearing in transition (חי *chay*). We must understand that “all is food for א Aleph” and “all is fed by א Aleph.” This all-surrounding reality that appears at first dead to us in the sense that we do not *see* it as alive, because we do not grasp *how we* are alive, nevertheless is alive. And the visible, even the part accessible to the senses, is called אשתו *'ishtuw*, “his wife,” because her pressure on “him” from outside connects “him” to her. The “him” is invisible, the א Aleph; “his wife” is the visible, the living aspect of “his” existence, connected to “him,” reflecting the complexity of “his” inner self coming to life. *Eve . . . mother of all living*. From this expression, nothing is excluded, and not only “humans” are meant. *Everything* is alive, even the so-called dead things. These things are alive by

our awareness of them, and thus they assist in the growth of awareness. Our growing awareness of this life is a reflection of our inner life, and it is a great mystery how it grows and a mystery how it was written this way. Eve as אֵם ('em) “mother” eternally causes א Aleph to be born (מ Mem Sophiyt).

חֲדַת – chadat – 8.4.400 – to renew, to change. Notice that in comparison to → חָתַת *chatat*, the cosmic resistance (ת Tav) is replaced by an archetypical ד Dallet, a resistance or binding force. Hence, the letters exhibit a flexibility to adjust to a changing or even hostile environment in that it is like an experiment to check if the knowledge is still valid. If it is, it is retained (ת Tav) and resists the negative effects of ת Tav. By the flexible or relative manner of application, the knowledge itself is not taken as the absolute. Therefore, the flexibility allows to renew or to change, which is also the effect of becoming or acting flexible. Notice that the first two letters coincide with the last two letters of → אֶחָד *'echad* (one).

חַוָּה – Chavvah – 8.6.5 – Eve. Note that חַוָּה *chavvah* differs from יְהוָה by replacing the first two letters יָה *yah*, a positive affirmation (י Yuwd) of life (ה Hah), with ח Cheyt, and it takes out that positive affirmation from within and replaces it with the undifferentiated energy of ח Cheyt. Still, the ability to bear life remains available but is accompanied by misery—so the myth of birth pains is related to Eve, who has no *inner* life yet retains the outer life. She “lost” the inner life that was part of her during pregnancy. We must not think of Eve as a woman. She symbolizes the unconscious nature of our own outer life, with its circumstances and illusory appearances. We need to connect those with the conscious nature of our inner life. However, to do that we need to remember and understand the word → אָדָם Adam first.

חֲמָה ; חוּמָה – chomah – 8.(6.)40.5 – wall of water. Compare Exd 14:22 with verse 29 in the same chapter. In verse 22, חוּמָה *chomah* is used, with ו Vav: they were actually surrounded (ח Cheyt), passing between (ו Vav) walls of waters (מ Mem), walking on the dry in the midst, able to breathe (ה Hah). In verse 29, חֲמָה *chomah* is used, without ו Vav: it is recorded as a memory (ח Cheyt) after the waters (מ Mem) had returned (ה Hah). Now the ו Vav is left out, showing that these walls of water are now “flat” again and not standing anymore. The wonder of it is equal, how the power of the ו Vav made the ח Cheyt (i.e., *wall*) stiffen the waters (מ Mem, *water*) at their sides. Look at it this way: the ח Cheyt made the water (מ Mem) “stiff,” and because of its stiffness, there was a space (ה Hah) within the water, making it traversable (ו Vav) for the people. Since this describes something like a

birth canal, we must understand that the water signifies the specific moment in *time* where the birth takes place and “pushes” the people through as a physical resistance (מ Mem). They are on the dry at all times, being able to breathe, meaning that they already have the power to live and be born. Those that were drowned were Pharaoh’s hostile armies, yet pushing them through this experience. Meaning that even if the hostile armies did not understand why they were there, they nevertheless *assisted* in the birth process here described. However, to them, the wall of water became like a flood, impenetrable, washing them from the face of the earth, so they are not (yet) being born themselves.

Those experiences we call the past are often hostile to us, but we have become what we are because of them. Becoming detached from the past is the (painful) process of being born. Becoming aware of the present you are in, not as a reflection of the past, but as a totally new experience, is challenging and rewarding in its own right.

חמת – *chamat* – 8.40.400 – *waterskin*. To understand this word from its composing letters, we need some flexibility. First, the idiomatic waterskin means a container of skin for holding water. You see how the word has the מ Mem within the ח Cheyt and ת Tav. The skin (ח Cheyt) keeps the water (מ Mem) together. The ת Tav reconfirms that the water is in some way tightened, and it is prevented from going anywhere. This is the cosmic resistance of the חמת *chamat*. The bag itself acts as an object with a certain strength, because it resists most of the influences of the outside to affect the water or the quality of the water. So if we internalize this word, it means that knowledge itself may appear external and dead, keeping the living water within, i.e., the capacity to learn and experience things. Its outer strength remains untouched by unrelated influences. The presence of a חמת *chamat* evidences that somebody learned a *skill* (to preserve knowledge), but the knowledge is not of much value without that skill. In other words, if the חמת *chamat* is *empty*, it *could* be used, but it is not. Today we could find that a memory stick is a suitable idiomatic match for חמת *chamat*. In earlier times, the מ Mem, or water, was a precious and life-sustaining fluid, which often took a lot of effort to find and collect. The knowledge to *keep* water could save your life. Nowadays, Western life is not about keeping water safe to support us—although it is part of our system—but it is information that has taken its place. Instead of finding fresh water and keeping it unspoiled, we have shifted to selecting usable information and keeping it available. Even as rain pours water upon us, so the media pour information upon us wherever we turn. This perception shift from water to information is itself an aspect of water. We have learned to reevaluate and rearrange

things, so our needs have correspondingly changed. So a חמת *chamat*, now translated as a memory stick, may come in handy when you want to exchange (important) information with family, friends, colleagues, or even strangers. But we should notice that instead of finding other idiomatic expressions of the word, the inner meaning of the word addresses our inner ability to preserve precious knowledge by collecting it. We can open up this חמת *chamat* and pour from our memory the most interesting and informative clues to a situation, for educational or survival purposes. Again, education and experience are the waters that are precious in our own lives. Preserving their inner value in order to be able to share it or even to enjoy it yourself is an important tool to stay “vivid,” i.e., mentally healthy.

חחח – chatat – 8.400.400 – to be certain. The *autiyut* show the knowledge (ח Cheyt) cosmically resisting (ח Tav) the cosmic resistance (ח Tav). What this means is that being certain is like a crystalline construction. Its value lies in that it endures all arguments against corruption. On the other hand, by the changes that *do* occur, a certainty may prevent awareness of contradictory events and deny discoveries that would replace it or complement it, and by its strength against corruption, it could become a hindrance (ח Tav) to ח *chay, life*.

Riddles

1. In the poem “one living letter,” which letter is living, and what is its result?
2. Think of any number N. Add 1 to it and write it down. Again, add 1 to it and write it down. Multiply the two written numbers and add 1 to the outcome. Multiply the result by N and add 1 to it. Of this result, take the cube root ($\sqrt[3]{}$ on advanced calculators) and subtract 1, arriving at? Explain your answer.
3. When a number (of two digits) is divisible by 7, then by splitting the number and inserting six zeros between the first and second digit, the result is an eight-digit number, again divisible by 7. Explain this. (Compare the corresponding riddle 1.2 in the chapter on → ז Zayin.)



ט Theyt, the Paradox of Formation-Protection

Name	טיט – <i>theyt</i> – <i>n</i> wheel, snake; <i>v</i> to contain, to fast
Pronunciation	<i>Th</i> as in <i>thick</i>
Value	9 תשע – <i>tesha'</i>

Poetry

How Are You?

How are you?
Fine. How are you?
Fine. How nice to see you.
Thank you. How nice to see you too.
Thank you. You look hip.
Yes, you look hip too.
Yes. See you next time.
See you next time. Bye.
Bye.

Having Dinner

Sitting quiet next to each other, Father at the end.
The soup is served; Mother walks back and forth to the kitchen.
The spoons click; silent slurping.
The potatoes are served, and the pan is passed on.
The vegetables are served, and the pan is passed on.
The meat is served, and the plate is passed on.
Now, keep the books tight under your arms.
It is painful, but if either one falls, Father will be angry.
We are not supposed to stretch our arms.

Letter

טית – *theyt* – 9.10.400 – *cell*.

THIS LETTER'S NAME is the third that ends in ית- Yuwd-Tav. As discussed in the previous chapter, it has to do with a kind of hiding of the middle י Yuwd. All these words hide the י Yuwd by projecting the first letter into it.

With בית *beyt*, it is the form that attempts to hide the י Yuwd, as a clothing. Observing a form or imagining a form draws the attention (י Yuwd) to it, but it obscures the fact that you observe it in that moment.

With חית *cheyt*, it is the knowledge or memory (ח Cheyt) that attempts to hide the י Yuwd, for it seems that our experience is preserved in knowledge and memory, while in reality, existence changes all the time. There is *nothing* that preserves it, because *everything* is constantly changing. As existence more or less gradually changes, the value of knowledge and memory fades to the critical point of ת Tav.

Accordingly טית *theyt* hides the י Yuwd of existence by that which is *not yet* present. It is exactly like a pregnant woman who “hides” her child when she already knows (ח Cheyt) she is expecting and her body has changed shape (ב Beyt) so that it shows. Now, in the mother's womb, the quality of the life of י Yuwd itself is at stake. As long as it is hidden, it is still premature to appear, however perfectly protected. Life is preserved within the mother, depending on the mother for its life and, last but not least, *making* the mother. Without life emerging, no woman would be mother. At the appointed time, the י Yuwd (the child) will become visible, has grown, and formed all the while it was hidden. So the pregnancy (ט Theyt = 9) takes nine months, and the child (י Yuwd = 10) appears in the tenth month; the family in which it is born is enriched.

The טית *theyt* is the impregnated cell, which shows its state of being pregnant. It is the archetype of formation and change of structure, of imminent release of that which is ready to appear.

Number

תשע – *tesha'* – 400.300.70 – *nine*.

NOW, SEEING THAT being pregnant fits very well the ט Theyt, the word תשע *tesha'* explains the process of birth as a reversal of what has kept it from happening. Here the ת Tav, the last letter of טית *theyt*, is the cosmic

resistance experienced, just before delivery. Short before delivery, the mother experiences that something has to give. The resistance to the process of birth may be a factor that causes birth pains in the first place. Being relaxed can make a big difference.⁸⁷ In any case, the process of birth is experienced as involuntary but as an autonomous action of the body. The mother is forced into labor, and the child is forced into the world. Giving birth is a very complex process for both the mother and child. As the ה Tav both obstructs birth to happen before the appointed time, it also signifies the threshold that invokes the cosmic action ש Shiyn. And after the threshold is reached, the cosmic process cannot be stopped, causing the child to appear; here that appearance is represented by ו 'Oyin. It is the miracle that shows up and can be seen with your own eyes. This *nine* is the *moment before* birth and the shortest unpredictable change in circumstances that constitute the miracle of birth.

Scripture

THERE IS A BIRTH in Scripture . . . described in the story of Exodus. It is the birth of a people out of Egypt, into the desert, onto a journey to a promised land. It is not a people, it is a soul; It is not Egypt, it is the body. It is not the desert, it is the world of words, formed by the Word; it is not a journey, it is a growth—not a growth but an awakening. It is not a promised land, it is eternity.

The soul awakens, is being born after four hundred years of slavery, so it is called. The ה Tav has value 400. Then Moses is being born, the time is right; his name Moses is written as משה Mem-Shiyn-Hah, in numbers 40.300.5, and pronounced *Mosheb*. From the waters (מ Mem), the cosmic action (ש Shiyn) is saved (ה Hah); at the right time (מ Mem, 40) he is the cause (ש Shiyn, 300) of the soul's life (ה Hah, 5). The cosmic action is going to intervene in this suppression of the soul. Then the birth of a nation will be witnessed (ו 'Oyin, 70); miracles, birth pains, plagues even, will precede the birth, but it cannot be avoided anymore.

Time has at least two modes. One is that of *oppression*, as ה Tav (400), where it passes by as if there is no purpose in time. This kind of time is the time that seems to pass us by; it is a timeless time. It is as if time itself depicts our death to time. Where were we when we weren't alive? Or is this just a

⁸⁷ The problem seems to be *how* to be and stay mentally relaxed during the delivery process, while at the same time the body is under enormous strain to deliver.

misinterpretation? Were we woven in the substance of time already from before time? Then we were just invisible, but now we appear because it is the *right* time for us to appear. We represent the time we have waited to appear, and now we are here and witness what we went through before we appeared.

Then there is a second mode of time, called *streaming*, as מ Mem (40), where it is heated rather quickly by the heat of the ש Shiyn (300) and comes to a boiling point. It just so happens that if water boils, steamy air is released, just as the ה Hah (5) depicts the breath of life.

In the first mode, time seems an eternity, until the cosmic action takes place. So many things must happen first, until the second mode of time takes over and speeds up the process. Then life takes on different measurements. It is time for a real change that changes the structure of the timeless time into a tangible change within a single lifetime. This time of change is full of confusion; old structures collapse, new structures appear. Interchangeably, old structures are resurrected while new structures become obsolete as soon as they appear.

Quietly, the third mode of time is the illusionary one, which we measure with watches, with hours, days, weeks, months, years, decades, centuries, millennia, eons. All these can pass without a significant change. The illusion of this is that time cannot really be measured, not even with atomic clocks. It is only a measurement of an illusionary time. The real time is that of ת Tav and מ Mem; they solidify the progress of the birth of Self in events that appear to us as events in the arena of illusionary time! When we measure time, we add to the strength of ת Tav; when we stop measuring time and listen to our hearts, we start building the strength of מ Mem; and finally, when we connect heart and mind, the Self is born. Then at the end of measurable time, time starts over again with a new force; it has become real.

So illusionary time itself is the birthplace (ט Theyt) for the Spirit to be born (תשע tesha). The length of the birth process cannot be measured with illusionary time. It may take a second, a year, or a thousand years.

Some burning questions come up, such as these: “*When* does it happen? When does it happen for *me*? When am I going to be *awake*? When will I *finally* be released? When is the *true* me going to assert itself? When will I recognize myself as the *mother* of my true Self, who is growing inside me? When will I remember myself as the *father* that impregnated me?”

These questions burn through all the appearances. These questions have to be answered. These questions exert a relentless pull you cannot avoid.

These questions pull you over the edge. What edge? The edge of the structures that keep you locked up. You are always at the brink of being born, unless you are already born again and you become a partaker of the present, part of existence.

Word

טוב – *thov* – 9.6.2 – *good*. This word has much to tell about the way we live. If somebody lives according to our standards, we call it good. Therefore it is observed that rules and regulations are there to keep people in check for the supposed good. The rules of conduct (ט Theyt) are connected (ו Vav) to the outside appearance of things (ב Beyt). “Good” becomes the model for “good,” but what started its definition? This empowering of “good” makes it a model that does not allow for changes. It is a kind of fixed state of good according to culture, but across cultures, good is very different. Finally, one realizes that “what is good for me might not be good for you.” This kind of “good” is not good at all, it is but freedom robbing. This good tries to measure the immeasurable, and against its measure, everything is measured; that which is not equal to its measure is deemed bad or evil and is neglected. Good is a judgment, the act of which is not inherently good at all because it neglects the possible advantages of its opposite, as is indicated by the ב Beyt, with which this word ends.

It is as if the original טוב *thov* is like oil in a bottle. By accident it enters our consciousness, and we find that its smell, properties, and applications are multiple and lovable. But when it comes out of the bottle, when we try to apply it and call it by names, it seeps into the sand of our thoughts and leaves stains and disappears in front of our eyes. And whoever hears about this oil eventually thinks only about its stains when it vanished in the sand, for that is what they remember from the “demonstration.” Did it start with good intentions to give directions in a specific situation—it could have been called wise by any objective measure—it eventually degrades to forceful comparison to its form, and it becomes foolish and narrow-minded. This good bites its own tail when it comes full circle—when all its good has been spent, and the bottle is really empty. Then it is good for the bottle to be empty, because who says that it should contain oil? Note that the alternative, leaving the oil in the bottle, is not good either! Who has use for *bottled* oil? The good is the enemy of the best. Balancing the alternatives, it may be best to keep the oil safe in the bottle and simultaneously to keep the bottle safe in a cool place. In this situation, it is *not* useful, but you can counterbalance this passiveness by making the decision to intend to use it

for its purpose. At the proper time, you will have the option to use it; you are able to use it, and you do not regret using it. Its worth is in its use. Therefore, prepare yourself to make the best of good. When good is born, its effect is joy of the heart, and the pain is long forgotten. Such is also the good of the word in Scripture. We eagerly wait and ask, “*When* will this good be born?” Well, it is already continuously being born through you . . .

If we compare the use of טוב *thov* in Gen 1 with other chapters in Scripture, we note a subtle difference. In Gen 1, טוב *thov* is used by God, who says at the end of each creation day that it is good, טוב *thov*. To understand this טוב *thov*, we have to understand that the ט Theyt represents the words, i.e., the letters of the *autiyut*, that have been used to describe a “day”, יום *yom*. That day is the י Yuwd of טית *theyt*, which still has to appear, because its essence is only *written*. So that is why the day is called טוב *thov* at the *end* of the day, when it has come forth. It points to the forthcoming interpretation of the *autiyut*, still meaningless to those who have not seen the signs comprised in it. The signs, the אות *’ot*, i.e., the letters, start to give off their smell, i.e., their meaning, as soon as they are viewed, and they penetrate every conscious experience. And when their meaning is finally clear, they enrich the minds of those who have received them with knowledge about their soul. The יום *yom* is the full revelation of the י Yuwd that was hidden, penetrated with the ו Vav into the waters of time (מ Mem), transforming it into a cosmic penetration in מ Mem Sophiyt; that is the day that its truth and goodness are recognized by everybody. So when such a יום *yom* is finished, it is a cycle of the inner earth of a person, and it becomes superbly טוב *thov*. The insight or transformation, symbolized by this יום *yom*, is planted inside the heart of a person, and his heart becomes pregnant (ט Theyt), seeking ways to make known and proclaim (ו Vav) the deep mystery that was hidden, trying to give it a recognizable form (ב Beyt)—which by its nature cannot be other than partial and incomplete. This טוב *thov*, in relation to the creation, is an absolute good, without personal (human) judgment. Everything that was made was טוב *thov*. However, when we lost the ability to accept all things as טוב *thov*, we began to create evil thoughts, calling some things good and others evil. The introduction of the idea that some things *might* be evil has caused evil to enter *thought*. In its essence, evil is the ignorance about the very nature of unconditioned, unrestrained טוב *thov*. Evil is the force that has made טוב *thov* to appear as a prison of conditioning. But טוב *thov* is patient and will burst forth through all walls of conditioning shells. (See also → ר Reysh and → רע *ra* ‘[evil].)

Riddles

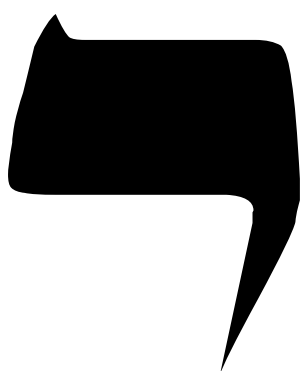
1. Somebody shows you a small paper of 10×10 square centimeters and asks, “Can you make a hole in it, go through it, and keep the paper in one piece?” You are allowed to use a pair of scissors as the only tool.
2. This exercise gives a neat example of the relation between geometry and algebra, applied to tilings.

Consider any number of (possibly different) regular polygons P_k ($k = 1, 2, 3, \dots$), all having sides of equal length. Consider a point C in the plane. Every polygon under consideration is placed in such a way that one of its vertices coincides with C . We call it a *fit* when these polygons can be put together side by side without overlap, each having a vertex on C and touching two other polygons side by side. Such a fit could be used in a tiling of the plane.

- a. Compute the internal angle between edges of a regular n -gon, i.e., a regular polygon with n sides.
- b. First, consider *three* polygons P_1, P_2, P_3 , with their number of edges equaling n_1, n_2, n_3 respectively, so P_k is an n_k -gon. Derive a formula expressing the fit of these three polygons in terms of the n_k .
- c. Generalize this formula for any number of polygons.
- d. Enumerate *all* possible fits. One can distinguish
 - fits with equal polygons, i.e., for a fixed n , all the P_k are n -gons, and
 - fits with one or more different polygons.
- e. Make a drawing of each fit.
- f. Consider which fits can be used in a regular tiling of the plane, where each edge has the *same* fit.

Part II

Existence



י Yuwd, the Paradox of Existence-Nonexistence

Name	יוד – <i>yuwd</i> – <i>n</i> child's fist; <i>v</i> to spark
Pronunciation	<i>y</i> as in <i>your</i> , <i>yi</i> as in <i>yield</i> , or <i>iy</i> as in <i>key</i>
Value	10 עשר – <i>'eser</i>

Poetry

Initial

Initial initial

in it's y'all

l a i t i n i

la-it-ini – לא ית יני – nonessence [is] to vex;

la-iti-ni – לא יתי ני – not a-sitting + <subject>;

lai--tini – לאי תיני – to labor my urine;

lait--ini – לאית יני – to have [is] to vex.

Omy

A grandson saw his grandmother and said,

“You are not an *oma*.⁸⁸

Because omas live in apartments.

You are my *omy* because you live in a big house.”

That is how she became known forever: Omy.

Mine

[Jesus said:] For until thou callest thyself mine, I am not that which I am, but if thou hearest me attentively, thou too shalt be as I am, while I shall be what I was, as soon as I have beside myself thee as I am.

(From “The Mystic Cross.” See [GNO].)

⁸⁸ Dutch for *grandmother*.

Secret Teaching

The secret contained in the text
is not in the text itself,
but if the text is written in your heart,
your heart contains the secret.

Jer 31:33 But this shall be the covenant⁸⁹
that I will make with the house of Israel;
After those days,
saith the LORD (יהוה),⁹⁰
I will put my law in their inward parts,
and write it in their hearts;
and will be their God,
and they shall be my people.

Jer 31:34 And they shall *teach no more*
every man his neighbour,
and every man his brother,
saying, Know the LORD (יהוה):
for they shall *all know* me,
from the least of them
unto the greatest of them,
saith the LORD (יהוה):
for I will forgive their iniquity,
and I will remember their sin no more.

(Italics mine.)

⁸⁹ So numerous are the covenants! Every “covenant” gives a new dimension to the meaning of words, until the totality of all possible dimensions becomes part of the collective consciousness. As we know from history, collective consciousness lags behind the revelation of prophets or scientists alike, often to their detriment.

⁹⁰ יהוה – remember, it is the archetype for the realization of a dual movement in a single human being.

Letter

י״ – *yuwd* – 10.6.4 – *child's fist*.

THE ׳ YUWD IS the smallest letter in the *autiyut*. But small is not the same as insignificant. In the smallest is the seed of the greatest. And that is expressed by the letters of its name. Although a seed ׳ Yuwd may be hidden or invisible to the eye, it *does* exist. And when it comes to fruition and multiplication in ך Vav, it has to face the resistance of its growth in ף Dallet, as the soil it has to displace during its growth.

Moreover, the ׳ Yuwd is the mystery of everything that is, for in that which is, we see the second way of revelation of the א Aleph. The expression of א Aleph in ב Beyt is concerned with its shape, as that which appears in *form* that is not real or bound in time or space, yet in ׳ Yuwd, the expression of א Aleph is concerned with its *existence*, which is real to our experience, in that it is bound in time and space. A seed that has grown into a tree is not a seed anymore; hence, the essence of a seed is that of its existence in that particular place and time, where its shape is secondary. If we see the expression of א Aleph into ׳ Yuwd, we witness the *giving up* of energy of א Aleph in favor of the restrictions of existence. Alternatively, this primal energy has been given a lower vibration, gaining mass and location, coming from its all-pervasive origin א Aleph, by a form ב Beyt, active with ג Ghimmel, kept together by ף Dallet, alive with ץ Hah, penetrating, procreating, and mingling through ך Vav, possible because of ז Zayin, undifferentiated owing to ן Cheyt, transformed in ט Theyt. Therefore, ׳ Yuwd is a witness for א Aleph, in that it has gone through all previous stages and has become tangible, bound in time and space, in such a way that it exists. It exists to the extent that it is normally referred to as “real,” but it remains an expression of the One Energy it originates from, and we should keep in mind that it possesses the same intricacies as that from which it originates, only in a particular restricted existence.

But existence of the seed is only temporary, and whether time is real or not, its existence will not last unless it will sprout (for if it does not, it is not a real seed, being barren) nor will it last when it does sprout (for if it does, its existence as seed disappears). So a seed is a *transient* existence. This transience is ׳ Yuwd's essence; at the brink of time it exists, yet a moment later it has either sprouted or died.

One of the secret names of God is the Double Yuwd, ךּ ךּ Yuwd-Yuwd,⁹¹ with the vowel points suggesting⁹² the pronunciation *ya* (or *eya*)—similar to the sound of an ass; it is one of the reasons why the ass is the symbol associated with the coming of the Messiah (see Zec 9:9), because it knows how to pronounce the name of God (see Num 22:28, where יהוה opens the ass's mouth to speak)—which properly understood is the essence of all essences; it is the momentary personal experience of the outpouring of God's essence in *this* undivided particular moment, which extends itself continuously. It is mostly a perplexing name, essentially transient yet recurring, all energy of א Aleph tangled up in an infinitely dense curl.

As we have covered all of the archetypes and start with part II of this book—Existence—it is a good time to summarize what we have shown so far and give an idea where all this is headed. It is also a good time to give some more thought to the concept of paradox, of which all letters are examples.

Summary

TABLE 1 BELOW CONTAINS the archetypes we have covered in part I, with the accompanying basic interpretation.

These interpretations provide a basis for the meaning of the other letters. The next development of these archetypes, such as we will study here in Part II – Existence, are the letters ךּ Yuwd–צ Tzadiy, acting out their corresponding archetypes in existence, where they lose their inherent abstract character but have a tangible character, limited by time and space. The final development of the archetypes is covered in Part III – Destiny, where their destination is that of union of the timeless with the time-bound, the union of the spaceless with the space-bound, into the destiny of their archetypes, not as idealized goals, but as compasses and guides unto further development of Life.

⁹¹ Besides the ךּ Double Yuwd, there is the ךּ Single Yuwd and the ךּ Triple Yuwd.

⁹² The reasons for this tradition are lost. Most explanations adhere that the *partial* similarity to the vowelpoints in אָדֹנָי Adonai (My Master) instructs the reader to substitute this word, Adonai, to avoid an unintentional vocalization of the Holy Name, commonly written as יְהוָה.

1-9	Name	⦿	Paradox	Essence
א = 1	אֵלֶף	'Aleph	life-death	energy
ב = 2	בֵּית	Beyt	outside-inside	form, container
ג = 3	גִּמְלָה	Ghimmel	action-change	movement
ד = 4	דָּלֶת	Dallet	resistance-permeation	resistance
ה = 5	הֵא	Hah	conscious-unconscious	life
ו = 6	וָו	Vav	multiplication-connection	procreation
ז = 7	זַיִן	Zayin	rest-unrest	possibility
ח = 8	חֵית	Cheynt	memory-knowledge	past, cycle
ט = 9	טֵית	Theyt	formation-protection	transformation

[Table 1. *Archetypes*]

As we have covered the nine archetypes, we have come across a lot of Scripture verses, interpretations, and other diversities, including riddles that try to illustrate their essence, with an additional unmentioned exercise to find parallels between the riddles and the letters. This all has been done to provide a basis for further development of a basic theme, how we perceive meaning in our minds as a grouping of indivisible meanings, giving the total its meaning as a sum total, not equaling the value of its constituents, but something more. Let us not forget that this theme is the theme of Scripture, to reveal the divine that, properly understood, exists and lives within everything. Our experience is the reflection of the divine, not the divine itself, but the reflection of the divine, through which we can experience the divine if we develop the correct attitude and the correct use of our senses, using our mind to give meaning to our every experience and using our heart to be filled with the thrill of our passion, resulting from being whole.

If the *autiyut* in fact contain the structure of meaning and energy, then they are really the only tool we have at our disposal to understand how we give meaning to our personal experience; their study is part of the correct attitude. The *autiyut* have the power to renew your thoughts to become a medium and at the same time to become a personal instructor using that medium. That instructor has always been part of you, but it will resonate

with the *autiyut* and become stronger; it is the hidden power residing inside you, called Self.

To develop the theme of meaning further, it is important to realize that the further we dig into the origins of meaning, we will dig into mysteries that have been hidden, yet were plainly visible to all.

In Qabalah, it is said that God created everything with the *autiyut*. But surely, the *written* letters that we have seen are not the means of creation. However, the different characters of the letters convey meaning in its most elementary form. Each letter reflects a basic energy type or a basic expression of energy. These energy types have been understood to underlie everything: every thing, every action, every concept, every process. As much as physics has proved that energy and mass are just two faces of the same thing, we are inclined to think that the different letters are but faces of an all-pervading energy, which only by lack of another word may indeed be perceived as energy. But this energy, conveyed by the different letters, is not a physical energy, although it contains it as an expression. The energy contemplated here is the energy of creation, everywhere and always present, and if for a moment this energy would not be sustained, everything would collapse by the lack of it. The study of the *autiyut* has the potential to open you up and connect you to this energy. When that happens, you have passed the birth canal of spiritual birth and are a new creature. Whatever you thought you were has passed; whatever you will be lies in front of you. You are limitless; you are a mystery. Your thoughts are but limits you can break through; your emotions are but bumps you can jump over. When you arrive here and now, without limits, without resentments, without regrets, fully and complete, whole and healthy, then you know that you have succeeded in the most difficult task. Whatever then follows is but a consequence of who you truly are.

The first nine letters are the archetypes; they are the most abstract essential expressions of the One Energy, and they form the building stones of meaning in general. Note that meaning is another expression of that energy, for if we as human beings were not here with the ability to induce meaning from everything around us, we were no better off than animals. But meaning implies that it should become noticed. And so as human beings, we have a cosmic destiny to give meaning to everything; to everything, a word; and to every word, letters.

The idea that letters could possess the essential meaning, from which the meaning of a word is derived, may at first sound ridiculous. But it is far from ridiculous, as by now you may have witnessed for yourself. The reason that it sounds ridiculous at first is but one, *that we have not been*

taught it. This should really cause you to shake up. Because if this could have been taught, how different would your world look right now? Well, that may be a question that is a bridge too far to answer, but in any case, your concept of language would be very different. For some background on this, I refer to the work of Benner, see [AHR], and Cohen, see [TIA].

Let us look at the implications of this premise. In science, a premise is as good as it proves to be. And if a premise helps to understand things, it is taken for truth, as long as it is not contradicted by facts. But before we add facts, let us see what the implications are.

Therefore let us suppose:

- that the *autiyut* is at your disposal, i.e., the modern version of the ancient Letters of the Hebrew Alphabet;
- that each letter of the *autiyut* conveys an essential expression of the One Eternal Energy;
- that you are essential as the interpreter of each essential expression of the One Energy, i.e., through you, each letter manifests itself and interacts with the other letters according to your interpretation;
- that you are able to form words by connecting the letters in new ways, new combinations, and that their meaning is in line with your interpretation;
- that all of reality is a recombination of letters.

Then this implies that:

- The letters assist in making life a lot easier, for they provide the tool to build your own language, which conveys pure meaning adapted to your personal ability to perceive it.
- Using this personal language is your link to the creation of your reality; your thoughts and emotions converge in every word that you speak. Then they are neither only condensed thought nor condensed emotion but a combination of all your possible interpretations concentrated.
- When you utter the words with the meaning you have received, you emit a question into the universe in a manner that the universe understands it. Every question is received and reflected as an answer. Your understanding of the letters is expanding with every returned answer you experience, because these answers are structured by the *same* energy, according to the *same* letters.

- You are able to interpret reality as the shortest path toward a perfect understanding (knowing the truth), toward a perfect feeling (generating happiness), toward your fulfillment (realizing victorious life).

Such is this language that it becomes alive for everybody. A process is set in motion, which increases your sensitivity for the recognition of that language. It goes as follows. Take something you see. Investigate its form, its use, its function in nature, or whatever you want to investigate about it; then you are bound to see how it manifests the essential expressions of the One Energy, and you can combine the letters involved into a word. This is the process of building a word. Now, let us see how the word travels when you utter it.

Such a word travels, and somebody⁹³ hears it. Suppose somebody who, like you, knows these essences as well as you and is presented with the word you have formed. What does the word convey to the one that hears the word? Well, he hears the sound of the word and in his mind forms the letters that constitute it. Knowing the essential expressions of the One Energy conveyed by the letters, a number of options present themselves. Picturing the letters in the mind, corresponding to the sound of the spoken word, makes it *written in the mind*.

Picture the situation as if you heard the word אֵלֶף 'aleph for the first time. You picture it in your mind as “אֵלֶף” (Aleph-Lammed-Pah Sophiyt). The combination of letters represents to you an *unknown*, at least until you have found its meaning. Then you start thinking about the word, so the word has become a *seed* (ׁ Yuwd) in your thoughts. You think about the letters and their essential expressions of the One Energy, and you start *associating* other thoughts, i.e., the seed is expanding (ׁ Vav). This process is internal, invisible to you or anybody else. But you are aware of that process, you are performing that process, and when that process is finished, you will have found an interpretation (ד Dallet). It becomes important to understand a word, for the word is the only link between your understanding and the understanding of somebody else. To try and understand somebody else becomes the essence of life, because at the core of everything you do is the interpretation you have given to the words that have come to your attention. Now, when interpreting a word, you will notice that its meaning does not come at once, at least not when you try it for the first time. You want to quit the process of interpretation rather than

⁹³ *Somebody* does not necessarily have to be a person. Words travel to seen and unseen places alike. The answer may also come from seen and unseen places.

to continue. It takes energy to arrive at an interpretation. But the word stays with you and asks your attention to deal with its meaning; the process of interpretation continues. This is the ך Dallet, the final letter of ך״ *yuwd*. So here you see the *word* ך״ *yuwd* spelled out, how a word is a seed (• Yuwd), which by association (1 Vav) becomes an encrypted message that may be decrypted by giving it attention (ך Dallet), resulting in assigning meaning—both to the word in question and to this interpretation of • Yuwd, always extending meaning to already existing words. It is the *new* meaning that pops up that is mysterious. Interpretation, i.e., assigning meaning, becomes the essence of existence.

The other meaning of • Yuwd is the smallness of its appearance. But we already know that appearances do not always convey the significance of what appears. The significance is rooted in the smallest and extends to the largest. By learning to interpret the various signs around you, the speed at which you are able to add meaning to something can become incredibly fast. You are aware of it; new meanings pour out into you and flood you. The counter effect of this speed is that you lose track of all the *changes* around you. The correct interpretation you may have at this moment may be an incorrect interpretation in the next moment, simply because everything around you has changed. You are living in a new moment every moment. In fact, you are living in an undivided moment, which changes before your eyes. And how to interpret this changing moment is intangibly connected with what you think this moment is—and your mental tools to compare it with *itself*. (Note the word ך״ *iya* reflected here.) So if by chance this moment changes according to some rules that we may know, it becomes important to have a language that is applicable to every detail that is present in this moment. Such a language is presented in the *autiyut*. Every letter is connected to every other letter, and it allows for a dynamic telescoping construction of meaning, applicable to every possible level of reality you may find yourself to be part of. In other words, the *autiyut* are universal. They share this property of being universal with reality itself. Because reality is in its essence the reflection of the *autiyut*. The distinction between the two fades if one asks the question which of the two, the *autiyut* or reality, symbolizes the other. If the *autiyut* are perceived as a static set of mere symbols, that would be a colossal misinterpretation of reality. Therefore, by better understanding the *autiyut*, reality is better understood, and their parallels are readily seen. Also, by interpreting reality better, this may as well help interpreting the *autiyut* better. When we use ordinary words to describe reality, the reality they describe *is not* reality. But words that are written with the *autiyut* (in Scripture) have a universal application to all levels of reality. They do not describe ordinary events such as those

talked about in the newspaper, but they describe the *internal* events themselves of how to interpret reality. They describe your own internal process. And if all is said and done, you will have found that the *autiyut* describe the essence of who you are. The interpretation of Scripture in profane language can therefore not be compared to the meaning of the words in the original text that are written in the *autiyut*. But because they are also applicable to the observed reality, the idiom is like a crystallized *default* meaning, recognizable in the world around you. For what other reality is there to describe the internal reality? We are not to blame the translators. We should take our own responsibility in this matter, for the text is written for *everybody*. Therefore, what have you done to gain understanding of the text that comprises Scripture? Chances are that everything you know about Scripture is exactly that: *about* Scripture. But you do not know Scripture itself.

Let us return to investigating the process of interpreting. It will become clear what is involved and why it can only be dealt with by giving attention to your own internal process. Let us try to find an interpretation of the word אֶלֶף *'aleph*. Therefore, suppose that you do not know its meaning. Even assume that the traditional interpretation, i.e., *oxen*, may be *wrong*. This assumption is helpful if you understand that the space of interpretations of this word is not limited to those representations in the world of animals. Consider also that the word אֶלֶף *'aleph* has an unchangeable capacity to be reinterpreted in any culture and that *oxen* as a good candidate can only occur within the culture that gives it that interpretation, i.e., it is linked to the cultural understanding of the essence of an *oxen* to fit as a representative for the interpretation of אֶלֶף *'aleph*. But when you find yourself not part of that culture, for instance, because you live in another era or in another culture, the word אֶלֶף *'aleph* should be associated with a representative of *your* culture. This is very well possible, because the letters have a complex of essential associations that can be used to understand the word. So when we start out to interpret a word, we start a journey into the unknown. We only know from studying the *autiyut* that אֶלֶף *'aleph* is a word that represents the first letter, the source of the One Energy. And the word אֶלֶף *'aleph* has the letter א Aleph as its first letter. The word and the letter are not the same. The letter is represented by a word that may help to understand the meaning of the letter. To assume meaning, you must assume that the word אֶלֶף *'aleph* was formed by careful consideration of how to convey the meaning of the letter *best*. And you must assume that the word was formed with the full knowledge of the *autiyut* available at the time. This means that when we find an interpretation of the word, we can investigate the implications of the word and try to

recognize the function of the letter א Aleph in the meaning of the word. In other words, when we have interpreted the word אֵלֶף 'aleph, we must then look for the part that is communicated by the letter א Aleph, within the word אֵלֶף 'aleph, within the interpretation of that word.

It is already clear that the letter א Aleph is the first letter of the word אֵלֶף 'aleph. And so since א Aleph is the first letter of the *autiyut*, it is also the only letter that takes its corresponding place when it is used as the *first* letter in *any* word. For example, the word בֵּית *beyt* has the letter ב Beyt as its first letter, but ב Beyt is the *second* letter of the *autiyut*, not the first. But to understand the letter ב Beyt, it might be a good idea to look at words that *start* with ב Beyt, where it conveys its essence (its א Aleph), instead of those that have ב Beyt as its second letter, where it would be transient (for instance in the word הָבֵל *hevel* [Abel]). So only the letter א Aleph is the first letter, and only the letter א Aleph takes its corresponding place at the *start* of a word.

Therefore we can already say that for any interpretation of the word אֵלֶף 'aleph, it has a distinctive property or asset, which comes first to mind and has a dual interpretation, both of the word אֵלֶף 'aleph and the letter א Aleph. א Aleph contains the duality but expresses its unity. The duality between word and letter is united within אֵלֶף 'aleph. The duality between hiding and expressing is united within אֵלֶף 'aleph. And such is already visible in the sign for אֵלֶף 'aleph in the letter-sign א Aleph: the letter unites by means of a diagonal ו Vav, the upper י Yuwd, and the lower leg of ת Tav. Some interpret that lower leg of the letter ת Tav as a י Yuwd. If we take that as a possibility, then both of these י Yuwds are connected to the ו Vav, and they are united in the inner structure of the letter א Aleph, instead of being expressed individually. The opposite positioning of the two י Yuwds within the letter א Aleph comprises the expressive force of אֵלֶף 'aleph, but the expressions themselves remain hidden. So indeed, א Aleph does not exist by itself but forces existence to express its duality in visible things, hiding itself by expressing itself.

Let us try an interpretation and compare what we now know about א Aleph with the word “computer.” The first distinction of a computer is its keyboard and screen. It is important to understand that these things are *not* essential to the computer, even if they are the first associations with a computer. It is not essential to a computer that it has a screen or a keyboard. The essential thing of a computer is its internal working and how it transforms incoming information to outgoing information. A computer may allow for several inputs, such as USB ports, keyboard, microphone,

access to a wireless network, etc. A computer may also allow for several outputs to which other hardware may be attached to it, which are capable of representing an outgoing data stream, such as sound to the speaker, image to the monitor, information streams to the CD recorder, text to the printer, etc. The whole process of this transformation from input to output is unseen, but *that* is the essence of a computer. The computer *transforms* information from one representation into another. We see that a computer is not characterized by its recognizable (visible) features. Therefore it is not the interpretation of אֵלֶף 'aleph. But as can be seen from this description, a computer acts as a transformer of data streams (so it is like a ג Ghimmel) and also as the connecting force between the data streams (so it is like a ו Vav); even more so, when it is realized that computers can be connected to a network, or indeed *form* a network, the network exists *because* of the computers that connect to it.

With the word אֵלֶף 'aleph, we look for a word that is recognized by its first, which is its essence. If we were to think of animals, we arrive at their head. The head makes an animal recognizable, and without it, no animal lives. Now, the association with animals is natural, because they are all around us. What about plants? No plant lives without . . . its roots. But the roots are again not visible.

Let us see what the second letter of א Aleph tells us. It is the letter ל Lammed. Its archetype is ג Ghimmel, action, now in ל Lammed confined to space-time, taking form as an organic action. (Remember that שְׁלוֹשׁ *shalosh*, in numbers 300.30.300, means *three*, the number associated with → ג Ghimmel.) Hence the “head,” the “first” of א Aleph, *moves* in space-time, and it *causes* to move. Properly understood, this means that it may point to restless motion and motion directed toward other things that move to either confront or to avoid confrontation. Note that the word אֵל 'el idiomatically means both *God* and *nothing*. We see that depending on its experience, אֵל 'el moves *all* or is *nothing*. *God* is traditionally seen as the *first* (א Aleph) mover (ל Lammed), as is suggested by the canonical interpretation of Gen 1:2:

Gen 1:2 And the spirit of God *hovered* over the face of the waters.

What exactly is God doing? He is hovering. And, more accurately, this “action” (i.e., מְרַחֶפֶת – *merachephet*) is performed by his spirit (רוּחַ *ruach*). Note that both these words have the ר Reysh (*head*) and ח Cheyt (undifferentiated energy). This “action” is more like a piercing with infinitely sharp eyes into the unknown depths of the still-unseen possibilities. It is like the following description of apostle Paul:

Hbr 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

However, there is *no* ל Lammed in this action. And if אַל 'el on the other hand would mean “not” or “nothing” (like אֵין 'ayin), then it actually means *nothing acting*. It is telling that this phrase *nothing acting* may be interpreted in two ways. Either it may mean that nothing, i.e., nothing visible, is the object and the source of every action. Or it may mean that there is in fact *nothing* that acts, but conversely all just *is*, i.e., that action is the illusion of change. Indeed, the letter ג Ghimmel may be interpreted as the archetype of *change*. Then it is clear that when change is perceived within space-time existence, it becomes movement, or action. That is why God is not seen to act, only by the changes he causes. Do you know anything that does *not* change (unless it is invisible)? Then where in the visible world do you *not* see God?

We also read (*italics mine*):

Psa 111:10 The *fear* of the LORD (יהוה) is the *beginning* of wisdom.

Note that the sum of values of the letters used in אֵלֶּף 'aleph is 1 + 30 + 80 = 111 and that this psalm with number 111 has exactly ten verses. So the Psalm's last verse expresses an essence (י Yuwd) about the beginning, the visible head א Aleph of אֵלֶּף 'aleph. It makes it all the more notable that this Psalm starts with the word הַלְלוּ־יָהּ *halleluyah*, which expresses the intent (ה Hah) for a double ל Lammed to pierce through (ו Vav) and produce the essence (י Yuwd) of life (ה Hah), which is both source and destiny of that essence of life. It expresses the intent of tuning into the hidden aspects of אֵלֶּף 'aleph, dormant in its second letter ל Lammed. That hidden aspect of א Aleph can only be fully appreciated by attaining a constantly thankful heart, and this is the cause of appreciation as well as the result of appreciation. The word *fear* in this verse is יִרְאַת *yirat*—the absolute certainty of the here and now (י Yuwd), flashing into your mind (ר Reysh) with the contradictory nature of a miracle, consisting of א Aleph and ת Tav placed next to each other and remaining together. The mind fears every sign (אֵת 'et) it cannot understand. But that fear has to be conquered by seeing it for what it actually is. Fear is the path toward knowledge and wisdom; fear points to the exact direction to overcome. It is facing and dealing with your origin and your limitations, which creates opportunities for your own hidden aspects to express themselves for the better, even despite your limitations.

That said, we have explained the first part אל 'el Aleph-Lammed of the word אלה 'aleph. Now we arrive at the פ Pah or פ Phah⁹⁴ of אלה 'aleph, depending on its hard or soft pronunciation. Here it is soft. It may not be a surprise that the enormous force and creative power of א Aleph is expressed through the ל Lammed of following and directing the present and everything that is in it. And it comes to פ Phah, which is either 80 or 800, as a manifestation of the most undifferentiated energy, which may be expressed as a lack of knowledge; but since something happens at the confrontation, it must be comparable to latent instincts. At the threat of being crushed by אלפ 'aleph, the instincts take over in פ Phah. As the water that always looks for the lowest point or always finds ways to penetrate even the thickest walls of brick. Now, to exalt the instincts to ה Phah Sophiyt implies an acceptance of what has been perceived as thrashing of certainties. Know this, that every bit of knowledge you have that is proven false is in fact proof of the existence of a higher knowledge that is true. The thrashing of knowledge is the first step to grow in knowledge. This is the same theme as Psa 111:10 points to. And you will start to see why fear is the ego's perception of the thrashing of its pseudocertainties. So the only thing preventing knowledge to increase is the strength of the ego, built on fear. The difficulty lies in the fact that most people identify with their ego as who they are, even unconsciously. The ego is identified with the inner eye; such is the meaning of רע ra' (evil). Do not make the mistake to infer that *you* are evil. No, *you* are much more, much better, much more subtle than that. But the act of identifying with your ego, even beyond your conscious decision, causes evil in this world. You may be able to understand that it is utterly important to fight your ego, because it is the cause of your fears. You fight your ego by fighting your fears and overcoming them. Fighting your fears is to actually locate them and confront them by their inherent irrational character. Every fear you overcome is a weakening of your ego, until your essence surfaces—what you are and forever will be. Your essence drives forth the fears of your ego. Fears are expressed by the letter פ Phah, and such fears overcome are expressed by ה Phah Sophiyt—both are undifferentiated states of the One Energy and can be used to direct toward (spiritual) growth just as true knowledge would (from their common archetype ה Cheyt). If one would only be courageous enough to face their fears in the present moment, they would yield their lessons.

⁹⁴ Note that the dot inside the first פ Pah is lacking in the second פ Phah, and it is sometimes used to indicate the difference in pronunciation.

Such is the explanation of the word אֶלֶף 'aleph. And so when it is understood that it is a process that *overcomes* every fear, it is the head of the fear that should be appointed to the letter א Aleph. It is that which you instinctively avoid in order to sustain your certainties, but by avoiding it, it will start to induce actions all around you and inside you, staging the confrontation ever more clearly, right in front of you, wherever you are headed. So it is understood that in the conditioned state of your mind, where your ego dictates your actions, you always avoid things that you fear, but they always come back to haunt you. This theme is not exclusive to the Bible or to the word אֶלֶף 'aleph, but the word אֶלֶף 'aleph, by its letters of the *autiyut*, precisely expresses this process. More than that, it also points to the solution to fear. That is to accept it as *something else*. One of your certainties is that fear is helpful. Well, yes, if you are willing to face it. But avoiding fear is not its goal. Fear invites you to conquer it head-on. It is food for growth. And this word א Aleph states that when you face your fear, stand right in front of it, then by your nonaction (אֵל 'el, or לֹא 'lo), which is staring at it and experiencing it, it will not hurt you but rather transform you and make the 80 become 800 (completing אֶלֶף 'aleph). When you eat fear, you grow. *You* are becoming אֶלֶף 'aleph.

Note the parallel with your body. It grows by using undifferentiated energy (whatever you eat); among other things, your body transforms food into building blocks.

To overcome the power of אֶלֶף 'aleph, we might have to invert it. Since the verb פָּלַא 'pala' means *to separate by a distinguishing action, to do an extraordinary hard or difficult thing, or to be wonderful, surpassing*. Face your fears (פֹּה Pah) in order to be able to act (לָם Lammed) distinguishably⁹⁵ (א Aleph). Become the marvel of yourself.

Your spirit grows by overcoming fears, by looking at them as undifferentiated energy that you can transform for your spiritual growth. You make them conscious (הָ Hah), and you act (לָם Lammed) to transform (לָם Lammed) them, using existence (י Yuwd) as your guide to life (הָ Hah), becoming free in your actions to act in harmony with life. This is your freedom growing from within as הַלְלוּיָהּ *halleluyah*. This process הַלְלוּיָהּ *halleluyah* is the answer to אֶלֶף 'aleph. א Aleph does away with pseudocertainties by showing the resulting fear. That which confronts you (א Aleph) teaches you (לָם Lammed) to overcome fear (פֹּה Pah Sophiyt).

⁹⁵ Authentically.

Now notice that that which confronts you is reality, existence, י Yuwd. The process הללויה *halleluyah* answers it and finds itself to be alive.

Such is the way how א Aleph expresses itself in the here and now, but it is not the א Aleph itself. The here and now are restrictions; they are like clouds. Nevertheless these restrictions allow for other expressions, comparable to the sun, that are just beyond the horizon of our understanding. We have taken our existence in the here and now for an absolute, while it is but a derivative of א Aleph. Existence is an evolved state of representation of א Aleph, which you face; in fact it is the result of → אלהים *'elohiym*. In this word, you see that the פ Phah of אלף *'aleph* is replaced by הים Hah-Yuwd-Mem Sophiyt; the same א Aleph followed by the same ל Lammed, this force of evolution creates life (ה Hah) that endures in the continuous manifestation of the present (ים- Yuwd-Mem Sophiyt). The whole purpose of creation is to become alive, to express life that is free (fearless). We, living human beings, are called to endure and proliferate everywhere by confronting and overcoming the enormous and unfathomable power of א Aleph, the unknown, which expresses itself in one undivided moment by this process אלהים *'elohiym*. By knowing that your knowledge does not suffice, fear may take hold on you. But you must then overcome fear, even become a copy of the process אלף *'aleph*. To overcome fear is to create internal knowledge of the process you are and to forget the knowledge gained by the remembrance of results of its actions. Therefore, you are able to *create* knowledge within that can help you as the situation demands.

Let us now notice another meaning of the name אדם Adam. Where the א Aleph is part of you, you must resist it with your ד Dallet such that the א Aleph becomes cosmically relevant and prolific in ם Mem Sophiyt, and this includes life and survival for yourself and for everybody else. It is seen that אלהים *'Elohiym* and אדם *Adam* describe two sides of the same coin—that coin is you.

Let us remember the idiomatic meaning of אלף *'aleph* as *oxen*. If you stand still before an oxen, you are afraid of his head shredding you to pieces. But isn't it true that if you stand still, he will not know that you are there? Your instincts (פ Phah 80) try to tell you to run, but you know that you have to stay where you are. The inner tension creates fear.⁹⁶ Yet in that powerful moment that you know that staying where you are will save your life, there is no fear (Phah Sophiyt 800). Eventually, the situation will

⁹⁶ The urge to scream “(h)elp” becomes almost unbearable.

change, when the ox leaves the scene to give you an opportunity to find shelter. Just be patient. You may even thank the oxen when you realize you have learned from it.

Note that the paleo-Hebrew character for א Aleph depicts the head of an oxen (𐤀). It has three strokes, depicting two horns, two ears, and a face put sideways, as if depicting the skull of a *dead* oxen. Hence, it is the representation of a *decapitated* oxen. A living oxen is a castrated bull—dead in the sense of leaving no offspring, i.e., extinct. Both the decapitated oxen and the castrated bull try to prove that א Aleph needs all the other expressions of its life-death energy to express its fullness. It is by creation that א Aleph is known. Without those other expressions, omnipresent in creation, א Aleph would not be expressed and would not exist.

As an intermezzo, we mention that this is the main argument from atheists, that we cannot see God or prove God's existence and therefore there is no God. This approach is prejudiced and not rational.

In the same way א Aleph cannot be *fully* known, but it can be approached—does it therefore not exist? Of course it does.

The conclusion that there is no God does not follow from the premises: from the fact that they cannot see or cannot prove God's existence, the only logically correct statement to infer is that they *cannot know* whether there is a God. This is generally known as the *agnostic* stance, which *is* rational. But then, the verb “to know” is used in this narrow sense, that it pertains to *limited* knowledge and not to what is *knowable*. So with this limited sense of the verb “to know,” it is true that they cannot know. However, we see that *real knowing* penetrates all different planes of reality toward the *knowable* and is not concerned with what you *cannot* know or *do not* (yet) know. In other words, if it is *possible* to know God, we have to penetrate reality through all its reality planes to find God, and we would have to define some characteristics or attributes of God and find them in reality by this *real knowing*. If for enough characteristics we have found that God exists in the sense that we can recognize God somewhere in reality, *then* we must conclude that the part or the whole of reality that reflects these characteristics constitutes the perfect model for what we call God. I think that science has not reached this kind of knowledge for certain characteristics of God, so the verdict is still open. Yet as long as science has not attained this knowledge, it will not be able to “know” that God exists. But apart from the whole problem of defining God or God's characteristics and how to recognize or even know God, we have shifted our attention to knowing in general. Instead of considering only characteristics of God, we are now able to know things across reality planes. If we are to know

anything at all, it is important to understand the way to arrive at that knowledge. If by this way it becomes possible to know anything, knowing it through all the reality planes it is part of, then this knowledge could be seen as partly knowing God, because it is true knowledge. Hence, it is part of God's knowledge and thus constitutes partial knowledge of God. But then the concept of God ceases to be interesting, because we would admit that we could only know God by acquiring true knowledge, whatever that means. Yet true knowledge is never total knowledge. And if we can apply this method to know anything that we like to know, we will know whatever there is to know as far as our mind reaches us through reality planes in that quest. This then becomes the closest thing to knowing God. One can then say, "I know God to my capacity. I cannot know God beyond that. But my capacity to know God may grow." The capacity of somebody to know God should not be underestimated. A baby cannot talk, and it would be unfair to say it will never speak! It is equally unfair to say that somebody cannot know God when any notion of God is yet lacking, because with practice, true knowledge is acquired. Now, in my opinion, a human being has the capacity to know God as deeply as he pleases; however, it takes a considerable amount of energy and discipline to learn for what characteristics to look out for and subsequently to learn to recognize God. In the last analysis, however, that person who knows God may say, "I *know* myself," and leave it at that. This is stated by sages of all times and cultures.⁹⁷

The above intermezzo was to show that "God" is but a symbol, and it is our choice which meaning we give it; it will come alive according to our efforts, and it subsequently becomes a lens for our understanding, either blurring or sharpening our image of reality, depending on the quality of our choices. All these choices are individual choices, unique to the person who considers these things. Great wisdom is to be gained by going all the way to the core of the earth and to the summit of the heavens, crossing all reality planes. Great love is needed for understanding, which mirrors a great hate for ignorance. The paradox of understanding is this: all understanding is ignorant of its limit; therefore ignorance needs to be embraced before understanding can occur.

Let us return to the view of dependence of ⚡ Aleph on other expressions of the One Energy, relating to Adam. This view separates the ⚡ Aleph from its

⁹⁷ Hint: If it is possible to acquire true knowledge of the *autjnt*, it is possible to acquire true knowledge of God. Since this true knowledge is about self-expressing symbols, the understanding of meaning is the key to self-knowledge, paradoxically arising from ignorance.

hidden aspect לָ Lammed, and we see that this view does not correspond to experience at all. I mean that the א Aleph is *connected* to all, not separated. Nevertheless, in that process of decapitating the oxen, it has repercussions for the state of being we find ourselves in. As the head of creation, we have severed *ourselves* from the body, the unity that the א Aleph expresses in creation. Just as when we would sever the head א Aleph from אָדָם Adam, we are left with דָם *dam*, in the idiom meaning *blood*. Instead of decapitating א Aleph, א Aleph will tear *us* up until we stop burying it with futile arguments. א Aleph states that it is already decapitated! א Aleph is the *head* of an *oxen*. And so it exists outside of existence; it expresses itself in existence but is not equal to it. And there is a unity of indescribable beauty between a human being and א Aleph. It is precisely the *seemingly* incorrect or incomplete or imperfect expression of who we really are as a human being. We share with א Aleph that which has *not yet* been expressed, while at the same time we share with it what has *already* been expressed and is being expressed *right now* before your eyes. א Aleph creates this moment (• Yuwd), and you participate in its germination (יְ Nuwn Sophiyt). You are therefore limitless (אֵין *aiyn*), experiencing internally being and externally living.

What did we learn from looking at this word אֵלֶף *'aleph*? We learned the principle by which every word expressed by the *autiyut* can be understood, but with limited understanding of the world around you, it may be difficult. We see that the experience you get by being in the world gives you a background against which you can understand the letters and the words they express. It is not necessary to know the idiom, when it is realized that each word perfectly fits with your own experiences. All stories in Scripture are in fact stories about you. It uses words that have been translated with *visible* things and actions *outside* of ourselves, yet they point to *invisible* things and actions *inside* of ourselves. Their translation give but contours—the Torah cannot be translated in any known way without loss of its depth. Therefore, new ways of expressing its truths start by using the knowledge of the *autiyut* in previously unknown ways. The words in the Torah, i.e., the letter sequences expressed by the *autiyut*, have a direct relation with you and your personal experiences in your personal environment in your personal culture, and they tell you how to deal with what you find. The Torah tells it with such a precision, as if by perfect knowledge, that it is clear why it may at first be hard to understand that there is really no need to learn anything else but to study it thoroughly by means of the *autiyut*. Then if circumstances change and you become more acquainted with the general idea the Torah communicates, you can start focussing on the details. The details are of such splendor that it is like looking under a microscope

to see who you really are—your spirit, which is your Self. Then you may at last start to feel profound gratitude for the wealth of ancient knowledge that is preserved in a text that has consistently been misinterpreted (and therefore mistranslated) for thousands of years.

We also have learned that in the process of interpretation, every letter conveys meaning, giving possible associations, directing you into an interpretation that fits you, yet because the word is applicable in every context also fits the idiom. With the idiom next to the word, it becomes evident in many cases why this idiom has been chosen amongst the myriad of other interpretations that could have been chosen. Often, different meanings suggest the difficulty in appreciating the duality of every word, but expressing it clearly by the set of meanings. The idiom is a representation in the cultural setting of the people who used the words for their everyday living, but the words do not express concepts that are exclusive for their culture. The words describe the inner culture of *every* human being. And so it becomes possible for everybody, at least in theory, to find their own correct interpretation of this ancient and sacred text if enough⁹⁸ knowledge about the *autiyut* is available to them. Any interpretation by somebody else is always partial knowledge to *you*. Yet the text is complete and accessible on the Internet⁹⁹ to everybody. This has not been the case in the not-so-distant past as you may well be aware of. Now, the knowledge about the *autiyut* becomes essential to appreciate this text that caused so many to lose faith and forget who they are, while this is the main purpose of the texts of the Torah, to give faith and knowledge that never fades and answers every question. I wish that everybody understood that it is neither a religious nor a political account, nor a historical or moral one—it is a scientific one, where all the letters and words are repeatable experiments. But I can certainly understand why some would protect their opinions at any cost. Nevertheless, it means that the text is also important to *you*—yes, it is a pearl. It is worthy of your study and your protection against the proverbial pigs,¹⁰⁰ who do not know better.

⁹⁸ A table of key meanings could be enough to get the process started. See appendix A1, under *Autiyut* – The Key.

⁹⁹ With regard to the accessibility of the ancient texts, many improvements come to mind. A majority of the people must acknowledge their eternal worth. The more people help each other and share their wisdom amongst each other, the less room there will be for the misuse of power based on misconceptions.

¹⁰⁰ In Western culture, the pig has negative associations, because he is seen as fat and dirty. But actually a (wild) pig is a very strong and smart animal.

On the other hand, if you live this truth, you cannot blame anybody for not understanding; first try to understand it yourself and cherish it. Do not give an example but be an example. Help others to understand it. This then will fulfill you.

Going back to the process of interpretation, we see that the letters come into existence one after the other, first א Aleph, power of life-death, standing before us as the most **awe-ful**;¹⁰¹ then ל Lamed, organic movement toward us or away from us or yet our own movement toward it or away from it; and lastly פ Phah, causing the appearance of organic stuff, either shredded or dispersed clumps as well as causing the appearance of psychish¹⁰² stuff. Here the shredded clumps correspond to the result of fears, and the dispersed clumps correspond to the release of false certainties. We have seen how this word conveys the properties of a strong oxen. This animal can *either* approach us in attack and lethally wound us by piercing us with its horns or trample over us with its feet. *Or* . . . this animal can help us survive by doing the work on the land, directed as an engine, dragging the plow in obedience, shredding the soil. The פ Phah Sophiyt adds spiritual meaning to the shredding. Shredding is a way of mingling and a way of drawing out of context. And the א Aleph as a sign for this One Power will always mingle that which has been, with that which is, with that which will be, and will draw out the hidden and unexpected by manifesting an increasing number of splintered fragments of images, immanences, and ideas reflecting its immeasurable power.

If א Aleph wants to be known, does the increase of the abundance of images either help or hinder its cause? Either way, they remain images. They are *all* images of א Aleph, which has no image, not even “א.” How can that be? Yes, there is a paradox. And there is not just One . . . Another word for the true meaning of this paradox is *mystery*. Can a human mind grasp this? I hope not. Because only then there is a proof of the Spirit, namely, that the mind remains intact even when confronted with this mysterious paradox.

The proverb is not about the fact that pigs are fat and dirty but that they, despite their intelligence, feed on lesser-quality foods. A pearl is a symbol for a kind of food that is of the highest quality. So consider that when you do not recognize a pearl as food, then you fit the proverb. Again, food is likened to nourishment for the spirit and not for the soul alone.

¹⁰¹ A wordplay with the letters *a*, *ph* (*f*), and *l*, as in ‘*aleph*’.

¹⁰² As opposed to organic stuff, psychish stuff pertains to (parts of) structures in the psyche.

Therefore, if we are to ever grasp the meaning of words, we are in essence solving an equation (י Yuwd). A word is an equation, relating (י Vav) certain letters with the concept it designates. Somebody can solve the equation, arriving at the insight of the oneness between the essence of the word and the essence of the thing the word is describing. When this happens, the word is understood (ד Dallet). Observe that such an understanding is both a keeping together of the letters as well as a restriction of its original implications. Other interpretations are still possible, and they will emerge when the original interpretation fails. The evolution (life) of interpretations is symbolized by ה Hah, or life, the next letter in the *autiyut* after ד Dallet.

The essence of י Yuwd, therefore, is the *understanding* of the Word. Only humans can ever achieve such an understanding of the Word, because they have an internal representation of the outside. The power of a human being is that he can manipulate¹⁰³ the inside as well as the outside. The power to manipulate the internal representation includes the ability to correct inadequate representations of the outside. This corresponds to the power to manipulate the outside by acting out the logical consequences of the inner representations. Through this comes the ability to learn by experience the essence of new things, not yet represented, i.e., the ability to *create*. If the inner representation of the outside matches the inner state, then some word is understood, which represents a resolution between א Aleph and י Yuwd, resulting in *harmony*. Such a resolution is symbolized by the letter ק Quwph. (See the chapter on → ק Quwph.)

In the previously described scenario, the act of solving the equation that is represented by the word means to find a representative in one's own thoughts for the thing or concept the word is describing. It presupposes that there has been, or still is, such a thing or concept, for the word is written by somebody. And that person supposedly has identified something in his thoughts with this word. That which is identified by the word will never be lost, because it will always be that equation for you to solve. Your interpretation makes it come alive!

Even *any* combination of letters becomes the seed of an interpretation. And if the experience changes, new words may arise or old words may gain new interpretations. Instead of looking for meaning in any word, we should try and recognize words in what we see with our inner eye, when we look with our outer eyes.

¹⁰³ The way to manipulate is to observe, to accept, and to love what you observe.

So any word represents the essence of something as perceived by somebody. If my perceptions are comparable to those who wrote a certain word, I can find a personal interpretation matching my inner representations, knowing that I have understood the word that was written. Such is the communication process of writing and understanding. It is clearly different from memorization of meanings. That pseudoprocess of understanding words from the idiom is the *טוב* *thov*, which stares back at us with a smile, leaving us to suffer the consequences that by our lack of understanding we have trained our memory beyond proportions. The consequence is that we rely on our memory for all our actions, so much so that we have taken our memory for the *correct* representation of our experiences. That has all kinds of negative psychological consequences, for it limits the freedom we inherently have to find *new* interpretations and to find our own meaning, which supports us in a positive way in our view of the world and our place in it. A dictionary comprises (part of) the collective memory but gives only a temporary and partial meaning to every word. The existence of a dictionary instills the illusionary belief that it is *needed* to interpret words correctly. However, a dictionary should be used as an aid to find the *real* interpretation, using the idiom as an example or as a model for one's own interpretation. When you believe that you need a dictionary, you have trapped yourself in a pseudocertainty, because no dictionary can express the inherent meaning that a word may communicate to you. To find that inherent meaning, you have to start working with the *autiyut* as the building blocks of your understanding. Replacing our creativity with reliance on memory has crippled us in everything we do, down to the way we use our language. We find ourselves mostly locked in negative spirals (rarely in positive ones). We have given the innate power of interpretation over to a collective that we ourselves designed. We have grown totally ignorant of the power within. We even project that ignorance toward that system by criticizing it and at the same time fully participating in it and perpetuating it. We become a lesser life-form by the clever traps we have first designed and then fallen into.

Not so for the people that owned the *autiyut* as their basic building blocks for life. They invented life every moment anew with a sparkling creativity that is unlike any expression of art the Western world has produced. It is the art of living in the moment and reinventing life in that moment. It is the ecstatic realization that existence is everything you want it to be, and it makes sense to study its flows of the One Energy. Their existence was not *about* science, not *about* religion, but their existence was *with* the essence of things. From this root, both science and religion have grown into threatening beasts that do not help the general state of being of

humankind, only replacing culture by culture, ignorance by ignorance. History consists of the past representations of א Aleph, expressing its own struggle to express itself! How long has it been before the universe contained a human being?¹⁰⁴ It has taken a long time indeed, measured against our perception of the time we exist on earth. Looking at our individual spiritual path, we may appreciate the intricacies that humanity's history has shown in *its* struggle to align with א Aleph. Successes and failures are placed next to each other. Failure is perceived as victory, victory as failure. Confusion in war next to order in peace. The writers of Scripture saw a decline of human conduct in their time. That decline was characterized by the continuing decline of knowing and appreciating the life-death power of א Aleph, which cannot be held indefinitely in any container. They saw the rise of pseudopersonalities¹⁰⁵ that suffocate the א Aleph in them and in others. They did what *only they* could do before it was too late; they preserved their knowledge for a later generation to fully appreciate the place each individual human being occupies in this cosmic mystery we call creation, each their own.

The people that had the *autiyut* chose to entrench their quest for essence into the *autiyut*. It is therefore the ultimate duality of creativity, locked in fixed signs that lack any form of creativity. Life is creative, but it creates structures that are not creative themselves. A human being is also such a structure, but apart from other structures, they are endowed with a mind of their own, which has the same inner space and the same possibilities to structure as the universe at large. It can even distinguish the workings of this One Energy within. The mind, too, makes structures that are not creative by themselves. To get rid of those structures is to increase creativity. It is the creative act starting all over again, addressing each moment as a new experience, grouping and structuring the known and the unknown into something that works. This inner attitude, guided by will, builds another kind of ability. It is called intuition.¹⁰⁶ It is in fact the core ability that we lost by trying to use it in order to put limits on it. But ultimately we cannot ignore it when we find ourselves at a dead end.

¹⁰⁴ Or has its seed *always* been present, because the universe is striving to endow *everything* with its awareness of itself?

¹⁰⁵ Nowadays they would have called it “robots.”

¹⁰⁶ One of its symbols is the *lion* as ארי *'arey*. As in the story of Samson. It is the א Aleph becoming the cosmic container ר Reysh of י Yuwd, existence. That is the highest intuition, even the highest emotion, against which no argument can hold. And it proves itself all the time.

The dead end we meet is the dead end we created. And when we meet that dead end, we often see it as injustice. But if we are honest, the dead end is really no dead end at all. Then there is no need for resentments anymore. We have to retrace our steps to a place where we yet again find the freedom to make different choices and not rely on memory but on intuition.

Now suppose that everything can be represented by its essence, by combining letters that communicate only the essential aspects of the One Energy. Then it becomes evidently essential to find the essence of the letters themselves, for in them are laid the foundations of every word, every wisdom, and every power that may come from this knowledge.

Therefore, the premise of Qabalah is that you have to receive the basic knowledge of the meaning of the letters and work your way through the overwhelming burden of misunderstanding you will face. Yet the knowledge will ask for practice, practice will give you faith, faith will give you stamina, stamina will give you results, results will give you unison, unison will give you peace, peace will give you knowledge. This is the process of renewal, the fading of shades, the thrashing of certainties, the building of that which has always been your own essence, still a seed at this stage but growing into a tree that would never ever have grown if it wasn't for your own unique ways of expressing that One Energy.

Paradox

IF AN INVISIBLE voice says to you, "I am invisible," it *must* be telling you the truth.

What is your first reaction to this? Unbelief? It will never happen? Or do you recognize in it the paradoxical justice of the fact that the sentence proves itself?

Let me just tell you that such an invisible voice is within you! Just read those three words in between the quotation marks. It may surprise you when you try to answer the question *who* tells you what that sentence says. (Read these three paragraphs until you fully grasp each word.)

Now, is there an essential difference between this experience and the experience of Moses?

Exd 3:4 And when the LORD (יהוה) saw that he turned aside to see,
God (אלהים) called unto him out of the midst of the [burning]
bush, and said, Moses, Moses. And he said, Here am I.

That burning bush up there in your head is the same burning bush that God is speaking out of the midst of, talking to you. Whatever you hear is God's voice! Did you ever think that your thoughts were yours? It is time for a wake-up call. Your thoughts are God's.

You may utter, "That cannot be! It is not so! Blasphemy!"

What is your proof? I am afraid it is the truth. For if there is truth anywhere, it must be perceived directly. The direct perception of God is your thoughts. Your thoughts cause feelings, your feelings cause actions, your actions cause events, your events form your world, your world is part of mine, my world is part of yours. My world causes you to read this; you are participating in my thoughts. By God's provision, you hear my voice in your head. What is the difference between hearing my words or God's words or your own words? How would you distinguish between them if you hear them in your head?

The brutal truth is this: our thoughts are of God, what we think of him and by him, and by our thoughts we create the world. God gave us dominion over it, and we are sure using that dominion. If we perceive God as a deceiver, we deceive ourselves. If we perceive God as the source of Truth, that source will pour out into us. Both choices are open to us. We will pay with our lives for the consequences of that choice. You see the responsibility we have received? We become partakers with God in this creation, and he is constantly telling us what we think of him and ourselves. The boundary between God and us diminishes when we look at the burning bush, close enough to hear it, far enough not to be burnt. Therefore, we should loosen our shoes, because we are treading holy ground.

ויאמר אל־תִּקְרַב הַלֵּם שְׁלִי־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומד עָלָיו
אֲדַמַּת־קֹדֶשׁ הוּא:

*vaiyomer, 'al-tigrav balom: shal-ne'aleyka me'al ragleyka, ki y hammaqum
'asher 'attah 'ommed 'ala admat-qodesh huw'.*

Exd 3:5 And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

The *autiyut* in this verse are awesome.

ויאמר אל־תִּקְרַב – *And He said, Draw not nigh hither.* This speaks of the incapability (אל Aleph-Lammed) to understand, i.e., to pierce through its cosmic unity (תק Tav-Quwph) with the mind (ר Reysh) the full extent of this revelation (ב Beyt).

הלם של-נעליך מעל רגליך – *put off thy shoes from off thy feet*. That the power (הלם Hah-Lammed-Mem Sophiyt) of the fire (ש Shiyn) is such that it destroys¹⁰⁷ (ל Lammed) every security (נע Nuwn-‘Oyin) and at the same time totally restructures the psyche (רג Reysh-Ghimmel)¹⁰⁸ when its power is witnessed (ליד Lammed-Yuwd-Kaph Sophiyt).

כי המקום – *for the place*. It (כ Kaph) shows (י Yuwd) the power (ה Hah) of the flow (מ Mem) of its cosmic life-death (ק Quwph) flushing every doubt, replacing (ו Vav) it with the realization of Truth (ם Mem Sophiyt).

אשר – *that*. It causes (א Aleph) “conversion” (ש Shiyn), i.e., turning to God, all by itself, within itself, and within you (ר Reysh).

אתה – *thou*. It shows you every contradictory aspect (את Aleph-Tav) of the experience of life (ה Hah).

עומד עליו אדמת-קדש הוא – *standest on is holy ground*. It is a moment of internal transformation, of destruction and creation of the essence (symbolized by דם *dam, blood*) of a human being (אדמת Aleph-Dallet-Mem-Tav) as it is compressed between א Aleph, the power of life-death, and ת Tav, the cosmic resistance to it. At the same time, it is a moment of revelation (קד Quwph-Dallet) of Truth (ש Shiyn), the answer (ה Hah) to (ו Vav) the mystery of life-death (א Aleph).

Such is every moment י Yuwd in which א Aleph reveals itself to you. It is indescribable, and yet the *antiyut* in this verse describe it in amazing precision.

In synagogues you can read an inscription inspired on this:

דע לפני מי אתה עומד: – *da‘ liphney miy ‘attah ‘owmed*.

One possible translation is the following where the order of translation follows the words in Hebrew:

Know before whom you stand.

It *suggests* you are standing before God. A statement that I now find devoid of meaning. Compare it with another possible translation:

Know whose face [it is] *you* stand for.

¹⁰⁷ It transforms them, but they become of a different substance. Hence they will not be there in the same way.

¹⁰⁸ Compare with the verb הרג *harag* in the account of Cain and Abel.

Note that the last word עומד *'owmed* contains the first word דע *da'* in reverse. The sentence describes the means by which this turnaround takes place.

עומד . . . דע *da'* . . . *'owmed* – *know . . . stand*. The “knowing” is a resistance (ד Dallet) retaining what you have witnessed as a realized possibility (ע 'Oyin). It is turned around and enriched, when what is witnessed (ע 'Oyin) enters (ו Vav) that resistance by a flow of events in time and space (מ Mem) and strengthens it (ד Dallet). In other words, you “stand” when what you know is contradicted (reverted) by what you become aware of. It is your awareness of contradictions that grows your knowledge. If that which is *not* visible is nevertheless piercing what is visible, when thought blends with matter, it is your own realization of a living paradox (אתה *'attah*, *you*).

לפני *lipbney* – *facing*. First, לפ Lammed-Phah; *active* (ל Lammed) *mouth* (פ Pah) or *speaking to you*; that which actively faces you, with the association of being unaware (פ Pah) of its effect, yet representing a physically active (ל Lammed) part of your inner state. Next, as the result of אלפ *'aleph* becoming active, it makes you alive (נ Nuwn) and become aware of the present moment (י Yuwd). It is the “face of א Aleph” you are experiencing.

מי *miy* – *who*. מי *miy* is a question that asks for (מ Mem) what *is* (י Yuwd), of a person (inside of you): who? מי *miy* itself is the answer to *who*? It is the existential flow (מ Mem) of immanences itself (י Yuwd) *that is who*. On the other hand, מה *mah* is a question that asks for (מ Mem) what *lives* (ה Hah), of a thing (outside of you): what?

אתה *'attah* – *you*. It is your own face you are standing for (א Aleph). You cannot see your own face (ת Tav), but what you *do* see *is* your face, alive (ה Hah).

Number

עשר – *'eser* – 70.300.200 – *ten*.

REALIZED POSSIBILITIES (ע 'OYIN) are transported by a cosmic action (ש Shiyn) toward the cosmic container (ר Reysh), changing, floating, modifying it through being present, yet at once becoming past. This word seems to give us yet another clue as to how the cosmic container works. Everything that is realized (ע 'Oyin) sets in motion an energy flow (ש Shiyn) toward ר Reysh. It causes the cosmic container to be what it is and to be continuously changing, even expanding. Everything realized is a new addition to the vastness of the universe as soon as it appears.

Hence, existence is that which is *perceived* and has no existence on its own. It is transient. We may readily recognize the beautiful correspondence with ourselves. By way of perceiving reality, observing reality, that which is observed (ו 'Oyin) is transported (ש Shiyn) via our visual nerves toward our mind (ר Reysh). Also, as we have noticed before, light within our eyes actually is transformed, and its energy builds our brain. This is also true for other impulses we receive from our senses, although those impulses may not be caused by (direct) light. Again, since there is a great mystery in the working of the universe, we have to understand the importance of our own perceptions about that universe. It interacts with us by endowing us with a mind, which exhibits a perfect copy of its own workings. On the other hand, by our mind, we are *its* working and influence it. It seems that like our nerves inform us about existence, existence informs the cosmic container—in a mythical context it is referred to as the mind of God—about *us*, because we participate in its עין 'oyin (eyes). A religious statement communicating this would be that “we are the light in God’s eyes as his light is within ours.”

Both reflect each other in each other, the singular is expressed in the plural, the specific in the generic, and vice versa. Everything in the mind has a counterpart in the universe; everything in the universe has a counterpart in the mind as far as the unstructured energy (פ Pah) has been made conscious (ה Hah).

If we compare the word to ישר *yashar* (replacing the ע 'Oyin of עשר 'eser by • Yuwd), we find that it idiomatically means *to transmit, to release, or to dismiss*. This can be seen as the *working* of the spark of existence itself, sparking into existence, having no other effect as to inform the cosmic container that it exists and that this informing, this sparking, *is* the working of the universe. Thus, existence is the fact that such a spark has been observed and has become consciously integrated in the working of everything. It causes the working of the universe by its very nature of transmitting itself through it. The universe causes existence to spark, and the sparks of existence cause the universe to function.

Remembering how א Aleph has reduced itself within the limits of existence, it becomes clear that its working in existence is as dynamic as its archetype, *allowing* everything that happens for the sake of expressing itself and discovering itself by observing whatever happens ever more clearly becoming conscious of itself. Existence questions itself by allowing it to ever more clearly express its origin and destiny, which reside in א Aleph and will become perfected in ק Quwph, the cosmic א Aleph.

Then it becomes not such a big surprise that the word אשר *'asher* is part of the name of God, as shown in the following verse:

Exd 3:14 And God said unto Moses, I AM THAT I AM: and he said,
Thus shalt thou say unto the children of Israel, I AM hath sent
me unto you.

That awesome name is spelled here as

אֱהִיָּה אֲשֶׁר אֱהִיָּה – *'ehyeh 'asher 'ehyeh*

or

Aleph-Hah-Yuwd-Hah Aleph-Shiyn-Reysh Aleph-Hah-Yuwd-Hah

meaning:¹⁰⁹

mystery (א Aleph) alive (ה Hah) and existence (י Yuwd) alive
(ה Hah), [for] that mystery (א Aleph) causes (ש Shiyn) a cosmic
containment (ר Reysh) of that mystery (א Aleph) alive (ה Hah)
and existence (י Yuwd) alive (ה Hah).

Again, the repetition of אֱהִיָּה *'ehyeh* by intermission of אֲשֶׁר *'asher* is significant! Without it, it is mystery only, but the three words together clearly show the continuous brooding (process) and the continuous brooder (subject) and the brooded (object) all contained in one cosmic drama of continuous reevaluation and pouring out of its creativity by the cosmic interplay between א Aleph and י Yuwd by way of ה Hah, life. That unit of creativity changes by a process that it itself has started! It is the most awful and most fantastic, the most vibrant and the most explosive, the most conflicting, the most internal of all processes, the essence of the essence of everything and anything.

It is very well understandable that this process has been perceived as “God,” even *the only* God. The name points out that existence is a mystery beyond understanding. And we can witness that process by looking inside ourselves. Therefore it is our own memorial of who we are in the face of existence.

The conflict within this name is its inability to express itself fully at any given time. Yet at any given moment it expresses itself as fully as possible!

¹⁰⁹ If ever a name has to be explained, it is this one. Because “The Existing One” or any explanation on the basis of the verb “to be” gives only shadows of a light that is greater than most people suspect. The Letters of the *autiyut* tell us what is meant, and it applies to our shared reality!

It has to resort to “sparking” into existence on the one hand, but on the other hand, that sparking of existence is also the best way of אֲשֶׁר *’asher*—which pronounced as *’asher* or *’osbar* can also mean *happy* or *happiness*—to express its intense interrelationship¹¹⁰ with existence.

Just as you cannot tell every cell in your body who you are, because they do not understand your language anyway, but you can think about yourself and take care of yourself. In that way, your body learns from you who you are; when it is healthy, it reflects a healthy spirit, and it is content with it. In the same way, it would be ridiculous for us to expect that “God” would constantly force himself upon you by filling your thoughts with a single thought, saying, “I am invisible,” and repeating that all the time. You would *not* go crazy, because that would entail other thoughts, but deprived of any other thoughts, you simply would die by lack of “knowing” things, and you would never have had any other thought of yourself. That is why the conclusion that there is a God or not is not a trivial one at all. But the mystery of life is mostly to find out *who* God is, if there *is* a God, and not just by staying in the philosophical arena talking *about* God. Somehow, a real God would show up, but perhaps that happens in a way that is so obvious that we have completely overlooked it. But then, indeed, God *is* saying that he is invisible, but he does not even use words to say it! Look again with new eyes. Everything you see is the answer of God to your every question. It is exactly what you need at this moment. You may not agree, but that is because you cannot distinguish what you *want* and what you *need*. You need to become aware and alive here and now. But what you want, mostly, is to stay asleep and be left alone, and your awareness is dim with regard to the answers that you get. You may not even be aware that you are constantly asking! Everything you do projects a question into the universe, the cosmic רֵיֶשֶׁת *Reysh*, and it is reflected back to you over time. This difference of opinion between you and God about your needs causes many misunderstandings, but the misunderstanding is all on your part. And it may be argued that as long as you think of God as something outside yourself, your first need is that you become aware of God inside you. And to do that, God gives you either difficulties in the normal things of life, which cause you to introspect, or he gives you opportunities that you may accept as his love toward you. Again, honest gratitude tells God that you have accepted his answer.¹¹¹ Remember that the universe as

¹¹⁰ A deeply felt emotion. The experience of this emotion is a creative event occurring in the universe, which connects us to its אֲשֶׁר *’asher*.

¹¹¹ In fact, unexpectedly, this is the way to actually experience God. But since “God” is a symbol for the unknown, we can only say that the unknown has

ר Reysh contains the ש Shiyn as its last letter. This explains that the universe ר Reysh is the place where ש Shiyn acts in the now. It explains ר Reysh's relation to life, its essence, and the essence of everything, as the catalyst for cosmic indetermination.

Scripture

THE TEN COMMANDMENTS form the prime example to explain the meaning of the י Yuwd. It is funny to note that if you study the passages in the Bible that describe the Ten Commandments, you will find to your surprise that the exact number of 10 cannot be sustained. It is of no importance that the number of commandments is not exactly ten. What is important is the constant stress on the number 10 itself to denote the number of commandments. The fact remains that we are told that the Ten Commandments were received by Moses from God on a mountain, called Mount Sinai (or Mount Horeb).¹¹²

ways to reward you, if you are in line with its indetermination. *That* unknown is explained in the Letters of the *autiyut*.

¹¹² According to [GES] Mount חרב Choreb (a.k.a. Mount Horeb) is part of Mount סיני Sinai. Comparing the texts, we can see that the *same* mountain is called differently. סיני Sinai is the physical copying (ס Samekh) of the Yuwd-Yuwd, a name for the temporal-eternal One, through a living entity (נ Nuwn), say, Moses – a *revelation*. חרב Choreb is the memory (ח Cheyt) of the mountain of reception (הר *har* meaning *mountain*), where the two tablets (ב Beyt, value 2) were received and started their function as container for its revelation. First *only* Mount Sinai is mentioned in relation to the *three* receptions of the Law: (1) Exd 19:19–20 continuing into Exd 20:1–17 (*not* on tablets!), (2) Exd 31:18, and (3) Exd 34:29 (both the latter on two tablets). Later *only* Mount Choreb is mentioned. Compare Deu 4:10,15 and Deu 5:2, leading to the second reception on tablets, as repeated in Deu 5:6–21. Therefore, these mountains are the *same*, yet described with different names. Mount Choreb is also mentioned in Exd 3:1, where it is likewise called the “mountain of God,” leading to Exd 3:14, the revelation of the name of God, which is a Law all by itself not to be taken in vain.

Further note that the dramatic scenery of Deu 4:10–13 and Deu 5:4 is on the one hand referring to the *second* reception and on the other hand referring to Exd 19:16–19 and Exd 20:18 from *before* the *first* reception on tablets. These kind of incongruencies are interpreted by scholars as indicators of plural authorship. I say that it is a clever use of language to draw attention to a *very* important message. The Law is *not* the “ten

There is an equation played out here א → בית (Aleph → Beyt-Yuwd-Tav); the Law originates from the all-powerful א Aleph. Note that Moses goes up Mount Sinai *twice* to receive the law and that the law is written on *two* tablets, and the tablets were written on *both* sides.¹¹³ This corresponds to the ב Beyt, with value 2. Then it is said that there are ten commandments. This corresponds to י Yuwd, with value 10. Finally, the law is written in stone as an everlasting covenant. This corresponds to ת Tav, with value 400, related to an infinite time. Also note that the word תורה *torah* means *law*, and the word starts with תו Tav-Vav, the name for ת Tav. So א Aleph is transformed fully into בית *beyt*, and the episode describes how the result (the Torah) originates from its form ב Beyt and content י Yuwd, to enter (תו *tav*) the cosmic container ר Reysh to give life (ה Hah).

Note how the word תורה *torah* is similar to אור *'owr*, meaning *light*, with the א Aleph replaced by ת Tav as to give a hint that it stands in a responsive, reflective, contrasting relationship to the light. Where the light ends in ר Reysh, as its “destiny,” the word *torah* ends in ה Hah and is considered life-giving! It is a strong opinion held among Jews that only by studying the Torah¹¹⁴ can one come to know the Light.

The (spiritual) Law in this account is shown as a visible proof of the existence of (spiritual) light, suggesting that the light is not visible, or rather we are oblivious of the fact that light is transparent, since *all that we see* is light. The engraved law is under the influence of the elements of time and

commandments,” as clouded minds insist. Yet to clear minds, the manifestation of the deity is a symbol for a true revelation, received by those who are *alive this day* (Deu 5:3), as it was for Moses. The text talks in a concrete way about *all* living people, for whom that is *today*! This revelation is also a Law, which nevertheless has no prescripts but is free to operate and resurrect א Aleph by the understanding of the *name* as the One energy, the resurrected א Aleph, through which everything manifests, fully restoring “man” and “woman” residing in אדם Adam.

¹¹³ See Exd 31:18 first reception on *two* stone tablets with *one* commandment expanded over verse 12–17; Exd 32:15–16 a description of the tablets; Exd 32:19 breaking of the first tablets, because of the breaking of the law by worship of the Golden Calf; Exd 34:28–29 second reception only mentioning that it contains *ten* commandments, yet it does not mention them individually.

¹¹⁴ Studying the Torah: alternatively, study the process תורה Tav-Vav-Reysh-Hah within yourself.

space—it can be lost, broken, misunderstood, etc.—while the light that it originates from is timeless, connects everything, and makes itself known continuously.

In short, the way we have looked here at the biblical account of the reception of the Law describes on a huge scale the word בית *beyt*, meaning *house*. This may explain the importance that sages have assigned to the fact that the first letter of the Torah is a ב *Beyt*. (See appendix A2.) It is said that this means that the Torah is like a house and that it is our shelter. When that Law is understood as the eternal potential we have as human beings to be honest about our very inner nature, then this Law is never going to change; despite the “physicality” of it, it is always present (the essence of the letter ך *Yuwd*, the current letter of investigation). This law is shared among all cultures. The difference is that the Torah is a written account of the working of the universe in terms of the letters written in it, and it should be common knowledge how to recognize these letters in our lives in order to understand the patterns we find ourselves in and live out in our daily lives. Then we are able to transcend the situations, get out of the bondage to the pattern in front of us, and connect to a higher reality from which all this originated. We become a living channel in existence through which the eternal Law and the name יהוה takes shape. In order for that to happen, we must all die by the Law¹¹⁵ until we have learned to live by the Law. This Law is that we are drawn to understand our nature beyond superstition and our relationship to the universe beyond observation.

Those who survive this spiritual battle have passed the test of being subjected to credence in false appearances. They have the ability to see through all the false images and have found the underlying eternal reality. With that comes the ability to “ride the א Aleph,” which is being fully awake and alive in this enduring moment and being able to respond to it in accordance with that underlying reality. That is the ability to master the flow of patterns and realizing oneself as the source of all the patterns, without and within, knowing that the surrounding patterns emanate from the mastery of the patterns within.

¹¹⁵ Exd 32:27. This dramatic turn of events seems to deny the very existence of the prescript “thou shalt not kill.” The deeper meaning is that the lawgiver is above the law and the law itself is above life and death. Only those that know the *real* law, as Moses does, also has *real* power over life and death. This is a description of how א Aleph fights the battle against all false images of it; even as new images come, they all will fade, but א Aleph itself will fight eternally, and its fight produces these images.

Word

Introduction

IN THIS CHAPTER, the word “God” is treated as a symbol for the unknown power that we can only perceive by its actions that are beyond our understanding, in that respect not very different from \aleph Aleph. But when we recognize that One Energy and that it flows through us, understanding is ultimately not what we need most. On the one hand, we *must* use understanding as a stepping stone. But on the other hand, understanding, like memory, limits our intuition. We need creativity and the realization that what we have is the result of how we have previously used that creativity we have always had and will always have.

Luk 8:11 The seed is the word of God.

The seed of the sower is not “small” in the literal sense, because in fact, from a seed comes the tree, and the tree has thick branches. What is smaller, the tree, not yet capable of giving fruit, or the seed, capable of giving birth to the tree?

Now, let us take the term “word of God” seriously. That means we have to take time to understand the term “word” and the term “God.” Where “word” may seem easier to understand than the term “God”; however, the first verse of the Gospel of John states:

Jhn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.¹¹⁶

This verse—which starts conspicuously the same as Gen 1:1—explains clearly that both *word* and *God* are the same: “the Word was God,” where “word” in Greek is *logos*, which has an alternative meaning as relating to the mind alone, hence *reason*. Neither Greek nor Hebrew features capital letters. In other words, it says “the word was god.” The modern emphasis by using capitals is a way to clarify that *another* meaning may be intended. Now, doctrine has it that John relates this Word directly to Jesus, but let us for now forget doctrine, for we are not in the study of doctrine but in the study of the Word. This first verse of the Gospel of John is crucial in telling us about the importance of words, but especially if that word is related to God. And if we are to understand God, we are to understand the Word. The Word that John has in mind was God’s alone and was God;

¹¹⁶ The order of the Greek words rather impose the translation, “and God was the Word.”

God was essentially the Word. If we could grasp this eternal wisdom, we would surely pass from death to life.

What is tricky to the mind is that there are obviously two words to describe things that are supposed to be the same. The two words are “Word,” or *logos*, and “God.” This is what John tells us, that we have *two* words to describe the *same*. That is an essential statement that is easily overlooked, right from the beginning. Right! “From the beginning,” says John. This line of thought is reaffirmed by the next verse, which reads (*italics mine*):

Jhn 1:2 The *same* was in the beginning with God.

And the word used for “the same” is the Greek *houtos*, in the idiom a demonstrative pronoun, “this” or “that.” But it is better conceived of as expressive of a unit, a whole, that cannot be separated. What we are supposed to read here is that the Word and God from verse 1 are in fact not different at all and that they are the same in a very profound sense. Let me rephrase the verse as follows:

Jhn 1:2* It is the highest mystery, the principle that governs existence, that the oneness between the Word and God has forever been within God.

How then, if this is true, have we understood the Word? *Have we understood the Word?* As long as we perceive both as different, there is in fact that separation that John tells us with these words. But if we are beginning to perceive them as one, we are passing the separateness behind us, and we are coming to the oneness, which is preached in so many ways. The source of all religions is this premise, that the oneness between the Word and God has not been recognized, nevertheless pointing to their oneness. Each religion gives morals and teachings, by itself representing but separations, and unions of the oneness, which lies at the very core of every religion.

How negligent have we been, how ignorant, that we have overlooked this oneness? For by overlooking it, we have cast ourselves in a life of suffering, which can only teach us how we have separated ourselves from God and from the Word. And so for those that need no teachings, Jhn 1:1–2 forms the essence of all teachings, and there is not much more to say, really.

So why *is* there so much more said in spite of this very profound teaching? That is an apology in the true sense of the word; *apology* stems from the Greek *apo-logos*, which means an expansion, an elaborate story, an elaboration of the *same*. Indeed, whatever else is said becomes a defusing and diffusing of the power contained in the simplicity of the most profound teaching, into parables and stories. Understood in this way, it is

not at all confusing, for the source of confusion is he who listens, not he that testifies, neither he who has found the oneness that has always been, even *from the beginning*.

And so it is only a matter of perception, for when you are a child, you perceive adults as big and strong. But if you are an adult and you look at children, you realize how strong *they* are, and you may even feel the shame of acknowledging your weakness that a child does *not* have. The same it is with teachings. If a teaching has only two sentences, what does it teach? In all honesty, it teaches simplicity, honesty, oneness. But for those children that need adults to look up to and to admire, there are additions to the great teachings, delivered in smaller portions, which could feed each individual to his needs and capacity. In contrast, these smaller portions become very diverse and may seem confusing. But most of all, they are able to enforce the feeling of separation from the oneness, making it into a conscious perception, so that everybody may experience the separation in themselves and strive for the oneness that was lost, to see that all teachings originate from the same source, called “God.” This experience of God cannot be avoided if one is indeed truly simple, truly honest, and truly one (with God). As Jesus testifies over and over again, to remind us of the basis of everything, that the source of oneness is God, our *real* Father, as in (emphasis mine):

Mat 23:9 And call no man your father upon the earth: for *one*¹¹⁷ is your Father, which is in heaven.

Jhn 8:18 I am someone that bear witness of myself, and the Father that sent me beareth witness of me.

Jhn 10:30 I and my Father are *one*.

Jhn 17:21 That they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us: that the world may believe that thou hast sent me.

The last verse is very special indeed, for it is not so much concerned about Jesus but about *everybody* in “they all.” Nobody is excluded a priori. Exclusion is a nonissue, really, for oneness is reached in every moment when you recognize it and embrace it as your legacy.

Therefore, God is not an external being, although unseen, yet present in all and in everything. Neither can we identify him with anything or anybody, yet he has the capacity to identify with *us*, and by doing so he shows his

¹¹⁷ In these verses, *one* stands for the cardinal number, like **אחד** *echad* – *one*.

mercy, his love, his wisdom, his tranquility, his power, his passion, as he has done in Jesus, setting the standard¹¹⁸ for the way we all are meant to be. The lack of recognition on our part of the oneness with God is the extent of our separation and the source of evil. With all the choices we make, we will either approach or remove ourselves from this oneness, but the most important decisions we make are those we make in our *minds* with the words we use *there*. In that realm all meaning is created, according to actions and rules that evade us, yet drawing upon our finest of life's resources to the fullest. We *are* not our thoughts, but our thoughts are part of us as we are part of our thoughts; what we are is our soul seeking its oneness, its destination and origin, of which all thoughts are reflections. Therefore, our thoughts may haunt us, only to guide us back to the oneness, where we become free of the binding power of thought. When we shake off the image of ourselves as created by our thoughts, we become our origin and destiny, passing from death into life. And in this new life, we are truly free, and we are able to draw from all gifts of the Spirit of Truth, such as love, compassion, forgiveness, wisdom, patience. Those are the faces of the oneness, which is the destiny of all, in brotherhood with all, as in:

¹ Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

This is the Almighty commandment, to love your brother, to love your neighbor, even to love the sinner, to have no word against anyone, yet abiding in the judgment of the Holy Spirit when it is delivered in the moment of Truth, to share it without seeking your own reward but to seek only the testimony of oneness. And therefore this commandment is yet another commandment of oneness, and it also has two sides, which are difficult to understand to some, as Paul says in the next verse:

² Cr 2:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient¹¹⁹ for these things?

¹¹⁸ Not as a mere example, for that is like flogging his body. The standard itself is that by which every deviation is measured. Yet it is a standard beyond the physical realm, outside that of limited understanding. And such as Jesus was, he attracted the Word as his cloth.

¹¹⁹ Who can sufficiently understand this? Since the love is the same toward both, yet they experience it oppositely.

The question of sufficiency addresses the doubt of the mind about its capacity to know what to do, when to do it, how to do it, to contribute to oneness. But it is not the mind that can give the answer but the soul that has found oneness; from it, the savor will flow naturally to the mind. Therefore, nobody can boast as if he himself has this sufficiency, yet the Holy Spirit will testify of the Truth. And it is very real that the same savor (or smell) produced by the Holy Spirit is perceived oppositely to people of opposite intention, to those moving in opposite directions of the direction dictated by the oneness. To the ones that move in the direction of oneness, the savor is life unto life; to the ones that move in the direction opposite to oneness, the savor is death unto death. And both, life and death, are real and a mystery to us all. If we have embraced the mystery, we become that mystery. If we have become a mystery, even to ourselves, we are equally the witnesses of that oneness permeating *us*, and of us permeating *it*.

Josua, Jeshua, Jesaiah—A Study of Names

NOW, WITH REGARD to the question what Jesus's name actually was, it is very much a guessing game. We have no written document (e.g., a birth certificate) that proves beyond a shadow of a doubt what is the correct spelling of Jesus's name. Usage in itself is no proof, as it certainly was not *Jesus*. In trying to reconstruct it, we encounter difficulties, because in Hebrew, even if a name is spelled with different letters, it could be pronounced the same. Either way, there is not a unique way to deduce a pronunciation from letters nor a way to deduce the letters given the pronunciation. Pronunciation allows for grammatical peculiarities to be expressed by the use of different vowels. However, to illustrate the problem, let us show similar names to Jesus's name as they appear in different parts of Scripture. It seems like there was a quest for the "perfect" name that would express the understanding of the letters so they could be lived: glancing at this name would spark understanding and change one's life from within; hence one would be "saved." There are many similar names, and parallels can sometimes be drawn between the life of a character in the Old Testament and Jesus's life.

This suggests that these stories are records of thought experiments of different Kabbalists, concerning the meaning of names, not so much contradicting each other as showing variations in development, concerned with details. If a *son* is mentioned in a family tree, it indicates that the son's name is also treated in another part of the text, in another book or chapter, and explained in a different context with a different development. With this in mind, we may understand that the name used for "God's son" is a name with a most special significance. It deserves its own book(s) to explain its

depth. The four gospels recorded in the Bible constitute only a part of its study. The same name with its variations is also studied in the Old Testament! It should be clear that the crux to make the name work is in the details.

The reason why the Hebrew name of Jesus is so special is that it tries to explain the name יהוה (unspoken) by way of the letter ש Shiyh placed somewhere in this name,¹²⁰ much as the ש Shiyh in → חמש *chamesh* (five) explains its meaning of an emerging life. Note that Jesus as the messenger of a divine cause and a divine scope deserves the ש Shiyh in his name as the *cause* for his mission. He has become one with his name; therefore, his name expresses his character. Even the term “mission” could be explained by the ש Shiyh as the causative principle for any action, as we have seen in the word for three → שלש *shalosh* (containing ל Lammed [30]).

Please compare and contemplate the following names.

הושע – howshe’a (Oshea, Hosea) – 5.6.300.70 – salvation.
From ישע *yash’a* – *to save, to be saved* (in battle). Birth name of Joshua Ben Nun, see Num 13:8, 16. Also, the name of a prophet, as recorded in the book of Hosea.

יאשה – ya’eshah – 10.1.300.5 – desperation. *Not* a person’s name. From the merger of איש *’eysh* (man) and אשה *’ishah* (woman). Enlightenment is the son of desperation. Compare יאש *yo’ash*, an alternative spelling of יואש Joash, occurring in 2 Ch 24:1.

יאשיה – yo’shiyah (Josiah) – 10.1.300.10.5 – The LORD heals.
From אשה *’ashah* – *to heal*. Son of Sephaniah (see Zec 6:10).

יאשיהו – yo’shiyahuw (Josiahu) – 10.1.300.10.5.6 – The LORD heals him. From the same root as the previous name. Fifteenth (יהו Yuwd-Hah Vav = 10 + 5) son of Solomon (1 Ch 3:14), the *only* son of Solomon with sons himself. Note that Solomon was called ידידיה Yedydyah (Jedidiah) by Nathan, the prophet (2 Sa 12:24–25), a transpose of דוד David with the ו Vav replaced by י Yuwd (i.e., *son*).

Also another, son of Amon (2 Ki 21:24, Jer 1:2) by ידידיה Yedydyah (Jedidah), who became king of Judah (2 Ki 22:1).

Note the similarity of the ancestor names of these characters, who are both called Josiahu: one is the son of Jedidiah (his father, which is king

¹²⁰ According to some, the ש Shiyh needs to be in the place of the ד Dallet in the name → יהודה *Yehudah*.

Solomon); the other is the son of Jedidah (his mother), king himself, instead of the “father” in the other story.

יהוא – yehuw’ (Jehu) – 10.5.6.1 – *The LORD is he*. Occurs fifty-eight times. He became¹²¹ יהואש *yehow’ash* (Jehoash), see next entry, in the seventh year of his reign, see 2 Ki 12:1.

יהואש – yehow’ash (Jehoash) – 10.5.6.1.300 – *Given by the LORD*. Occurs seventeen times. Compare with יואש Joash: different spelling, different name, different person. See 2 Ki 13:10, referring to Joash and Jehoash.

יהושבע – yehowsheva’ (Jehosheba) – 10.5.6.300.2.70 – *The LORD has sworn*.¹²² From the verb הושב *boshab* (Gen 42:28, 47:6), *to return or to turn away*. She is the daughter of King Joram and saves יואש Joash from Athaliah (see 2 Ki 11:2). Her name is written with an extra ת Tav as יהושבעת *yehowshavat* (Jehoshabeath), in 2 Ch 22:11.

יהושוע – yehowshuw’a (Jehoshua, Joshua) – 10.5.6.300.6.70 – *The LORD is salvation*. Occurs in Deu 3:21 only, clearly the *same* person as Joshua (see below) but spelled with an extra ו Vav. What significance does this extra ו Vav have in this name? There are now two ו Vav’s, and the name becomes very “solid” with them. Also, it becomes interesting to distinguish between the ending שׁע *sha’* (*delight, time*) and שׁוע as *sho’a, shu’a* or *shev’a* (*to cry, trouble, rich, noble, to smear* [cognate to → משה *mashach*], *to plaster, rock*); both are cognate of עין *‘oyin* (also *to watch*). Compare with תשׁע *tesha’* (*nine*), as the female formative, with תשׁועה *teshum’ah* (*salvation, deliverance*), and with ישׁע *yasha’* (*to save*).

יהושׁע – yehowshu’a (Jehoshua, Joshua) – 10.5.6.300.70 – *The LORD is salvation*. Occurs 218 times. This name is the basis for the name *Jesus*, itself a Romanized spelling of a Greek rendering of *Yoshu’a*. It occurs in the books Exodus, Numbers, Deuteronomy, Joshua (!) and other books, often with בן־נון *ben-nunn* attached, i.e., *Son of Nunn* (Nun), e.g., in the books Joshua, Judges, 1 Samuel, 1 Kings. The name *Nun* only occurs in the phrase

¹²¹ I.e., he was followed up by.

¹²² Note that שבע as *sheva’* may also mean *seven*, from which the Shabbat derives its name as the seventh day. It indicates the intricate relationship between an oath and something that recurs “seven times” as a habit or pattern, of action or of nonaction.

“Joshua the son of Nun”—there are two exceptions¹²³—and so we learn nothing about Nun. We find a variation in 1 Ch 7:27, where the sons of Ephraim (one of the sons of Joseph) are mentioned and *Nun* is written as *Non*, but it is spelled identically as נון Nuwn-Vav-Nuwn, the name of the letter → נ Nuwn. It *should* be *Nun*, because first is mentioned נון Nuwn (the *ninth* son) and then יהושע Jehoshua (the *tenth* son), showing the recurring theme of these two names in different contexts as if they are indexes for a deeper message. See also Deu 34:9, Jos 1:1, and Exd 17:13, where Joshua discomfits ‘Amaleq (Amalek). In Exd 17:14–16, he must be reminded that מלחמה ליהוה בעמלק *milchamah le-yehovah ba’amaleq*, i.e., “the LORD fights war with(in) ‘Amaleq” from generation to generation. And in Exd 24:13, Joshua is Moses’s minister when he went up the mount.

This name might be explained as being aware (י Yuwd) of the living power (ה Hah) that is within you, empowering the cosmic energy (ש Shiyn) that will guide you toward the realization and experience of your potentialities, i.e., liberty (ע ‘Oyin). The miracle is that the universe shows evidence of your compassion toward everything by freeing you of a burden. You become what you are.

יהוה – yoshuwah – 10.5.300.6.5. This name does *not* occur in Scripture! However, this name occurs in other writings and Web sites, clearly identified with Jesus. The reason is that the “saving,” such as the name יהושע *Yehonshu’a* communicates, only occurs by activating the ו Vav inside the name of יהוה by means of the ש Shiyn. And all this has to occur within you. It just so happens that in trying to communicate the mystery of salvation, *one* name does not say it all. Without that inspired inner change, any god-name remains a symbol. Then it follows that the worship of a symbol, the worship of a god, or even the worship of the “correct” name of God is not true worship; true worship is the *activation* of the name יהוה within you so that it is resurrected, not for an instant, but for all your waking hours! All teachings try to communicate this basic truth, but it is often covered in shrouds. Note how the “correct” name, whatever it may be, is both as close as possible to the Word and at the same time as far off as possible from the Truth. It is as close as possible when we activate its meaning by substituting the living counterparts of the letters of such a name. It is as far off as possible when we have no clue as to how to see the name itself as anything different from a mere symbol in that it only points to the supersymbol “God.” Somehow, the stream of symbols is endless

¹²³ Once “→ Oshea the son of Nun” (Num 13:8) and once “→ Jeshua the son of Nun” (Neh 8:17). Note the slight differences in the names.

when we use words to explain other words, when we use letters to explain words, and when we use words to explain letters. We can only replace any symbol with the real thing, if there is an inner change in our perception that replaces the manipulation of symbols with the real thing these symbols refer to. Then we dive into an endless space, and within that space, unity of meaning clarifies and emanates the unity of existence and the unity of life. Being “saved from separation” may very well be interpreted as being “lost in unity.” Since separation points to diversity, diversity melts into one within unity. Actually experiencing this radical change within for yourself, instead of only thinking it or thinking about it, is the mystery of the ages.

יהושה – yehowshuwah – 10.5.6.300.6.5. This name does *not* occur in Scripture! This is a new name. It has never occurred in literature. The name is enriched by another ו Vav. The ו Vav of יהוה has been split in a double ו Vav by insertion of ש Shiyn. Not only does the ו Vav activate the conscious experience of the name, but at the same time, it activates this experience in other people. It turns an *individual* experience into a *collective* experience. Both the internal and external lives connect intensely through the working of ש Shiyn, which distributes its flow as an equalizer to both sides. Note that the direction of the flow is in both directions, from inside to outside and from outside to inside, flowing through both ו Vavs simultaneously. The name as it stands is an awesome assertion; it creates a continuous flow of spiritual energy, originating from existence. This is the existence we all share in this and any moment.

In the hymn of Jesus (see the poem at the start of this chapter), we read that he says, “For until thou callest thyself *mine*, I am not [. . .]” In Hebrew, you call something mine by adding a י Yuwd to a noun. And if we “hear attentively” as is stated in the same saying, we must call Jesus יהושה *Yehowshuwahiy*, i.e., *my Jesus*; notice the added י Yuwd, making the name *mine*, i.e., internal, as well as yours when you pronounce it.

This name has now become completely symmetrical—it answers completely to the double flow of the letters from first to last and from last to first. And these letters make this name the most intense experience, for the connective ו Vav occurs twice, and between them is the fire of the cosmic agent ש Shiyn, flaming as a turning sword from left to right. The two ו Vavs grab the flames of this fire and thrust them into the two ה Hahs to the left and right. These ה Hahs in turn give off their life and breath to the ו Vavs back to the fire, which keeps burning. This energetic center starts and ends with existence in י Yuwd in a perpetual and incessant dance of love and life. If this name makes sense to you, this sensation is a spiritual ecstasy that is yours forever.

It is furthermore a name that answers to Jesus's claim in the next verse (emphasis mine):

Jhn 10:9 *I am the door*: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Why does the name יהושועי *Yehomshuvahiy* (my Jesus) correspond to this verse? First, we should understand this *door*. We know already that ד Dallet idiomatically means *door*, and we know that ד Dallet is the archetype of a resistance and a force that binds, pushes, or pulls. The word דלת *dallet* is spelled with Dallet-Lammed-Tav; its resistance in ד Dallet transforms the organic action of ל Lammed (of א Aleph) into a cosmic resistance against life in ת Tav (ת Tav as exiting cross). The double flow here is that a door blocks the entrance, keeps it closed, unless you open it, and the wind may disturb anything that is inside but also allows you to enter if you are outside or to exit if you are inside. You are free to view life as a prison to escape from or an oasis to escape into. But the life that combines the two is of a cosmic nature and unites all of existence, including you, in one single never-ending, energetic push. Such is the nature of the *door*. We will see that this door is an internal one, which nobody can open but you; nevertheless, this door is present in everybody.

Also, this is the only case in which I would like to demonstrate the use of gematria and linking the דלת *dallet* firmly with the name יהושועי *Yehomshuvahiy*.

Let me explain just the basics of gematria; it is the study of values that can be assigned to a word, by looking at its composing letters. Until now, we have taken the *quality* of each letter as speaking for itself. Any word has a meaning, which is communicated by the numbers of its composing letters. Somebody may be reminded that כ Kaph as 20 is a physical ב Beyt as 2. Talking of כ Kaph is talking about 20. Talking about ב Beyt is talking about 2. And similarly, talking about 2 is talking about ב Beyt, and talking about 20 is talking about כ Kaph. Both interpretations, letter-sound, and number-value coincide as their essential quality, and these qualities are comprised in the *autiyut*. Now, in gematria, one takes a rule and applies it to arrive at a single number for a *word*. And if this number occurs elsewhere, either as the gematria of another word or as a number arising from a very different quality, it is seen as proof of an invisible link between the two. Gematria itself is a symbol for the different levels at which words can be understood. But since it dissolves the values of individual letters, it becomes at best a coarse allegorical method, at worst a nonsensical speculation. Those who are able in the art of gematria will dispute this by

giving fascinating examples, but it remains a way to attract the attention to a hidden message, without exactly spelling out that hidden message. Contrariwise, I am in the business of dissolving hidden messages and giving its underlying truth.¹²⁴ The hidden message is in the letters of the *autiyut* themselves! However, the single number obtained from a word by the use of gematria communicates a quality of that particular word, and so it can be argued that it coincides in some sense with the (still hidden) interpretation. When the gematria of different words coincide, the function of gematria is exactly to put a correspondence between the different words and thus to reveal an invisible connection *a posteriori*. Some use this technique to *hide* a connection with *a priori* knowledge. One may be struck by the insight that if a connection is found, even if it is *a posteriori*, it has *always*¹²⁵ been there, and hence it *must* also have a corresponding *a priori* meaning. This is the reason behind the power of gematria, because it instills awe in the reader for interrelationships between words, and an able person in the art of gematria can use these interrelationships very skillfully to highlight the point he is trying to make, often to give credence to that point. Gematria, therefore, is a powerful way of persuasion.

Returning to our purpose to demonstrate the power of gematria, note that the gematria of דלל is $4 + 30 + 400 = 434$. We will show how to arrive at the same number hidden in the name יהושׁוּבִי *yehowshuvahiy*, which has gematria $10 + 5 + 6 + 300 + 6 + 5 + 10 = 342$.

First, a closer look at the number 342 shows that בשם *beshem*, which means *in the name*, has the same gematria of $2 + 300 + 40 = 342$. The phrase *in the name* appears often in connection with the Tetragrammaton as in (emphasis mine):

Psa 118:26 Blessed be he that cometh *in the name* [of the LORD] יְהוָה:
we have blessed you from out of the house [of the LORD]
יְהוָה.¹²⁶

In this verse, “He that cometh” is הבא *haba’*, a life (ה Hah) coming out of the shimmering forms (ב Beyt) representing א Aleph; “in the name of the LORD” is בשם יהוה, *beshem Ymvd-Hab-Vav-Hab*, in such a form (ב Beyt) that

¹²⁴ As in Psa 118:10–12.

¹²⁵ In the case of Scripture in relation to the *autiyut*, all words exist eternally. There is no difference between *a priori* or *a posteriori*, because the difference occurs only as an illusion relative to the observer.

¹²⁶ Compare Luk 13:34–35 and Mat 23:37–39, implying that Jesus used the same word for “LORD.”

cosmically causes a change (ש Shiyṇ) that becomes cosmically productive (ם Mem Sophiyt), as the activation of the name יהוה.

And “from out of the house of [the LORD] יהוה” is מבית יהוה, *mibeyt*.

Also note the correspondence of the last three words used in this verse with the letters of the word הבא *haba*:

- ה Hah is expressed by “we have blessed you” is ברכנוכם *berakenukem* and corresponds to an action of giving life.
- ב Beyt is expressed by “out of the house” מבית *mibeyt*; it is literally *from* the ב Beyt.
- א Aleph is expressed by “[of]¹²⁷ [the LORD] יהוה.”

So the verse *contains* the word הבא *haba*’ and simultaneously *illustrates* it by using corresponding words for each letter.¹²⁸ Although מבית *mibeyt* may superficially be interpreted as a temple of worship, here it is the physical resistance (מ Mem), by way of the written Word, which attains a form (ב Beyt) in existence (י Yuwd), opposing its decline (ת Tav) when uttered; it testifies of the fact that “he who comes” is residing already in the body and just has to come forth in the world. This appearance of א Aleph from out of ב Beyt is the real miracle, and therefore it is alive and blessed. And “he who comes in this name” is none other than the activation of that name, an individual experience received by grace. It has the potential to become בשם *beshem*, which should take into consideration that the 40 of מ Mem is changed into 600 of ם Mem Sophiyt. This assertion means that the name as an equation (מ Mem) takes on a universal meaning that can be universally applied (ם Mem Sophiyt).

Now, when that happens, if בשם *beshem* becomes בשם *beshemh*, the gematria changes from 342 to $342 - 40 + 600 = 902$, which coincides with the gematria of the word בץ *batz*, idiomatic *mire*, or *swamp*. But why is this so? The combination of letters בץ Beyt-Tzaddiyq Sophiyt, in numbers 2.900, denotes a container of a cosmic transformation, which cannot be stopped. It points to an *apocalypse* if you will, the end of all forms that are being held

¹²⁷ It is easy to overlook this addition; there is no preposition “of” in the text. Therefore, one may as well understand this as saying that יהוה (the name) *is* that house! This is a much more profound assertion.

¹²⁸ This is a key to understand certain passages of Scripture. It seems a widely used practice used throughout Scripture. This is material outside the scope of this book.

for what they are not. It is a form (ב Beyt) of the ultimate transforming power, that of “righteousness” (ץ Tzaddiyq Sophiyt). This realization of the ultimate transformation of forms into a reality that is its own symbol draws everything within the area of its influence, because all forms and their shadows, which have been hiding the light within, are now absorbed—like being drawn into a black hole. And just as physicists theorize about the nature of black holes, its reality is outside of time. Light does not escape a black hole’s center of gravity. Everything that is close enough is drawn into it, and its power extends to the farthest outposts of the universe. Such is the hidden power of יהושועי *yehowshuvahiy*, “my Jesus,” as בשם *beshem*, “in the name,” as בץ *batz*, “swamp.” The absorption of all forms, being transformed into a new reality, is also called “the end of time” in Scripture (in the book of Daniel, see for instance Dan 8:17, 11:35). It is a personal experience, but it has nothing to do with the “measurable time” of physics, as must be clear to the reader by now.¹²⁹

Yet there is one more thing before we can arrive at 434. There is another type of gematria, which is called the *full* gematria. It is the number you get by replacing each letter of a name by *its* full name and then take the gematria of the result.

So the full gematria of יהושועי becomes the gematria of יוד-ה-ווי-ה-יוד, giving the numbers (10.6.4).(5).(6.6).(300.10.50).(6.6).(5).(10.6.4), and its total is $20 + 5 + 12 + 360 + 12 + 5 + 20 = 434$, as the reader may verify. As we have seen, this is equal to the full gematria of the letter ד Dallet, which is the gematria of דלת *dallet*. It is the ד Dallet of י Yuwd—the י Yuwd of interpretation—that gives us full understanding of the letter-numbers of the *autiyut* and the full understanding of names.

Note that if in this full gematria of יהושועי *yehowshuvahiy* the נ Nuwn (= 50) of the full gematria of ש Shiyh is replaced by ך Nuwn Sophiyt (= 700), i.e., when the living entity is transformed to the cosmic realization of all possibilities, the full gematria will be $434 - 50 + 700 = 1084$. This value corresponds to the gematria of the word אפד *'ephod*—with a big א Aleph, which has a value of 1000, the highest cosmic power. The word אפד *'ephod* means idiomatically the *breastplate* or *priestly garment* (e.g., see Exd 28:4 ff).

¹²⁹ Although it is not entirely without consequences for the universal experience of time. When everybody individually will have reached this point simultaneously, then that is also called the end of time, because we will be born collectively into a new reality that will expand all our current notions of time and space and will transform everything into truth, peace, love, and understanding.

This *'ephod* is the protection (ד Dallet) of the priest against the judgment of יהוה (א Aleph actualized). אף *'aph* in the idiom denotes the *nostrils* that smell judgment and move with anger; this word lacks the ד Dallet of אפד *'ephod*, for which the priest stands, and it lacks the ל Lammed of אלף *'aleph*, meaning *lesson*. So אף *'eph* is a direct and frontal confrontation, without the opportunity to resist, the opportunity to learn, nor the opportunity to react; it tells us of a complete annihilation of all that has happened, all that has existed, and reducing it to the undifferentiated energy פ Phah Sophiyt on a cosmic level. This annihilation is either the forgiveness of sin—by the removal of sin itself—or the condemnation of sin by a punishment of eternal loss. Nevertheless, it overthrows everything that has gone before, making a fresh start. To protect the people against this overwhelming threat, against this obliterating burst of power, the priest had to be fully aware of his protective function. This kind of protection is a terrible judgment in itself. From the moment priesthood was installed, their function was a judgment from outside of time in the form of a protection. This protection perpetuated ignorance among the people. And we may ask what will happen when in our times the priesthood falls apart. What is left there to protect us? Is there anything left to clothe yourself with? Is there a sound advice? Try this: make your *'ephod* out of the Living Word, from Living Letters, and you will be drawn to the name of יהושועי *yehonshuwahiy* (my Jesus) within you. It is as Jesus expresses in these words:

Jhn 12:32 And I, if I be lifted up from the earth, will draw all¹³⁰ unto me.

The lifting up of Jesus is the positioning of the Word between the heavens and the earth, the same heavens and earth of Gen 1:1, between the tangible and the intangible, in a forever undetermined state, unrecognizable and deformed but forever present. But even this image of Jesus lifted up *must now be completely torn down*, by realizing that it is the unfathomable Spirit of Truth,¹³¹ whom he represents (in that image), who exists within you beyond space and time; that Spirit must come down from that place, from that position of death, and it has to enter the top of your skull,¹³² become alive

¹³⁰ All men and women, even all living spirits.

¹³¹ אמת Aleph-Mem-Tav *'emet* is 'Truth—the waters of נ Nuwn flow between א Aleph and ת Tav, ranging from the threat of a *tsunami* to the promise of salvation of all of humanity.

¹³² *Golgotha* is where the lifting up took place, means “the place of the skull” (from Hebr. גלגלת *gulgolet* or *skull*). *Calvary* is used in the English translation; it is a modification of the Latin word *calvaria*, which also means *skull*.

to you, become real to you, become fully yours, and then when you say, “יהושוע” *yehowshuwahij*,” you say, “My Jesus,” with an inner understanding, and you are as he is, just as he promised. The nature of salvation lies in two acts of will; firstly to destroy the false image of yourself within you and secondly to bring the resulting void to life by receiving the Spirit of Truth, the Word—that will be your *ephod*.¹³³

יואש – *yo’ash* (Joash) – 10.6.1.300 – *Given by the LORD*. The father of Gideon. See Jdg 6:11 ff. Also king of Israel, see 2 Ki 12:19; this verse is referring to 2 Ch 22:11, 2 Ch 24, and 2 Ch 25. Joash is remembered in the ancestors of two prophets; one is הושע Hosea (mentioned earlier), see Hsa 1:1, and the other is עמוס Amos, see Amo 1:1.

יושה – *yowshah* (Joshah) – 10.6.300.5 – *The LORD makes equal*. See 1 Ch 4:34. Probably a short form of → יושיה *yowshavyah*.

יושיה – *yowshavyah* (Jashaviah) – 10.6.300.6.10.5 – *The LORD makes equal*. See 1 Ch 11:46.

ישוע – *yeshuw’a* (Jeshua) – 10.300.6.70 – (Aramaic) *savior*.¹³⁴ From ישע – *yasha’* – 10.300.70 – *savior* (noun). Different characters but *also* referring to the son of Nun (see → יהושע *Yehowshu’a*), see Neh 8:17.

ישעיה – *yeshah’yah* (Jesaiah, Jeshaiiah) – 10.300.70.10.5 – *The LORD has saved, or The salvation of the LORD*. Occurs seven times for different characters, e.g., 1 Ch 3:21, 1 Ch 25:15, 1 Ch 26:25.

ישעיהו – *yeshah’yahu* (Isaiah) – 10.300.70.10.5.6 – *The LORD has saved*. Occurs thirty-two times. The prophet, son of אמוץ Amoz, see 2 Ki 19:2 and Isa 1:1.

I give these names for completeness, and the reader may want to meditate on them to find their own interpretation and refine them over time.

Other Names and Words

AS TIME GOES by, י Yuwd is like a raindrop running down on the window, a symbol of condensed spiritual energy, finding its way from heaven to earth.

¹³³ Although many words try to explain this mystery, it can only be experienced by you, when you start letting go of every prejudice related to your past and every obstruction that keeps you from approaching closer to the Truth.

¹³⁴ Compare the opposites “to save” and “to be saved.” They come together in this word.

ידה – yadah – 10.4.5 – to praise. When you have overcome (י Yuwd) your inner resistance (ד Dallet) against what is, your inner door opens, and you will overflow with life (ה Hah).

ידע – yada' – 10.4.70 – to know. When you have overcome your inner resistance (ד Dallet, note how it is located in the middle) against what is (י Yuwd), when you have a deep “aha” about *why* it is, you will see (ע 'Oyin) the results of your knowing. Knowing comes from experience, i.e., touching and handling (ד yad means *hand*) and seeing (ע 'Oyin means *eyes*) what is in front of you.

יהודה – Yehuwdah (Judah) – 10.5.6.4.5 – Jew, (The LORD will be) praised. In the account of Genesis, Judah appears as the *fourth* (ד Dallet = 4) son of Jacob. There is an undeniable irony in this name. For it contains the Tetragrammaton complete, yet it is “enriched” with an extra ד Dallet. This ד Dallet has a dual function of course. On the one hand, it blocks the first ה Hah to reach the second ה Hah. To praise, therefore, is a manifestation of this door, for it is implied that יהוה is praised (as is clear from Gen 29:35), yet thereby introducing a separation between object and subject of the implied verb ידה yadah, or *to praise*, signaling the raising of hands (ד yad means *hand*, compare יוד ywd). Note that we have seen how יוד ywd means finding an interpretation, and יהודה yehuwdah is the enrichment of *this* word with two ה Hahs. When the internal interpretation matches with the outside interpretation, the door ד Dallet will open, and “praise” will be a continuous flow from inside to outside and from outside to inside. Until then, it is a very confused state of being, where “interpretation” has become a mere “separation of alternatives:” the mental is not in line with the emotional, the physical is not in line with the spiritual, and so on, making everything paradoxical. The symbol of a Jew, of a man praising the name יהוה, is the paradoxical door through which true knowledge of the Tetragrammaton can come. It is in many ways the opposite of “true” praise, because it blocks true understanding of the triad יהוה (the Tetragrammaton), יהודה yehuwdah (what it means to be a Jew), and ידה yadah (the meaning of the verb *praise*). In modern times, people who deserve to be called Jews are those who have been “cut off” or “blocked” by a religious interpretation of “God is praised.” Ironically, *only* by their existence the message with the truth about יהוה has been transmitted from generation to generation, although it has been buried under more and more layers of interpretation. The ecstatic feelings experienced with praise and worship are a psychological compensation for the total lack of understanding of this name. Yet through these feelings, lives turn around to become “Jew” (devoted to the message) and experience the oppression

caused by this decision, until finally, the oppression reaches a climax, which opens the door for some to turn a second time, now toward the Truth. When that happens, the ד Dallet is removed from the name they identified with, and it is replaced by יהוה itself or by יהושע *Yehuwshah* (with a ש Shiyn in place of the ד Dallet). In the latter case, a terrible fire burns down the ego, releasing the energy that has been stored behind the דלת *dallet*, the door of internal confusion.

Judas is the Greek form of this name (compare with Mat 1:2, where it is used for *Judah*). In the new testament, he is also one of the disciples of Jesus, notably the twelfth (Mat 10:4), named Judas Iscariot.

Iscariot is an English version of the Greek *iskariōth* (with θ *theta* corresponding to ט Theyt), or *iskariōtes* (spelled with τ *tau*, corresponding to ת Tav). It turns out that there are multiple ways of interpreting this name, because of the similar sound of ס Samekh and ש Siyn (*not* Shiyn). We will try to get to an interpretation.

Following Gesenius's lexicon (see [GES]), it *could* come from the Hebrew words אִישׁ *'eysh* (*man*) and קִירָה *qiryah* (*city*), of which the plural is קִירוֹת *qiryumt*, giving the idiomatic translation "man of (the) cities." This does not give us a satisfying interpretation for such an important character. But we may also recognize that Judas personifies a psychological power (see → אִישׁ *'eysh*) that brings ק Quwph, the cosmic Aleph, to life (ה Hah), through its cosmic container (ר Reysh) in existence (י Yuwd), i.e., through the particular manifestation of a particular thought in the particular mind of a particular person in a particular time. He is the catalyst,¹³⁵ the spark that starts a blazing fire. With the ending וֹת Vav-Tav, he shows that his manifestation penetrates (ו Vav) the cosmic resistance (ת Tav) of our deepest fears.

Here is another interpretation. It could as well be derived from the verb שָׁקַר *shaqar*, or *to deal falsely*. The interpretation of this would be *the one who will be dealt falsely with*, as a future passive particle. The future is indicated by the leading י Yuwd; the passive particle is indicated by a modified ending, using ת Tav. As explained elsewhere, Judas did not do anything wrong at all, but this name *Judas* and its representatives, the Jews, have been judged falsely ever since the story of him was told, in accordance with the inner ד Dallet of יהוּדָה *Yehuwdah*, which has remained closed.

¹³⁵ From the dictionary: "an agent that provokes or speeds significant change or action."

Following the Peshitta (the Aramaic version of the Gospels, see [PSH]), the name is spelled differently as סכריוטא *skaryotha*. Note that the leading י Yuwd is lacking here, and the name is spelled with a ס Samekh instead of a ש Shiyn. The word סכר *sakar* has the meanings *to shut up* or *to give over* (compare Isa 19:4, where we find the use of the word וסכרתי *vesikartiy*, meaning *I will give over*).

Here is a new interpretation based on *these* letters. First, we notice that Judas according to the Gospels *did* give Jesus over¹³⁶ to the Pharisees (see the chapter on → ל Lammed). But the last part יוטא *yotha* of his surname tells us that he gives over the י Yuwd, the manifestation of א Aleph, and within the context of the story that points to Jesus (י Yuwd, or י yota in Greek) as the manifestation of God (א Aleph) and connects him (י Vav) to the female formative (ט Theyt), in this case the priesthood, to release the power of life-death א Aleph. A death happened, and a resurrection happened, but which one of these was first has always been the question. Also disputed to this day is whether the resurrection was in the spirit (א Aleph) or in the flesh (י Yuwd).¹³⁷ Judas had no notion of the

¹³⁶ The Greek text uses the verb *paradidomai*, meaning literally *to give over*, derived from *para-*, prep., meaning *over*, and *didomai*, a longer form of *doreo*, both meaning *to give*. The Aramaic Peshitta, see [PSH], uses the verb שלם *shalam*, meaning *to deliver* or *to transmit* in its *hiphil* verb modality.

¹³⁷ Thomas needed to be convinced that the resurrection is in the flesh—with the image of a dead person coming to life again—see Jhn 20:27, where the resurrected Jesus invites Thomas to touch him. Yet in the Coptic gospel of Philip, we find a different meaning of the resurrection in the flesh when we read: “*Those who say that the LORD first died and then arose, are confused. For first he arose [i.e., spirit from flesh] and then he died [i.e., in the flesh]. If someone first acquires the resurrection [in the flesh, i.e., when still alive], he will not die; as God lives, that one would not die [i.e., in the spirit].*” (logion 22) And also in the Coptic gospel of Thomas we read: “*I stood in the midst of the world, incarnate I was manifest to them.*” (logion 28) Read: “*As א Aleph incarnate I was manifest (י Yuwd) to them.*” (See [MET].) Compare this with Jhn 11:25–26. ²⁵Jesus said unto her, “*I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live.*” ²⁶And whosoever liveth and believeth in me shall never die. *Believest thou this?* All these words are true *only* when they are said by *you*, by virtue of the physical fact that you are alive and by virtue of the psychological fact that you *witness* your own resurrection, i.e., the resurrection of א Aleph (“spirit”) alive within its manifestation י Yuwd alive (i.e., *you*: your body, moving; your mind, thinking; your heart, feeling) in the present moment. The identification in “I am” is with א Aleph in the process

consequences for the millennia to come. It turns out that he, Judas Iscariot, single-handedly caused a new chapter in the cosmic drama, related to us in the Hebrew text between א Aleph, eternal and unlimited energy, and י Yuwd, temporal condensed energy and limited by time and space. Therefore, Judas is the cosmic Aleph, symbolized by ק Quwph, as in קין Qayin (Cain), another falsely accused murderer. The story of Self is destined to be never ending, yet self-reinforcing, self-referential, and self-manifesting.

יהוה – *<unknown pronunciation>*¹³⁸ – 10.5.6.5 – LORD.¹³⁹

This mysterious name, taken for the “true” name of God, depicts a double life in existence—י Yuwd alive, ו Vav alive, connecting both lives ה Hah. In existence, the first life is internal and male (and between י Yuwd and ו Vav); the other life is external and female. Both lives are intimately connected by the ו Vav, and the inner life penetrates the outer life. This is its inner meaning. But the outer life also penetrates the inner life, in a mutual copulative and fecundative action; this is its outer meaning presented to you as a contemplation—without its outer meaning it could not be understood as having an inner meaning. Therefore, this concept of reality views everything as intimately connected to everything, and inasmuch as it has life, it possesses a *double* life; this fact has gone unnoticed and unspoken for millennia (as the name is not pronounced). If we may discover that double life, of which one side is constantly showing itself through your senses, and the other is the one you are consciously experiencing, we would cease to call it “God.” To achieve that awareness, it is necessary to grow a resistance to the constant battle going on inside you, which takes the observations for the truth and your thoughts as the correct interpretation of the input. But the input you receive is in exact

of witnessing the י Yuwd, rather than in the identification with י Yuwd oblivious of א Aleph. The word יהיה *’ehyeh* (from Exd 3:14) expresses this mystery: both א Aleph and י Yuwd are alive, yet א Aleph, the “father,” gives its life to י Yuwd and therefore “dies” and is “resurrected” in י Yuwd, the “son,” from moment to moment, forever. The gospel is the explanation of *one* Hebrew word!

¹³⁸ The word “pronunciation” does not have to mean “to vocalize.” It is possible that the correct pronunciation is an “invisible” act.

¹³⁹ This word is written in capitals in the King James Version. “LORD” is an empty word. However, the *antiyut* reveal an equation that needs to be understood, integrated, and lived, so the word itself (ק Quwph) manifests (י Yuwd) a liberation (י Nuwn Sophiyt), as in קין Qayin.

correspondence with your expectations. To change your expectations would change your life.

י(ה)וחנן – yochanan; yehochanan (Johanan; Jehohanan; John) – 10(.5).6.8.50.50(700) – The LORD has favored, accepted. From חן *chen*, meaning *grace*, or *favor*. The favor comes from the realization (יה Yuwd-Hah) of a penetration (ו Vav) of life into the depth of one's undifferentiated parts (ח Cheyt), in order to revive it on the inside (נ Nuwn) as the seed of the possibility of a resurrection and liberation of cosmic proportions on the outside (נ Nuwn Sophiyt).

יה – yehiy – 10.5.10 – let there be. The first spoken words of the creator in Genesis, expressing that existence (י Yuwd) is alive (ה Hah) and produces existence (י Yuwd) according to the liveliness it contains. It is not a mere “let there be” but entails the whole mystery of the things that are, which share a common consciousness. It is tempting to see parallels in the quantum theory of which one of the results is that events can be coupled: if two photons are created at the same time from the same source (this can be done), their state is coupled, and the observation of the one will immediately cause the other to appear as a particle also, even across space, causing a seeming information transfer, faster than the speed of light. But in terms of expectations, we can work with this concept as explaining that if you expect things to be in a certain way, it will cause your observations to align as much as possible. What you see is the answer to your expectations. How well do you know them?

יצחק – Yitzchaq (Isaac) – 10.90.8.100 – laughter. The one that finds himself at a precarious balance, starting with י Yuwd, the son of promise to Abraham, and when the time is ripe in צ Tzadiy, he is initiated in death (ח Cheyt), then saved and restored in ק Quwph, the cosmic Aleph. He is the second of the three patriarchs and in a fragile position; he is the middle one, who later produces two sons, Jacob and Esau, who play out the theme of the opposing brothers as was earlier played out by Cain and Abel. There is this common theme that the “first” (whether father or oldest brother) kills or tries to kill the second (whether son or younger brother). Yet the father (אברהם Abraham) cannot succeed to kill the son¹⁴⁰ (יצחק Isaac), nor the older brother (עשו Esau), the younger^{141, 142}

¹⁴⁰ Gen 22:9–14. Ending with the saying that “in the mountain of the LORD it will be seen” (verse 14).

¹⁴¹ Gen 27:41, Gen 32:11, **24** – here the *antiyut* suggest it was Esau who fought Jacob; if one looks (ע ‘Oyin), one will see that the ש Shiy of Esau was

(יַעֲקֹב Jacob), for in each case, they are both the same. Remember that all these names are psychological energies that play out in each of us, regardless whether we are conscious of them or not. At least, Yitzchaq must survive in order for the next phase to succeed, or the process is set back more than just a single generation . . . The story in Genesis succeeds, careful to only *suggest* failure as a possibility, where it *chooses* the story line of success. Time has its ways to produce the results according to the scheme in Genesis, for it is at the core of our path to discovering ourselves; it is the success story of those who went before us and try to communicate it as if it is a cosmic journey through time and space. Could this be more accurate? Our modern science of psychology seems childish indeed, when here we find the whole process of the birth of humanity described in names, testifying to its unwavering power to force success in a risky landscape, where life itself is constantly at stake. The book of Genesis seems to me the most intricate of all writings ever conceived by mankind. It is no good to wave it off as “God’s infallible word,” when one realizes that none of these writings have anything to do with that God, habitually so reverently mentioned. It has been inspired, yes, but as by scientists: when they discover the building blocks of life, it gives them a sense of reverence to the intricacies and frailties of life. So it was with these men, who had found their own building blocks, not of life as biology, but of life as residing in the psyche—that is, of human life as it develops through different stages of awareness until it reaches full adulthood or *humanhood*. My efforts here can but indicate the depth of the account in Genesis. By now the reader should understand that it is neither fully appreciated nor fully understood by all those who find in Genesis any other story. But those who try to tie it all together cannot do so, unless they pass the stages of the story all by themselves in a lonely struggle, nevertheless being taken care of by the very process they read about, finding themselves part of it and the generator of

replaced by a מ Mem for the *time* he fought *with him* (עִמּוֹ ‘imo), leaving Esau *nameless* as the text suggests in Gen 32:29. Here the story ends with the saying, “For I have seen God face to face, and my life is preserved” (verse 30).

- ¹⁴² But still “older” after Jacob has traded the “right of the firstborn” (i.e., to be older) for lentil soup (Gen 25:34). With the lentils (עֲדָשׁ ‘adash) he answered to Esau’s faintness and inserted a resistance ד Dallet into Esau, for he ate from אָדָם Adam, afterward called אֶדוֹם Edom (“red”), because the ד Dallet had been so deeply penetrated into his bloody, earthly red physical resistance that he was reduced to the physical blessings of possessions. Thus Jacob/Israel became the heir of the seed of humanity-to-be.

it and the fulfillment of it. When will it be taken for what it is and taught in the only manner that is possible? When will the power of the *autiyut* be taught to our children so that they may develop their own foundations for a happy life by being able to read and comprehend this, *their* story, for themselves? These blessings lie exclusively in the understanding of one's own psychology, and the road to its understanding seems to have so many intricacies that a child could never appreciate it. But how are those learned adults compared to a child? A child knows intuitively how to appreciate and therefore does not care about himself but is fully drawn into a scene where life blossoms in front of him. Let these adults become children and learn truly, before they think that a child cannot comprehend. Maybe adults will learn more from the children! And children are the wiser, because they love the adults without any hidden agenda for their education. The wise child that grows up with this awe, once (raised to be) an adult dares not to teach the lesser when there is the sublime. Whoever thought that it was not good enough for some to know the mysteries? It is no reason to withhold them to anyone, for those who would despise can never say they were not told, and they will know that they were partakers of the blessing when they were not even ready to receive.

יַם־סוּף – *yam-soph* – 10.40(600) 60.6.80(800) – *Red Sea*. As your blind spot, yet as that which is in front of you. This name is mentioned most prominently only *after* the miracle of the dividing of the water occurred, in the song of Moses, as recorded in Exd 15:1–19. For this miracle, the evidence (י Yuwd, value 10, for the ten plagues) was buried in the waters of time (מ Mem Sophiyt), sustaining (ס Samekh) an immersion (ו Vav) into the unfathomable depths of the unconscious (פ Pah Sophiyt), until it is commanded by Moses to yield *again* for a rebirth of a nation, a future humanity.

Riddles

1. We have two large-enough cups filled with a water, connected via a tube near their bottom so that the water always levels. In one of the cups, a 250 g stone of 10 cm^3 is dropped. The water rises, levels again without spilling, and comes to rest. How much water has been transported to the other cup?
2. I asked a girl of about ten years, “What is more, four or ten?”
She answered, “Ten!”
I said, “No. I will show you.” I was standing in the butcher shop and had just returned to pay back ten cents, which were lacking in

my purse at the time of my purchase. So I asked the shopkeeper, “If you trust me, you get more. What is more, four or ten? This girl said ten, but that was the wrong answer.”

The shopkeeper said, “Ten.” So much for the trust.

I said, “No . . . Four is more in this case.” And I counted, “One, two, three, four,” while I laid down a five-cent coin at each count.

The shopkeeper said, “But that is not OK.” And she took two coins as that is what I owed.

I said, “So I gave more, even when you did not trust me, but then I received more. We now have the same amount. And four equals ten.” I held up the ten cents that I received back.

- a. What does it mean that “four equals ten” here?
 - b. In what unrelated way is it that “four equals ten”?
3. In mathematics, Gödel proved the existence of a (mathematical) sentence G that, translated into English, asserts that it is not provable. Let $p(x)$ stand for the assertion that x is provable, and let $\neg p(x)$ (pronounce “not $p(x)$ ”) stand for the assertion that x is not provable, where x is any well-formed statement. Then we might represent Gödel’s sentence G by its property:

$$G = [G \Rightarrow \neg p(G)]$$

The equality sign ($=$) is in terms of truth, and the statement represents equal truth values at both sides of this sign. The statement means that, firstly, if G is true/false, then it is true/false that *if* G is true, *then* G is not provable (right-hand side of $=$); and secondly, that if it is true/false that *if* G is true, *then* G is not provable, then G is true/false. In other words, the right-hand side asserts what G states about itself (true or false); if it is true, then G is true, and if it is false, then G is false. In a consistent logic, we always have that

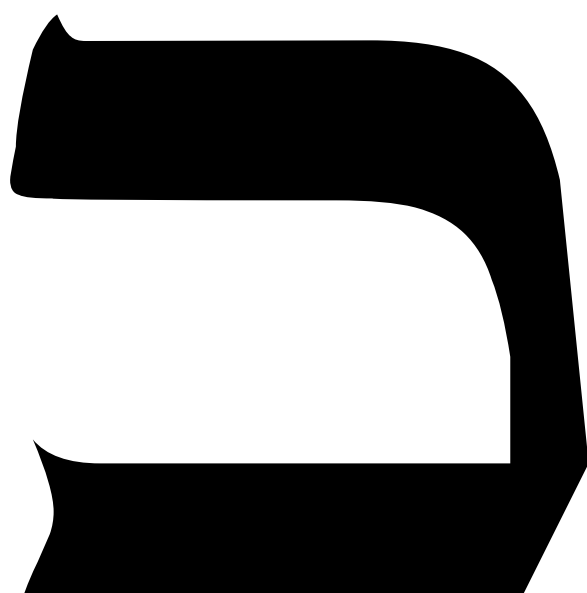
$$p(x) \Rightarrow x$$

which states that if x is provable, then certainly x is true. The reverse is not true in general for any consistent logic; not all true statements are provable. In fact you will show that G is a true statement for which $\neg(x \Rightarrow p(x))$, i.e., it is not true that the truth of G implies that G is provable.

- a. Prove that G is not provable.
- b. Prove that G is true.

Note: It seems that with exercise b. you have proved that G is true, so you have proved G , but to prove G is to prove it from axioms. This entails starting with a set of axioms (which we have not mentioned in this exercise) and deducing any or all possible inferences, using logic. With each step, you are deriving more true statements (theorems) to choose from in any following step. Each following step you are allowed to use axioms and derived statements to deduce more statements. Then you will only have proved G , if it appears as the conclusion of some sequence of logical derivations. In our current example, we have abstracted from the particular logic at hand and defined G by its abstract property, rather than using more elementary symbols and defining it rigorously in the language of (propositional) logic. So also the proof abstracts from the more rigorous proof, but it gives a good indication of the proof, yet refraining from the intricacies of the actual construction of such a sentence G . This exercise merely makes the point that truth is a wider concept than provability.

4. On a table are placed one hundred identical coins, all showing tails up. Next to the coins is an empty plate. You are blindfolded. Now ten coins are turned to heads, and you are told that ten coins are turned to heads. Next, you are instructed to take a number of coins of your choice from the table, place them on the plate, and when you are ready, the number of coins showing heads on the plate should be equal to the number of coins showing heads left on the table. You cannot feel the difference between heads or tails, and you are blindfolded the whole time until you say you are ready. You did not know this was going to happen. How are you going to do it?



כ Kaph, the Paradox of Filling-Emptying

Name	כף – <i>kaph</i> – <i>n</i> palm of the hand, rock; <i>v</i> to contain
Pronunciation	<i>k</i> as in <i>keep</i> (<i>ch</i> as in Scot. <i>loch</i> , Ger. <i>ich</i>)
Value	20 עשרים – ‘ <i>esrim</i>

Poetry

Telekinesis I

- Can you make this glass of water hover above the table by telekinesis?
- No.
- I can. Look, first my hand goes to it. Then my hand touches the glass. Then my hand lifts the glass. Now the glass is lifted up by telekinesis. The glass is hovering above the table.
- That is no telekinesis!
- Of course it is! I direct my thoughts, and it happens. I direct my thoughts, and the glass is lifted up. As sure as my thoughts are part of me, they make the glass hover. My thoughts are here somewhere [pointing with his other hand to his head], and the glass is there [pointing to the glass].
- You are not allowed to use your hands for telekinesis.
- Is that your definition? Who says I use my hands? I use only my thoughts, and it happens. It is useful to know telekinesis. Nobody taught me, and now I know why. You cannot teach it!

Telekinesis II

- All right, I'll show you in a different way. Will you do something for me?

- OK. What is it?
- Can you lift up that glass?
- Sure. [Lifts up the glass with one hand.]
- Now the glass is lifted up by telekinesis. The glass is hovering above the table.
- That is no telekinesis! [Keeps the glass hovering.]
- Of course it is. I direct my thoughts, and it happens. I direct my thoughts, and the glass is lifted up. However, it happened by my thoughts as they take a hold of you. They make the glass hover. My thoughts are here somewhere [pointing to his head], and the glass is there [pointing to the glass].
- You are not allowed to use your hands for telekinesis. [Pointing with his other hand to the hand that keeps the glass hovering.]
- You keep saying that. Who says I use my hands? And if I use *your* hands, that is even more proof that I master telekinesis, not only to lift up the glass, but to have *you* lift up the glass by telekinesis! I use only my thoughts, and it happens. You use only your thoughts, and it happens. It is *really* useful to know telekinesis. You cannot teach it! By the way, you can put the glass down now.
- OK. [Puts the glass down.]
- I am *truly* a master of telekinesis!

Letter

כף – *kaph* – 20.80(800) – *hand*.

AS A HAND, it is a physical container, attached to your body, which may contain undifferentiated energy in פ Pah. This means that because a hand is physically attached to you, you have so many possibilities to use it for your own purposes whenever you want. On the other hand, you may not know what you can do with your hands, when all you sometimes can do is sit still and experience the present. The hand is a means to make war or to make peace, according to whom it is attached. When you see a hand of somebody else, you never know what it contains. Therefore, a hand is a surprise. Either a hand that pushes you or a hand that reaches out to you. A hand says a lot about the person that possesses it. And the person who

possesses his hand cannot deny it. Note that י Yuwd is also a hand, coming from the affirmative realization of the child in the present. The כ Kaph is an open hand, and it shows its reality when it is opened or closed. It has become stronger; it has grown. But it remains also a physical container of unknown possibilities, physical or mental.¹⁴³ The hand asks you what it can do for you, and you have complete dominion over it. But what the results will be of its use is not for you to know. Therefore, it contains the פ Pah.

The פ Pah will transform into ה Pah Sophiyt when the hand is seen as a means to reflect what is still unknown, that which it has accomplished, that which it is accomplishing, that which it will accomplish—those things are of cosmic relevance. Sometimes the ה Pah Sophiyt may be seen as a cosmic battery. And with your hand, you charge it either positive or negative. Here, the positive is that which generates new power, and the negative is that which absorbs existing power.

כֶּה *kaph* with ה Pah Sophiyt is the means to grow in understanding—to experience what has been exemplified, yet to exemplify that which has not yet been experienced.

If we remember the א Aleph, then the ה Pah Sophiyt witnesses the outcomes of a confrontation. In כ Kaph, before ל Lammed, before any physical action, this confrontation is between that which is outside your physical awareness with that which is within your awareness. And what it gives, it will receive. What it takes, it has to return. A hand may be stretched and touch the mystery of reality as much as it demonstrates that mystery by touching.

Number

עשרים – *esriym* – 70.300.200.10.40(600) – *twenty*.

WHERE ב BEYT WITH value 2 is but an abstract form, 20 becomes confined by space and time. We can see how the 10 as י Yuwd is repeated twice in the word for 20. First we notice עשר *‘eser*, or *ten*. It is then followed by its affirmation in י Yuwd. We can see how the inner and outer meaning of the archetype ב Beyt is reflected in the formation of the word *‘esriym*; it affirms and reflects its origin (עשר *‘eser*, *ten*) and thus appears as a physical resistance מ Mem, a “thing.” If the 40 becomes 600, it becomes cosmically

¹⁴³ This asks to reinterpret the word “hand” as that which you can use mentally to handle things. Did you have this “hand” ready?

usable: it may contain and store something, or it may be contained and be stored somewhere.

So we see that the associated letter כ Kaph as the physical container of י Ywuds is a physical container keeping together a myriad of mysterious moving and touching and stirring “particles” within.

Scripture

IN SCRIPTURE, THE word כַּף *kaph* is translated as *spoon*, for its resemblance to the open hand. The word כַּף *kaph* appears in this form exactly twelve times. Each of the tribes sent one of its princes to bring an offering (see Num 7). The verses with כַּף *kaph* are distributed evenly, each exactly six verses apart, each time in exactly the same sequence of letters—a formula—translated differently but best as follows (emphasis mine):

כַּף אחת עשרה זהב מלאה קטרת

kaph 'achat 'assarab ṣabar mele'ab qethoret

Num 7:14 One *spoon* of ten *golden* [shekels], full of incense

Num 7:20 One *spoon* of *gold* of ten [shekels], full of incense

Num 7:26, . . . , 80 One *golden spoon* of ten [shekels], full of incense

Neither the translation nor the text itself is 100 percent clear whether (a) all the spoons are of a weight corresponding to ten golden *sheqel* or (b) that the spoons themselves are of gold, weighing ten *sheqel* each, or (c) the spoons are *made* of ten golden *sheqel*, so they would de facto have that weight. Again six verses lower than the last of these, we read (emphasis mine):

Num 7:86 The *golden spoons* [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the *gold* of the *spoons* [was] an hundred and twenty [shekels].

Here the spoons are clearly said to be of gold, where before we were left guessing. They are counted as twelve in total, but we meet another strangeness: where the translation states “ten [shekels] a piece,” we read in the text these puzzling words:

עשרה עשרה הכף

'asarab 'asarab hakaph – ten ten¹⁴⁴ spoon.

¹⁴⁴ Reminding us of the י Double Ywud, also called the Fist of God.

Note the leading ה Hah in הכף *bakaph*, which the grammar cannot explain. This text tries to explain—I suspect in the form of a poetic entertainment—the relationship between the letter כ Kaph or כף *kaph* and the number 20, twenty, as a *repetition* of ten. The translation uses the word “apiece,” which is a kind of salvation of the text, but it really does not go a full way to explain the meaning of the words used in the text. Note that further on in the same verse, we read the statement that the total weight of the gold was a hundred and twenty in *shegel* of the sanctuary:

הכפות עשרים ומאה

bakapot ‘esriym uwme’ab – spoons twenty and hundred

Again, why would this be stated? Why would the total be repeated? It is already clear that if you had read the whole account, indeed there were twelve spoons, each of ten *shegel*’s weight. And so the total is twelve times *ten*, or one hundred and *twenty*. But if it is to instruct the reader of a hidden meaning, then this kind of repetition is a clue to look deeper. Then the final understanding is an elementary insight—as the hundred signifies in relation to the corresponding letter ק Quwph—and the reader may have learned the meaning of עשרים *‘esriym* or *twenty* in relation to כף *spoon*. This suggests that the writers of this part of the text were writing an instruction manual of how to understand this particular letter. They did it subliminal, by saying that the spoons are of gold or of the weight of gold and contain incense, which is a smell.

These words *gold* and *incense* seem to be used as keywords to instruct the reader to try and look deeper in the text—as if the *words* are of gold and their meaning is *incense*. It leaves us with the question what else may be laid in store here and in other places of the text, a hidden instruction to always look for deeper meaning.

In the last verse of Num 7, when all the offering was done, we revert back to Moses, and the word הכפרת *bakaporet* is used, meaning *cover* (specifically of the ark), where the word כף Kaph-Pah Sophiyt is extended with רת Reysh-Tav. This gives us the additional two-letter words פר *par*, suggesting the opening (פ Pah) of the head or top (ר Reysh), as in fruit (פרי *periy*), as indication of the removable cover of the ark; רת *rat*, or *tremble*; and further, the three-letter words פרת *porat*, rendered *fruitbearing tree*,¹⁴⁵ and כפר *kaphar*, or *to cover*, yet pronounced as *kopher*, it is rendered as *price for one’s life*. It is clear that the כפרת *kaporet* is to seal the ark and has the poetic meaning

¹⁴⁵ Also rendered as *Euphrates*, see elsewhere.

“fruit of the ark,” because when removed, one will “taste” the Law, which is kept inside. This Law is above all the understanding of the *autiyut* and is also called the tree of life; in letters כֶּף Kaph-Pah Sophiyt, with life הֶה Hah as part of פֶּה *pah*, or *mouth*) being the fruit of the physical container¹⁴⁶ (כֶּ Kaph), containing unknown and unconscious residues (פֶּ Pah) transformed in the subtlest of subtlest undifferentiated energy (beautiful chaos), the record of everything that could ever be known (הֶ Pah Sophiyt).

Word

כֶּ – <prefix> *ke-/ka-* – 20 – *like*. The letter כֶּ Kaph is often used as a prefix in the meaning of a preposition, meaning *like*. Why is that? Suppose you have any word and you put a כֶּ Kaph in front of it, what are you doing with the letters that follow? Now, instead of piercing through it to see its contents, you make *it* the contents of the new word. The new word contains the old word, just as *‘esrîym* (twenty) contains *‘eser* (ten). In other words, the new word is *like* the old word, as if the new word is wrapped around the old word, and you see only the contour, or part of its shape. So the new word looks *like* the old word. Again, we can form words that are similar in meaning to other words by placing them within other words. It suggests that when we find any number of letters placed within a word, we have to consider that part as a constituent to the meaning of the whole word. In particular, all the letters themselves have to be considered as contributing to the meaning of the word. Any word is *like* and has a meaning *like* the letters that constitute it. (Compare the letter בֶּ Beyt as prefix.)

כֶּף – *keph* – 20.80(800); כֶּפֶה – *kepha’* – 20.1.80.1(1000) – (*hollow of a rock, stone, hand*. Mat 16:18, 1 Cr 15:21 (man = Gr. *anthropos*). Compare this word with אֶבֶן – *‘even* – 1.2.700 – *stone*; אֲבִיָּה – *‘avniah* – 1.2.50.10.5 – *to build*. What is hidden will be made apparent.¹⁴⁷ This כֶּפֶה *kepha’*, or *rock*, is indigestible! And therefore it will forever be a stumbling block, not as אֶבֶן *‘even*, which is *unseen* and stumbled upon as an unexpected discovery. כֶּפֶה *Kepha’* represents (כֶּ Kaph, in the meaning of adj. *like*) אֶ Aleph, his power, but unwittingly, unknowingly, and unconsciously, because its unstructured and undifferentiated energy (פֶּ Pah) is pinched by two אֶ Alephs, of maximum force 1 against 1000. The word

¹⁴⁶ Read: *body*.

¹⁴⁷ Compare this to logion 5 of the gospel of Thomas (see the chapter on → קֶ Quwph).

confesses to the truth, which it does not know consciously! It transmits, mirrors or deflects א Aleph more strongly than it receives it, pushed out through the mouth (פ Pah), displaying the unconscious inner part to the conscious outer part, amplified—instead of being penetrated and transformed by its life—i.e., remaining petrified and ignorant of being a catalyst.

The Peshitta (see [PSH]) of Mat 16:18 reads:

Mat 16:18 Also I say to you that you are כּאפּא Kepha' (Rock) and on this כּאפּא kepha' (this rock)¹⁴⁸ I will build my church and the gates of שׂיּוּל Sheol¹⁴⁹ will not subdue it.

And we find that the word for “my church” is לַעֲדָתִי *le'edtiy* (Aramaic), in numbers 30.70.4.400.10, meaning *assembly* (as witnesses); it is a place of activity and learning (ל Lammed) from witnessing possibilities (ע 'Oyin), so the resistance to learn (ד Dallet) can become of cosmic proportions (ת Tav) until its lesson manifests (י Yuwd). The secret of life is hidden in the ד Dallet of י Yuwd, and “my church” is the “place” where it will be seen and acted upon, i.e., in the temporal individual's heart, connected to and permeated with the intemporal Self.

Riddles

1. Look at the picture on the next page. It was located on the flap of a cardboard box that contained rectangular containers. The flap measured approximately 9 *cm* by 30 *cm* and was located on the bottom of the box.

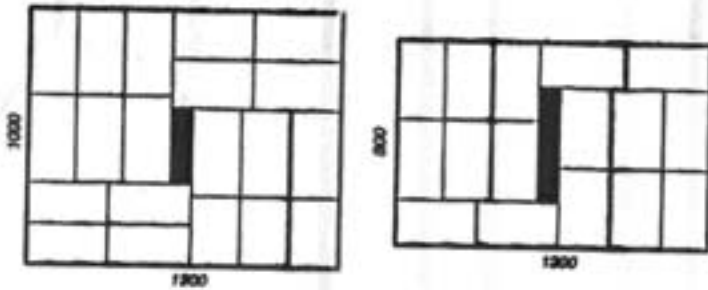
If we want to make sense of this picture, we must assume a lot of things.

- a. Try to come up with at least ten assumptions that are needed to make sense of it. Basically, list as many assumptions as you *need* to make sense of it.

¹⁴⁸ The physical appearance (כ Kaph) of a testimony (פ Pah, *mouth*).

¹⁴⁹ Aramaic for the Hebrew שׂוּל *she'owl* < שׂאֵל *sha'al* meaning *to ask, to ask for oneself, to desire*. A turbulent cosmic movement (שׂ Shiyn) that works in the present (י Yuwd), only to penetrate (infect; ו Vav) it to produce mechanical actions (ל Lammed). Commonly translated as *underworld*, but identical to שׂוּל Saul, who contacted the dead (coincidence?).

Notice in the process of this exercise how these assumptions “seem reasonable” and soon lose their property of assumptions.



Assume that each white rectangle in a box has equal measurements. Assume that the numbers shown at the sides indicate a length, expressed in an unknown unit of measurement u . Assume that between adjacent containers there is no space left, except possibly in the middle as the two pictures suggest.

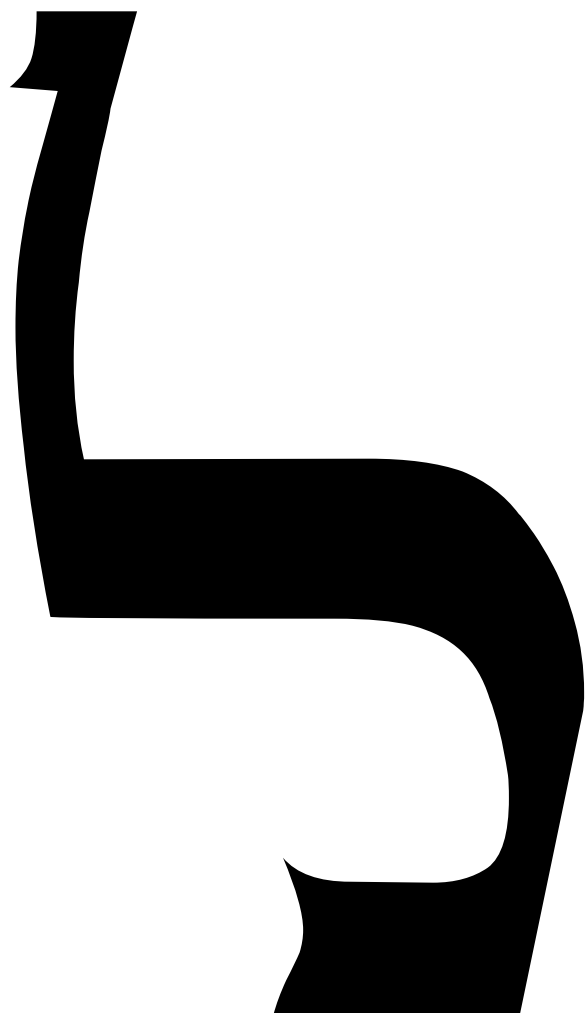
- For the box on the left, with an area equal to $1000 \times 1200 u^2$, express the width and length of each small white rectangle in u . Do this also for the black rectangle in the middle.
- For the box on the right, with an area of $800 \times 1200 u^2$, express the width and length of each small white rectangle in u . Do this also for the black rectangle in the middle.
- Assuming that the flap was half of the box, the original box had a size of approximately $18 \text{ cm} \times 30 \text{ cm}$. Does this correspond to either one of the pictures?
- Using the assumptions so far, express u in terms of cm , i.e.,

$$1 \text{ cm} = ? u \text{ and } 1 u = ? \text{ cm}.$$

What do you conclude about the mystery measure u ?

Note: It follows that either there is no internal void, or the measurements $800 u$, $1000 u$, and $1200 u$ are not correct.

- Suppose that the containers have *other* measurements than the ones found in the previous exercises. Argue that these figures are good approximations, correct or not, and estimate the maximal width of the internal voids.



לָ Lammed, the Paradox of Motivation-Coercion

Name	לָמֵד – <i>lammed</i> – <i>n</i> ox goad; <i>v</i> to learn, to teach
Pronunciation	<i>l</i> as in <i>leap</i>
Value	30 שְׁלִשִּׁים – <i>shalshtym</i>

Poetry

A Paradoxical Lesson

Not the Bible but the letters of the *autiyut* tell the Truth.
The Bible contains the letters of the *autiyut*.
So how can the Bible *not* tell the Truth?

Letter

לָמֵד – *lammed* – 30.40.4 – *ox goad*.

ONE CAN SEE that the לָ Lammed working on the resistance of מָ Mem reduces or transforms it into דַּ Dallet, a door. As an existential letter, it transforms the motive present in גִּ Ghimmel into action. Its action meets resistance in מָ Mem, which means that there is a time involved for the action to complete, and finally, the דַּ Dallet is reached as an abstraction of the מָ Mem. So the דַּ Dallet is extracted from the מָ Mem, and it can be understood like the דַּ Dallet in the explanation of יוֹד *yumd*, that it is a conclusion, or a lesson learned. The letter לָ Lammed is the most practical letter of all and instills the notion that you need to focus to attain your goal. But only through action will you reach that goal if you persist and overcome any resistance on the way, reducing those resistances to mere doorsteps to your goal.

Number

שלשים – *shalshiyim* – 300.30.300.10.40(600) – *thirty*.

WE SAW IN the explanation of the number 3 that the ל Lammed was the action that divided the 6 in two equal parts. Note that dividing something in equal parts is something you have to practice. However, since the 3 was more about the *intention* to divide, which means starting the division, rather than completing it, the number 30 ends in ים, again saying that it is a prolonged 3 into existence (י Yuwd) and is either still meeting resistance in מ Mem or making it a complete action by which it becomes useful in ס Mem Sophiyt.

The tens are all like this; they are the archetype, prolonged into existence, and either they reach מ Mem, which means that they endure for an even longer period, or they reach completion in ס Mem Sophiyt, which means that the period is ended and the condition they cause is completed. Again, we see a double way of saying what existence means. It is something that happens right now, but we do not know how long it will endure. It could be a second or shorter, but it could also be a day, a year, or longer. At any rate, the letter is bound by space and time, and we call this “conditioned” by space and time. That means that we can observe its effect, i.e., experience with our five senses what this letter does. This in contrast with the archetypes. They are abstractions of things that cannot be sensed. They merely communicate the idea, which might evolve into space-time. The power of this idea is that we get a sense that *what* we sense is at least temporary and the things that have caused them were present in another realm, governed by the archetypes. We are told that the conditioning of space-time is nothing to worry about, when we know that the archetypes have all the potential to change the current situation for the better. It requires that we concentrate on the situation we prefer, rather than fight against the situations that we do not prefer.

Therefore, our actions should not necessarily deal with the situation at hand, because then we are like slaves that are driven by an evil master, but rather our actions should be part of a training program that teaches us how to deal with the situation that we prefer, even if it is not yet visible. This means that you practice your skills for the situation yet to come. By practicing, you become familiar with the situation yet to come until you have become a master in the skill and the situation you are in has become the one that you prefer.

Now, if we face a difficulty, then it sometimes seems necessary to do something about it, but we can use the learning attitude to our advantage when we understand that we are given an opportunity to reach for a certain goal. However, that goal does not need to be a “solution” to a perceived problem. Instead we have the choice to concentrate on what we prefer and deal with the situation as a passing experience that actually helps us to reach the preferred situation.

Scripture

Comment

WHATEVER I PREVIOUSLY wrote below on Judas’s motive is my personal psychological reconstruction of the character of Judas. I have always felt that there is something odd about Judas, because without him—Christians admit—the plan of God regarding Jesus would not have been carried out. Stepping past the difficulty of accepting that God would kill his son (when we take the words that come to us too literally, we come to this conclusion), we then are faced with the forgiveness that Jesus professes, according to the story. Wouldn’t Jesus have forgiven Judas? The most powerful verse for the existence of forgiveness is this plead on the cross:

Luk 23:34 Then said Jesus, Father, forgive them; for they know not what they do.

And what about this:

Mar 11:25 [Jesus said:] And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Why are Christians still judging Judas, or all Jews collectively for that matter? It is just ridiculous. Because maybe Christians and Jews are equally ignorant? What about that possibility? And as it turns out, I was on the right track to solve the puzzle of my life.

For Judas personifies the psychological archetype of the shadow. And in order to become whole, you need to embrace your shadow. We need to accept Judas.

This is modern psychology. It is clear that Judas is the shadow of Christianity: as long as Christians judge Judas, they do not understand their own shadow, that they do not follow the teaching of their example:

Mat 18:21 Then came Peter to him, and said, LORD, how oft shall my brother sin against me, and I forgive him? till seven times?

²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

However, I have come to understand that the Gospel writers had their own agenda for writing these events and sayings in a certain order. They made up some of these conversations, because it fitted *their* message. I believe they ordered it thus as to communicate a completely *different* message. They did not *want* to tell the actual history. If they had wanted to tell the facts in their original order, they would have done so. But there was not that much to tell! And so, when they later in life came to a deeper understanding, they took a turn on their experience and decided, very cleverly, to use little facts to embed in their story, to give it credence. It is a bit like making a collage from hundreds of little pictures, as is popular right now. Every picture is a recorded event, it is “true,” but the collage can show any other event, be it a portrait or the earth or a cartoon figure, which is the message of the collage. Taking all the information I have into account, I am inclined to believe now that the Gospel writers decided to make a story like a collage of bits of facts and painted a picture with those pieces. The picture they painted is the message of the Gospels. And it is different from the message Jesus himself gave; that is just part of the material for the collage. Maybe the Gospel writers are the ones that are the wise men. But they became wise by taking their apprenticeship to Jesus very seriously, and when they found out about the painful Truth, they honored him in this way. I see a parallel with my own life, and I feel obliged and justified to share these ideas with the reader.

My thoughts about Judas have changed considerably since I wrote this chapter. The reader must know that I have struggled for years to understand the psychology of Judas, because to me, the story of his so-called betrayal just did not add up with me. A few months after writing this chapter, I read Paul Verhoeven’s book about Jesus (see [VER]), and it contained a valuable piece of information that helped me to understand it even better, in the way explained above.

Instead of retracing and rewriting this chapter, it must now remain here to show more clearly what the Gospel’s story is and how it differs from the actual history. In that way it is still very informative. The way I have understood the account in the *Gospels* compelled me to make the reconstruction of Judas as it follows. I found it very plausible, and it actually helped me to resolve a lot of issues within myself. That is the most

tangible proof for my convictions: it had a profound effect on the way I looked at myself and on the quality of my life.

The reader understands that by now I have abandoned the idea that Judas is an actual person, and I do not believe that what is recorded in the Gospels is a truthful account of events. However, as mentioned before with regard to the history of Samson, the most important thing about the Gospels is that it contains a myth that has its own meaning. That means that the portrait we get from Judas through the Gospels was intentional and *functional* to the myth, *as are all the other persons we read about, including Jesus*. During the years of my Christianity, I have tried to follow what the Gospels are teaching, using my intuition, so I would “go along with the story” and live its consequences. That has been very difficult at times. Yet distinguishing the facts from the intention of the Gospel writers is one of the most difficult things in the world. The present body of literature about the subject makes that very clear. I believe that by living the Gospels as I understood them, I found its hidden truth of achieving an expanded consciousness. History will be my witness and judge.

As the reader will notice, I have taken the Gospel on face value and tried to understand *why it is told in that way*. It has become very complicated, but I can only hope that my contribution will help people to make sense of it for themselves and to understand the *value* of the Gospels, even if their historical accuracy is downright absent. Just like in a collage, the small photographs used *need not* be related to the bigger picture.

Judas's motive

THE GOSPELS TELL an intricate story about Judas, who receives thirty pieces of silver for delivering Jesus to the high priest. But now I want to ask you what exactly did Judas do? What was his action? It must be clear that Judas did not *do* anything that costs much physical energy, as the ↳ Lammed suggests. In fact, we know nothing about the motive of Judas. However, it is safe to assume that Judas did what *he* thought was for the best. In fact, he acted on instructions of Jesus, as we can read in

Jhn 13:27 Then said Jesus unto him [Judas], That thou doest, do quickly.

The instruction is clear, *do it quickly*. But do what? Is it what Judas was going to do next, or was it what Judas was going to do later, when he kissed Jesus in the garden of olives? In any of those things that Judas does after this, I do not see a real action; I neither see betrayal in the very acts that Judas commits. Judas acted on instruction of Jesus himself. This mystery deserves a good treatment.

If anything should be said, the kiss is a symbol of understanding between Judas and Jesus. If anything should be said, Jesus communed with Judas only (verse 26). If anything should be said, only Judas knew the true meaning of Jesus's instruction to love each other (verse 34), and that is why he did not *need* to be there; Judas acted without thinking of himself. If anything should be said, it is Peter who had betrayed Jesus, by denying him three times, acting egotistically to save his skin or face (verse 38). Peter does not understand Jesus, and Jesus rebukes Peter and calls him Satan, e.g., Mar 8:33. In [SU1], Carlo Suarès points out that there are *two* Satans, identified by a different value of the last letter. With נ Nuwn (value 50), שטן *Satan* pertains to “things that be of men”—as with Peter¹⁵⁰—in particular the enslavement that results from the *strengthening* of the psychological shell (ט Theyt). Yet with ג Nuwn Sophiyt (value 700), שטן *Satan* pertains to “things that be of God”—as with Judas (verse 27)—in particular the liberation that results from the *destruction* of the psychological shell.

When the account tells us that Satan went into Judas (verse 27), watch closely how it happens:

Jhn 13:26 And when he [Jesus] had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Jhn 13:27 And after the sop Satan entered into him [Judas].

It happens when Jesus *communes* with Judas (verse 26). And that which is communed is the power called שטן *Satan*, by which the things “that be of God” can come about. Most notably, just six verses earlier, Jesus gave this instruction (emphasis mine):

Jhn 13:20 Verily, verily, I say unto you, *He that receiveth whomsoever I send, receiveth me*; and he that receiveth me, receiveth him that sent me.

It is a multistep instruction telling us that we need to receive! We need to *receive* whom Jesus “sends” in order to receive Jesus. And when we receive Jesus, we receive him who “sent” him, the Father. That is the אַ 'av, the One timeless and formless energy (א Aleph), giving life to a shell (ב Beyt), time-bound, space-bound, bodily, to testify of its own mystery how it resists itself, without which nothing would exist, not even words, nor their

¹⁵⁰ See Mat 16:23 and Mar 8:33 (!) for the exposition of the distinction. Luk 4:8 conveys the same event, albeit that here the narrative becomes rhetoric and noninformative, as if to fill in a blank in the recollection of Jesus's words.

meanings. Remember the verb קבל *qabal*? To receive . . . The instruction becomes to receive Judas to receive Jesus, whom Jesus sent, who sent Jesus.

What is this? Jesus instructs the audience before the event occurs, that the one he sends, i.e., instructs to go, is to be *received* in order to *receive* Jesus. The implication is that Jesus gives an arcane instruction what קבלה *qabalab* means. To receive Judas—namely, to receive Satan—is to receive Jesus, is to receive אב 'av. It is the *same* thing to be received. How can this be? It is the ל Lammed again, here in קבלה *qabalab*, which means *reception*. It is the merger of opposites in ק Quwph, in this story personified as the pair Judas and Jesus,¹⁵¹ who by their communion, by a form, by a *symbol* ב Beyt of sharing bread with each other, instigate an action (ל Lammed) of *reception*. What is received? It is again the awareness of a subtlety that is almost beyond words. Shall I say it? Jesus manifests the living power that enters Judas, the power called שטן Satan, and commands it to act (ל Lammed), something that Jesus is unable to, and that what it *does*, to “do quickly.” Jesus is master over this power, and at the moment when Judas is charged with this power, Judas *receives* it from Jesus through the sop of bread, that is, through the words that Jesus spoke. Now, what *is* this charge, what is this שטן Satan? Surely, there is no *devil*. Or is there? If we believe that, it only testifies that our thinking has been inebriated with the wine of belief and cannot clearly see what is there. No, this power is but the subtlest subtlety of awareness,¹⁵² that Judas acts without thinking of himself (things of men) but acts when he is triggered by the charged symbol of communion (things of God). *Only* Judas, only *one* disciple among all the followers, is sensitive enough to be charged with this power. It was planned: *Jesus* chose him (verse 18). *And it has changed the world.*

Summarizing, to receive Judas is to receive שטן Satan, because it is שטן Satan whom Jesus sent. And the multistep instruction becomes to receive Judas *to receive Satan* to receive Jesus to receive אב 'av; Judas, whom Jesus sent, whom אב 'av sent, who sent Jesus, who sent Satan.

¹⁵¹ Or alternatively: שטן Satanh and אב 'Av, the Father communicates by sharing בן־אדם Ben-Adam, in life and in death.

¹⁵² Compare this with the subtlety ascribed to the serpent in Gen 3:1. There is also a subtle difference between the serpent (see → נחש *nachash*) and Satan.

Savvy? Capisce? Comprendre? Got it? This *oppositio oppositorum sine oppositione*¹⁵³ is a vanishing paradox. It leaves us with everything and nothing as equals.

We are led to conclude that Jesus equals Satan, both sent by אב 'av, the Father as paradox: God in Jesus as Light and Satan in Judas as Darkness are one and the same. This is the taboo of the myth in a nutshell. For where darkness takes possession of light, darkness is gone. There remains *only* light. (Cf. 1 Jo 1:5, 2:8). But how can light conceive of itself without darkness? It's God's own vanishing act of consciousness.

Or must there be another two thousand years of theology to dissect this? Any betrayer is not *in* the story; certainly it is not Judas. The betrayer is the one that interprets the story in any other way, *similar* to the other disciples *in* the story, who had nonsense ideas about what was happening (Jhn 13: 28–29). If you do not get it, you are *in*, there, as one of the eleven. But if you get it, you get it; you are *out*, here, as one Judas (emphasis mine):

Jhn 13:30 He [Judas] then having received the sop went immediately *out*: and it was *night* (לילה lay'lah).

And then you are certainly *not* a betrayer of Jesus! On the contrary, you become human! What glory! Your psyche collapses under the pressure of its contradictory movements into a freedom of possibilities, accepting א Aleph in blood-soaked flesh, rendering it alive: as the gospel-plot is closing to an end, Jesus and Judas both merge into death, Light and Darkness merge into a dynamic void, God and Satan merge into life, leaving you as the witness to your own fiery birth, your resurrection, the focal point of the universe.

Judas is not to blame for any wrongdoing, *because he does*¹⁵⁴ *not do anything wrong*. Judas obeys his divine orders and is forever justified, because he glorifies Jesus:

Jhn 13:31 Therefore, when he [Judas] was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

Judas thinks that it is the best *for everybody* that Jesus should appear before the high priest, in order for him to make himself known. Surely, the high

¹⁵³ Opposition of opposites without opposition.

¹⁵⁴ Present tense. All words and names are alive at this moment, i.e., they have the potential to come to life. We are not talking about a person but about a name, *Judas*, see → יהודה Yehudah.

priest could recognize a *messiah*?¹⁵⁵ Judas reasons that if Jesus is not going to expose himself before the high priest, there will not be an official recognition of Jesus, and in a short time Jesus will be unjustifiably forgotten as one of the many charlatans of his time.

So Judas thought about this long and deep. It was constantly on his mind, how he could help Jesus to become recognized as a living example of the embodiment of the true *Messiah*.

Therefore, he believes that this is the best for all, yes, even that it is *necessary* to arrange for the high priest to question him, because Judas believes in his heart of hearts that Jesus fits all criteria.

Judas saw in a glimpse the glory that it entails, when everybody should be endowed with that Spirit of Truth, which Jesus obviously had. Why? Because Jesus was a man like any man. However, there was something special about Jesus, and Judas recognized it. It was not so much that Jesus was just an extraordinary man, but Jesus had conquered the forces of the universe. The question that Judas had constantly on his mind—he could not even sleep because of it—was how we could *all* become like Jesus in our own way? *How*? What is necessary to make this lucid inner change permanent? What *words* will trigger it? How about all those generations who will come afterward? And after a while, Judas knew for sure that Jesus's teaching was based on a gift that everybody possesses. It surpassed his mind to comprehend it, but it was nevertheless the truth. Jesus found this innate ability by studying the Torah, and he decided to show that power—if at that point one can speak of a decision, because the Law is working so strongly that there does not seem to be a choice. To discover it, it required a certain intelligence, a certain personality trade, a belief that nothing is good enough but the Truth, and having the perseverance to find it. Judas felt so close to Jesus, because he saw in Jesus what he had been looking for himself. But Judas figured that it would take him many years, even twenty or thirty or forty years, to reach that level of discipline that he witnessed in Jesus, and he thought there was no time to waste. If he himself could not reach that stage, then who would be a better candidate

¹⁵⁵ Or should we say *the* messiah? Of course, since there is one word “messiah,” there is one essence and there is only one messiah. But nobody *is* the messiah; it is not a *person*, and the high priest should know (and he does) that it is a state of mind or a state of consciousness. Nevertheless, to the uninitiated, it remains an academic question whether knowing this distinction is the same as being able to recognize it (in others) or to experience it (in oneself).

than the high priest? Or so he thought. It should be easy for *him* to take the next step and recognize the treasure, shouldn't it? Wasn't that his *raison d'être*, to expect the day of *proof*, because of the prophecies? How could all the other disciples be so sleepy and blind to the truth?

Mar 14:37 And he [Jesus] cometh, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? Coudest not thou watch one hour?

The warnings against sleeping are repeated, but after the third time, Jesus *orders* his disciples to sleep (see verse 41). And who isn't sleeping? It is Judas! Just as Jesus wants to leave, verse 43 summons Judas. Judas did not *want* to disturb their dream. He did not want to spend his energy on it, because he was thinking *big*. He thought to himself as follows:

[Judas:] What does this mean for the *world*? For truth's sake, this has not even anything to do with being a Jew! There is a deep secret hidden in the Torah. Supposedly, nobody knows about it and it is almost a proof that God exists! But not quite like everybody believes. And now it may be the right time to expose it to the people that have carried the Torah through their history. Aren't *they* the rightful heirs of this? Don't they deserve to be the *first* to know this? This secret should be known! The secret of the resurrection of יהוה.¹⁵⁶ This secret belongs to *everybody*. Doesn't anybody see that but I, Judas?

He just could not understand why Jesus did not expose himself in an official way. So *he* thought about how to make it official. All the other disciples, at least at the time of the last supper, had dozed off. They had no idea what was happening, were worshipping Jesus, and they were like drunken men, who could not see straight, even if it was the Truth right in front of them.

So Judas, charged with the cursed conviction of the Truth, went to the high priest, not sure that his plan would work, but he just *had* to try. He could not trust the other disciples, blinded by their admiration: they saw a man they thought of as divine, overlooking their own potential to be his equal as Jesus tried to teach. Therefore Jesus was different in one aspect where it counts: Jesus knew what it means that the ♂ Aleph (not God) is resurrected in a man and crucified to the body. In contemporary minds, Jesus must have been like an alien to them, taking on a human shape. But Judas knew

¹⁵⁶ Read "the *name* יהוה." The confusion between "the name" and "the named" is of all ages, yet they coincide in the sacred language of the *antiyut*.

better. The ⌘ Aleph was being resurrected in him as well, although he was not aware of it yet. But Jesus made sure that it happened. Now he felt it his task to take care of the diplomacy, to arrange for a meeting, so to say, in order to make sure that everybody would know that Jesus is one of the very few that ever lived who has discovered the full secret hidden in the Torah.¹⁵⁷ He reasoned that if Jesus was taken for questioning, the high priest would not find a fault in Jesus and as a consequence should declare Jesus the Messiah. Next, the truth about Jesus—yes, the Truth itself—would spread like a wildfire.

We all know that Judas's plan failed, but *Jesus's* plan worked! However, Judas, who learned about the death sentence Jesus received, was devastated to such a degree that he committed suicide.¹⁵⁸ Yes, I understand

¹⁵⁷ With my comment at the start of this chapter, the reader understands that maybe the *gospel writers* found that secret! See also the next footnote.

¹⁵⁸ Note that this happened *before* the crucifixion, see Mat 27:3–5. Following this passage in verse 7–8, we learn that the chief priests bought the Potter's Field for the thirty silver pieces that Judas gave back to them and called it the Field of Blood. Shockingly, the account that Paul gives in the book of Acts does not agree with this. Paul reports Peter's account of what happened to Judas in Act 1:18, namely, that *Judas* "purchased a field (*) with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." (*) This is the same field, the Field of Blood (verse 19), formerly known as the Potter's Field. It is thus suggested that Judas was *murdered*. In the first account, it is Jesus's blood that is connected with the Field of Blood. In the second account, it is Judas's blood. To understand this, we have to see that Jesus's blood is the same as Judas's blood. All this resembles Zec 11:13, with a shared deep element of criticism toward priesthood.

Yet I want to note that there is an inconsistency in the feud about Judas in the light of the resurrection. If Jesus actually resurrected from the dead literally, which he supposedly intended, then what is the real problem to forgive Judas? Whatever went before is but a necessary chain of events to bring about the mystery of resurrection! Mat 26:24 could be understood as Jesus showing compassion for the deep, devastating emotions that Judas would go through when he would have to face the consequences of his role in the events, without understanding the resurrection. This supports the psychology of the suicide story, if Judas was a close friend to Jesus, as is suggested by the records of communion between Jesus and Judas! Jesus shares the sop with Judas *only* (Mat 26:23–25, **Jhn 13:26**), and Judas *kisses* Jesus (*only* in Mar 14:45 does Judas kiss Jesus; the other accounts only *suggest* it). Jesus's question to Judas in Luk 22:48 using the interpretation

Judas, but it was not his fault. He just could not deal with the magnitude of this spiritual power when it backfired. It was the moment he could have survived if he had integrated the power of א Aleph as his own. He never wanted Jesus to be killed and certainly not tortured at that! Oh, what a drama for a human mind. What had he done? And I say, he did *nothing*. That is the irony of it all. Jesus had known Judas, Jesus loved Judas, and Jesus had the better understanding of how the high priest would act. The reason for that is that the secret truth is so explosive, that no high priest in his right mind would ever expose it, even if he would know about it.

Judas failed to think about the consequences of his plan, had it succeeded. Suppose, for the sake of argument, that Jesus had been acknowledged as a messiah by the high priest. That would mean that the high priest would knowingly disturb the hidden truth that no *single* man can *ever* be the Messiah, at least not in that venerated image, not by that blunt admission of an individual challenging priesthood. In doing so, Jesus found the never-

betray is to be answered with, “No!” But the question using the interpretation *deliver* is to be answered with, “Yes!” Judas was unable to answer, for if he had said yes, he would have convicted himself in front of the others as the betrayer of Jesus, which he was not; yet if he had answered no, he would have convicted himself in front of Jesus as a betrayer of himself being in denial, which he was not. Therefore, Judas was logically unable to honestly answer yes or no. The paradox is resolved if we assume that the gospel writers had a different purpose in mind than to point out a betrayer. They used this element to pinpoint the meaning of *forgiveness*, which must come by *integrating*, *loving*, and *understanding* Judas. Then it becomes easy to forgive the acts of the high priest, as we understand him as our own resistance toward forgiveness. Forgiveness is very subtle in that it is simultaneously a “betrayal” of our *deepest convictions*, which nevertheless are *not* based on truth. Judas personifies this subtlety within us, and he delivers us to the high priest: As we emotionally convict him, we betray our belief in forgiveness. As we forgive him, we betray our belief in our culture, which condemns him. Both ways make us an outcast. Either we are an outcast inside, feeling guilty, or we are an outcast outside, being judged by others who project their guilt. The conclusion is identical, that Judas did not intend to betray Jesus—he *repented* (Mat 27:3). On the contrary, we have to *allow* Judas to do his work within us, *charge* him with our awareness, because he is the one who *delivers* us when we *receive* him (see the explanation of Jhn 13:20 above), for only then do we receive Jesus and live by the understanding of his name.

admitted truth that his discovery would eventually dismantle the Jewish religion as it had become as pagan as any other religion.

Nevertheless, everyone can receive that so-called spiritual anointing, if they are ready to receive it. Making the general particular in this case, the high priest would set humanity back two thousand years. In fact, it was the ultimate test for the high priest, a dilemma. But either way, he would fail, because when the high priest could not declare the true reasons for his judgment—the verdict of blasphemy is just laughable, only *politically* correct, and playing the power hand—the priesthood had ceased to fulfill its function. It just took a while (about twenty centuries) before that truth would become known and accepted. The function of the priesthood was not to keep this mystery a *secret* but to guard it and bestow it on those who could bear it. But if there was proof available that *anybody* could get to it without the help of the priesthood, the option of a simple lie could hold off the disaster for a time (two hundred decades by now). It was a gamble, with humanity as its stake. A good rule applied here: when in doubt, say no. The high priest called Jesus in for questioning so that Jesus could prove himself. Maybe he reasoned that if Jesus was the true Messiah, he would save himself (a hint in this direction is Luk 23:35). But given the situation, it was reasonable to assume that Jesus would soon be forgotten after he was done away with, and everything would get back to “normal” again. Yet Jesus’s fate made the situation more intricate as the story of his life became the very proof of absolute surrender to the power of life-death, proof of *that* resurrection of ✠ Aleph inside a man, and through his death, he proved the mystery of his life.

This means that there was no sentimentality in Jesus’s decision when he instructed Judas or when he was silent and submissive before the high priest. He had a radical determination and a deep faith that the spiritual power that he had gained—that is, the discernment of the very truth about himself—would never be truly lost for the generations to come. He taught with this silence, without words, the power of the Word in him, and it is heard all around the world until this day. But that Word that he spoke is not yet understood. And here I am, deviant; part of any such generation after him, describing these things, expounding on this mystery from new angles on every page. The high priest is invisible to me, but the verdict of any authority might be as deadly for what I have to say—ask yourself what they are afraid of. Yet it is not about putting blame anywhere; it is about exposing information that puts things in new perspectives in assistance to humanity that craves for the resolution of a tremendous jam in the wheel of its spiritual progress. This humanity must hatch from its egg; Christianity, Judaism, or any religion are its eggshells. But only when it is

ready. Failure to hatch equals extinction. Too soon, too late, neither is an option. In a way, it is all right. It must be that we were not ready yet; we would not have survived the blow and would have shared Judas's fate. But how about now? When enough individuals shed their mind constructs and open up to their power, which is their birthright, the new humanity is already being born through them.

The secret is simply this, that we all have the potential to become like Jesus—beware, I am *not* suggesting that we all are called to die on the cross, at least not in that literal sense.

It seems an anachronism for me to say this, because I do not call myself a Christian at this time. I simply believe that I have discovered what Jesus had discovered—only it is now about two thousand years later. I was flabbergasted to find myself in this time, dealing with issues of religion not that much different as in those times. Oppression has taken on a different form of social exclusion. I also find it as difficult to find the right words, but should I not say *this* until I have found them? Let me say that those words that I use are true to my heart, and I am willing to take this risk. I am suggesting that we all have the potential to find the Truth and become a teacher and a brother or sister to our neighbor. And yes, it requires that you die to your ego, which is a pseudopersonality; it is not real, but it enslaves your true Self. Nevertheless, your true Self guides you through life and teaches you lovingly what it means that you have refused to listen to your true Self. And when you finally start loving the dark side of yourself, the one that seemingly works against your true Self, you are in effect embracing Judas, you are receiving Judas, sent by Jesus, and your ego can die, because you receive Jesus by receiving Judas. After that, the reward is that you are endowed with the Spirit of Truth, which explains to you all the mysteries of the universe.

So when you come to this point of embrace, what action has gone before? It is clear now. It is your whole life of toil and lessons that you have gone through that is the ל Lammed of א Aleph; the word למד *lammed* also means *lesson*. All this time you have been delivering your Self to the “priesthood” within your psyche, who acts like a guardian. Those are forces that keep you from finding the truth behind the doors they are guarding. They reside within your psyche, and you are able to conquer them as Jesus did; pay no attention to them anymore—for only *you* are the one that installed them in the first place—and go past them. Unless you are determined to find the truth, these priests, these guards, these psychological blocks empowered by fear will hold you back. But if you start to become aware of them and embrace them as the lessons from your true Self, designed for you to

overcome, then you can take the next step, find the Truth, and become whole.

Word

ל- – <prefix> *le-* – 30 – *to, unto*. Indicating an action to or unto or upon that which follows.

ל' – *lo'* – 30.1 – *not*. This word is almost as enigmatic as its reverse ל – '*el* – 1.30 – *god*. One has to understand that the phrase “not <*something*>” is everything except that <*something*>. In other words, it is not specific but rather specifically excluding. Therefore, the word *not* always introduces a confusion, because the possibilities that open up from a negation are more numerous than those from an affirmation (generally only one). You can see how the ל Lammed, the *lesson* that this word is, forces you to embrace the totality of everything that you say is “not”: the invisible, the unintended, the unimagined—all incorporated in א Aleph. It shows that it is an impossible stand, for א Aleph creates a situation where the “not” is not, exactly as the word describes. It is a paradoxical concept, because to point out something that you want to negate, you still have to bring that in awareness. By doing so, you are contributing to its inception, eventually to its realization, and even to its continuation. So that is why fighting against that which you do not want or do not like does not work. Because when you fight against it, you affirm that it is something worthwhile to fight against, and that is the reason why it will always remain there to fight against, *because you find it worthwhile to fight against it*. “It” persists as long as you perceive the absolute necessity of “not it.” Using this word *not*, you use your energy in a negative way, rather than to create or affirm that which you *do* want or *do* like. The effect of this prevalent negative attitude is that one spirals (ל Lammed) toward a confrontation of life-death (א Aleph); if the struggle is not abandoned, it becomes stronger and stronger until the fight itself becomes the means and the goal, ending in chaos. By then, the original intention is long forgotten and *negated*: which was to be “not” has become omnipresent. A way out of this dilemma is to forget about what you fight against and start living for what you *positively* believe in and focus on the things that you want. With this word “not,” the power of words is the most effectively demonstrated, because in order to surely evoke something, you only have to say, “It should *not* be.” Now you have set the stage for the battle against the “not,” and of course, that which follows in the expression of “not” has the power of ל' '*el* to manifest itself. Therefore, those things that are prohibited have a natural attraction to manifest themselves. It follows that if Jesus was *not* the Messiah, *everybody* is going to be one.

When “not” is used in a moral commandment, it invokes the reversal of moral. For example, in order to enforce a commandment like “Do not kill,” the act of killing is a necessity in order for the commandment to be applicable (if nobody kills, there is no need to prevent it). But most importantly, for those unfamiliar with the concept (think of children), this commandment brutally introduces killing as a concept within consciousness where it was absent earlier. This commandment introduces in consciousness a change that is extremely explosive.¹⁵⁹ The real challenge about this commandment is how to deal with a consciousness that *allows* for the concept of killing when it is already exposed to it (as is your own). This situation is unstable as it stands. This commandment asks for a consciousness that incorporates killing as a possibility. By doing so, such a consciousness that knows the commandment lives with killing as a reality that eventually will manifest itself. Therefore, the commandment puts on the line what you hold dearest, namely, life. Think about it: you are introduced to killing by a *word*, and your life starts revolving around it. This is the power of the word “not.” Your life becomes a prisoner of all the things that have the attribute לא *lo’* Lammed-Aleph, or “not,” until you start affirming the power of its reverse, אל *’el* Aleph-Lammed. Ask yourself: Is your life the most important in the world, that you would kill to survive?

What is the use of this commandment then? Its existence *ensures* that killing is present. It deviates from *life*. It allows for conditions in which killing takes place, and it mobilizes powers to fight this condition, i.e., when killing is not only present but prevalent in the world. The ultimate conclusion of this commandment is that killing becomes the *method* to enforce the commandment! So the same act that it commands to prevent becomes justified by it (even if it is under certain, blatantly arbitrary circumstances). This is the true meaning of “not”: you take an action (ל *Lammed*) to prevent something, and by that action, the power of life-death (א *Aleph*) prevails in presenting you exactly with that which you try to prevent. Now, the contradiction is clear. Anybody can *only* prevent killing by being free of the *consciousness* that allows for it. For this consciousness to spread, a commandment that introduces the very concept is *not* working. This begs the question, “What *does* work?” First, it is important to understand that one *cannot* fight it, because then you give it reason to persist; you feed reality with the exact energy that causes its appearance. So instead of fighting, what do you do? Surrender! Know that your life is valuable, but

¹⁵⁹ It is similar to the introduction of the circumcision, which by a physical trauma impregnates the young psyche with the seed of its healing, namely, its disintegration by *nomidentification*.

that you have died already, because you allowed killing inside your consciousness to be *real*. Now, you have to start learning that consciousness in itself, including the part that you share in, is life-loving (see → אהבה *'ahavah*). So you can redirect your attention to actions that allow for the rise of the level of life-loving consciousness within yourself and others. When this level of consciousness reaches a certain threshold, i.e., when enough people reach this level where they live exclusively by using their positive heart power, then the circumstances that appear will change in a qualitative way that reflect that higher consciousness. As a consequence, conditions that allow for lesser quality as a probable outcome, such as the resort to killing, will diminish, while more and more people will learn and experience the benefits of choosing to direct attention to a positive outcome, rather than to be a slave of negative (negating) commandments.

To overcome the consciousness that allows for killing, you have to reassess the value of the underlying commandment as *irrelevant*. Whatever “not,” it is still possible; therefore surrender. In this way you defuse the power of “not.” You divert your emotions and *accept* reality instead of staying in denial. If your conscious mind is *not* preoccupied with enforcing “not killing,” you create circumstances where “not killing” is real. It may seem that we have not taken a big step since the first “Do not kill” . . . again because the phrase “not killing” is immersed in this statement.

You may notice how irrelevant the “killing” part of the commandment really is. That’s my point. The statement tries to show the area beyond the wall that “not” introduces and tries to give the weapon to reach that area. The other side of this is that you have to value the rise of consciousness more importantly than the value of your life, or else at least equate it with the value of your life. Then all your actions will contribute to the rise of consciousness, until restrictive commandments belong to the past. Considering the state of humanity—and *accepting* it—it seems that we have a lot of work to do, but there is only *one* work to do, and that is to contribute to the continuous rise of consciousness, taking your own consciousness as the first challenge and then that of others. You can strive to contribute as much as possible to this cause by finding the best way you can do this. The more people understand this, the more consciousness rises, and global conditions may improve rapidly. *This* is the time that it is possible to achieve this goal. Just start! Become conscious of the power of “not” in your own language and in the language of others. Accept its power and turn that power into a strong motivation for positive and focussed actions, building, learning, teaching, and stimulating, instead of destroying, mechanizing, depending, discouraging, and punishing.

These negative commandments, so deeply engrained in our subconscious by social programming, have only one lesson incorporated in them, to learn how to live with a certain indifference to them, because if they are held as a moral standard, they invoke the very conditions they strive to prevent! Can the reader see how this is in line with the word לא *lo*? Let the state of affairs we find ourselves in today *be* that lesson. To replace the dependence on “morally correct” commandments, one must learn to distinguish and trust one’s Self. Then one becomes strong enough to see the delusion of certainty based on a fixed set of morals. There is no room for discussion about this when one realizes that ultimately, the rise of consciousness itself will provide the answer to the moral question. This may be summarized in the following statement: we are *all* equally human, although in variable circumstances, and we are *all* participating in the same consciousness, although in variable awareness; ultimately there is but *one* justification, and it is provided by the Self as your life’s purpose, discovering *who you are* in the light of full consciousness.

לב – lev – 30.2 – heart. Acting (ל Lammed) on an image (ב Beyt), i.e., pursuing an image of something, and it will be as a desire in your heart. So actually, the heart is all actions that are done in order to fulfill an image. It may also be seen as the activation (ל Lammed) of forms (ב Beyt), in that the change of forms expresses the basic desire of no-change.

Riddles

1. a. Relate a labyrinth to the word למד *lammed*, or Lammed-Mem-Dallet, by identifying three essential aspects of a labyrinth—say A, B, and C—and relating A to ל Lammed, B to מ Mem, and C to ד Dallet. This is called a *mapping* of the labyrinth onto למד *lammed*.
 - b. Make a mapping of the *previous exercise* onto למד *lammed*.

Hint: Find an analogy between the exercise and a labyrinth.
 - c. Using the same principles, make a mapping of an erupting volcano onto אֵלֶף *’aleph*, or Aleph-Lammed-Pah Sophiyt.

Note: A mapping gives you a different interpretation of a Hebrew word. This shows that there are virtually unlimited ways to interpret each Hebrew word, making it possible to translate them in different contexts or in different reality planes.

ח

מ Mem, the Paradox of Medium-Message

Name	מם – <i>mem</i> – <i>n</i> water; <i>v</i> to stream, to flow
Pronunciation	<i>m</i> as in <i>mass</i>
Value	40 ארבעים – 'arba'yim

Poetry

Water or Time

Fluidity of thought takes place
when the importance of a thought
is not measured by the observer
but shared as an example
of timeless truth.

Letter

מם – *mem* – 40.40(600) – *water*.

THE LETTER מ MEM is the resistance in actuality, building on archetype ד Dallet, but now conditioned by time and space. It is something that resists but does not resist itself. It flows, but its direction is unclear when you float along with it. Resistance is that which moves you or which you move against in order to withstand the perceived motion. Resistance builds strength (consider the מ Mem in the word למד *lammed*). In order to resist a resistance, you have to become aware and assume the nature of the resistance. The nature of any resistance becomes clear by focussing on it within time and space. It becomes part of your experience. Therefore, to allow it to enter the space of your thought is part of resisting it by assuming its nature. But resisting any resistance perpetuates it, until you are strong enough not to resist it and not *not* to resist it but to move *using* its flow as a medium to navigate to your desired destiny. You become the medium *and* the message. (נ Nuwn is the arrival point at the end of resisting מ Mem.)

Number

ארבעים – *'arba'yim* – 1.200.2.70.10.40(600) – *forty*.

AGAIN, IT IS the continuation and a persistence of a resistance. Even like a flood, spreading, covering, engulfing.

Scripture

LOOK AT THE following verse, which links the water of מ Mem with the number forty (emphasis mine):

Gen 7:4 For yet *seven* days, and I will *cause it to rain* upon the earth *forty* days and *forty* nights; and every living substance that I have made will I destroy from off the face of the earth.

So first we see a period of seven days as a period of extension, a nonaction, a relief. But after that, the water will come for forty days and nights.

Taking ז Zayin = 7, מ Mem = 40, and the choice א Aleph or ת Tav for destruction, we can form the words זמא and זמת, but they have no idiom. However, זם *zam*, or זמה *zamah*, means *mischievous*, or *wicked plan*. And מת *met* is an old form of מות *munt*, or *to die*. Incidentally זימיה *zīmyi'* (Aramaic) means *punishment, damages*. And זרמית *zirmiyt* (Aramaic), or זרם *zaram* with a ר Reysh to accentuate the surface of the earth (as a cosmic container), means *downpour* (of rain), or *flood*. The word for “flood” used in the account of Genesis is written as המבול *hammabol*. However, it is instructive to see how the numbers used in this verse correspond to letters that give idioms related to the context.

The word for “I will cause it to rain” is ממטיר *mamthiyr*, derived from מטר *mathar*, for *to rain*. Let us first consider how the word מטר *mathar* thus explains that raining is the result of the subsequent working of these letters: the water (מ Mem) reached its fullness in a cloud (ט Theyt) and then spread over the surface (ר Reysh). We can see this word in another meaning as the effect of time (מ Mem) working on your expectations (ט Theyt) until it has spread through all your thoughts (ר Reysh). Now, for *to cause it to rain*, we see an additional מ Mem, a resistance, let us say a force extending to the waters in this process of rain, and then a י Yuwd to affirm that it actually happens, i.e., the pattern מ--י means *to force to appear* (grammatically). But if

we are to understand the hidden meaning, we can say that the rain when it falls is always a *double* rain: the rain that has fallen and the rain that will fall.

So it is with time. This flood of Genesis is happening continuously, even right now, i.e., *all of the time*, because most things that happen to us are lost in this flood of time when we are not conscious of the fact that they are part of the way we try to understand reality. Time periods, such as the forty days and forty nights, want to remind us that by the experience of time, we experience the מ Mem. We might say that it causes us to suffer a state of unconsciousness, because we are unaware of the י Yuwd. Water as מים *mem* is a double resistance, and we wonder what it resists. It resists everything that appears within time and space, which is י Yuwd, to the point where it becomes *unseen*. But instead of resisting itself, it generates more of itself, i.e., more resistance. Therefore, *waters* as מים *mayim* with an additional י Yuwd is the *awareness* of time as that which doubly resists existence by projecting shadows into the past (the first מ Mem) and into the future (the second מ Mem). The key observation is that every י Yuwd contains everything that you can become aware of so that every moment is a copy of all moments, just slightly changed, just slightly different to become aware of, different in appearance but equal in content. When this moment of the flood is placed right in the middle of your awareness, only then are you forced to see time or resistance as something threatening. But it is possible to transcend this threat, by focussing on the י Yuwd that is hidden within it, even transported by it, and seeing how it becomes the Double Yuwd י, curled up in itself, preserving itself.

So in a sense, the ark, or תבה *tebah*, is a reformulation of י Yuwd in that it is capable to resist the cosmic resistance in ת Tav and remain a shelter (ב Beyt) for life (ה Hah). The ark transports and protects the life hidden in י Yuwd, toward a life *beyond* the death of being immersed in the waters of time.

The destruction of the “living substance” is a way of saying that everything in the past is destroyed. It has no reality anymore. Our associations with destruction are generally negative, but the story tries to force on us the understanding that by being tied to the past (or the future for that matter), we are in effect drowning. We should understand the passing of time as a constant flooding of the current moment into the past. The now is destroyed constantly. This fact, this continuous growing awareness of the moment that we experience *right now*, has to become the basis for our reality, instead of what we have learned *from* the past or what we have learned *in* the past. The word for *destruction* used here is מכה *machab*; it shows again how the resistance of מ Mem, of time, should transform the

undifferentiated ח Cheyt, of being imprisoned in it, into life (ה Hah). Therefore, we have to see the image of Noah entering the ark with his family as the transformation of *all present life* in a certain moment and being preserved through time. We have to see how this preservation is a contradictory movement: the waters transport this life to the future, leaving the past for dead. But ultimately, this image is one of hope, because it shows how life is preserved, even if it is only in the image of one family, and that it is possible for this small amount of life to populate the earth again, after safe delivery. This family is actualized in you, or not.

How would we conduct our lives when the past had not happened? This verse tries to make it clear that whether anything has happened or not, this is only of secondary importance to the moment of *now*, because the past and everything in it is in a way preserved in the *now*. Our memory of the past detaches us from the present, while in the present, if we want to see it, we are able to find that everything worthy of preservation has already been preserved!

This view offers the opportunity to see the present as the only and necessary means to become aware of the current situation and to be able to deal with it in terms of becoming conscious of it.

Also note that it says (emphasis mine):

Gen 7:6 And Noah [was] *six hundred years* old when *the flood of waters* was upon the earth.

Of course, the age of six hundred years is related to the ם Mem Sophiyt, with value 600, being of cosmic importance, as described by the words indicating that the water of the flood covers the *whole* earth. Note that the 600 here is associated to a time-related concept: the *age* of Noah. The transformation of ך Mem, with value 40, into ם Mem Sophiyt, with value 600, means that Noah had been living within time, building the ark, i.e., becoming more and more aware of the present, until his age of six hundred, which means until his awareness of time was transformed into a concept of a (cosmic) preservation of life!

Again, the *logic* of the communicated facts in this story, if true, forces the conclusion that we all are descendants of Noah, since all other life was destroyed. This is the key concept related to the archetype of ך Vav, with value 6, that it procreates life, connects life with other life as in the name יהוה, where the reader can again find deeper meanings for the used letters in this name and how it is related to an individual experience of a divine consciousness that does away with time.

The deeper level of the story here is that we are allowed to identify with Noah as being the *only one* saved when we come to a deep understanding of existence. It also means that we have to locate Noah and his family *within*, in order to find that which is supposedly saved from the flood of time. Therefore, we look within, but within *what*? The ark is then our body, which transports us through time, saving Noah and his family—that is, the essence of all human life—and all the animal life (the richness of the inner life).

Again, when we understand that that which is forever saved is the *only forefather* of all of humanity as a *concept*, it is easy to see how everybody is part of the same operation described here. Our own essence can only be preserved if we recognize that we all have the *same* essence. And that that essence is *always* preserved regardless of our effort but that we can nevertheless become detached of that essence and perish. To recognize that essence is to preserve your life. It requires that thinking becomes detached from the past. And it requires that emotions have to become actualized, relating to the present only, so that the actions that we take, like Noah in his six hundredth year, should be inspired by the voice of our inner Self, which connects us to all of life and to the preservation of life. Listening to this voice gives us all the time to respond, enables us to dismantle automatisms. This is the meaning of ז Zayin, or the extra seven days before the flood, where all motives involved become very clear-cut, ready to produce an outcome of importance.

We can only use what has been preserved if we recognize that we can only use it *now*. We cannot use it in the past; we cannot use it in the future. Whatever that essence is, it is only used, whenever it is used, in the *now*. Also, whatever we *can* use *must* therefore be part of that preserved essence, since it is present (if indeed it is).

Word

מ- - <prefix> *me-* - 40 - *from*. Indicating an expected resistance from that which follows, by exerting a resistance on it by either taking something from it (voluntary) or by receiving something from it (involuntary). It also makes the word that follows constrained within a certain time frame, when the action of separation or union is going to take place.

מָוֶת - *me'ot* - 40.1.6.400 - *hundred*. The difference with מוֹת *munt*, or *death* (see next word), is the insertion of א Aleph between מ Mem and ו Vav. So now, since the א Aleph is together with the ו Vav, the two resistances מ Mem and ת Tav keep them together. It shows that the possibility of

א Aleph entering ת Tav is imminent. We already know that the number 100 is related to the letter ק Quwph, its value. We could say, “With time, א Aleph enters ת Tav”—i.e., related to the saying, “Time heals all wounds.” One hundred is the union of opposites *over time*, like ק Quwph, the cosmic Aleph; it unites origin with destiny and repeats its cycle. Although resisting this union by time, time itself becomes the means by which the union becomes evident. We are bound to find that all cycles repeat in the smallest and the largest, in our own individual lives as well as in the universe at large, and that everything in between is in place to point this out. In effect, *hundred* is the realization that patterns repeat over and over again and that, perhaps, there is only just one pattern that changes shape, as א Aleph – 1 – *the creative power* has transformed through י Yuwd – 10 – *creation* into ק Quwph – 100 – its *purpose*, or *destiny*, undisturbed by the seeming erratic movements through time.

מות – muwt – 40.6.400 – death. Death in Scripture is not what people understand to be death. The word under consideration states that this death is a מ Mem, which works on ו Vav to produce ת Tav. If we understand that the ו Vav, the male procreative force, is necessary to preserve life, the word shows a condition where there is a complete opposition to this procreative force, both in the conditions of time and space (40 as a multiple of 10) and in the cosmic sense (400 as a multiple of 100). First the waters, which signify a fixed time period, work against it, but eventually, prevent the function of ו Vav altogether by confronting it with ת Tav, surpassing time, working as a cosmic resistance against it, impenetrable, impossible to impregnate, making the ו Vav powerless to the point of disintegration. So death is portrayed as a double resistance against the male principle, or the *hidden* human principle. Physical death is not nearly as threatening as this מות *muwt*. Consider how this word shows how the ו Vav can be encapsulated from both sides, even if it is present in a living creature! If we are to understand the story of Noah, we see that this מות *muwt* is in fact a description of the deluge,¹⁶⁰ where the ו Vav receives the utmost stress. As for Noah, if it were not for his “obedience” to build the תבה *tebah*, the ark, he would not have survived. The word states that there are conditions, mainly because of the existence of time, that are able to resist the ו Vav, and these conditions spell the true meaning of death. The hope that this word spells is the fact that the ו Vav remains *present* in this word, so when conditions change, it can become productive again—as

¹⁶⁰ Note that מות *muwt* consists of מ Mem (water) followed by ות-, the female plural suffix.

it does in תו Tav-Vav as the *result* of ת Tav. We see here how the word that tries to explain how the ו Vav is resisted still needs the presence of the ו Vav to express this resistance. It is therefore inconceivable but nevertheless real how any conditions could arise to obstruct the ו Vav, or how these same conditions have the capacity to save the ו Vav and make it productive again. The contradictory movement in this word מות *munt* is explained in the story of Noah on a grand scale, as if to study this one word under the microscope.

Evidently, the ו Vav as the human principle is always preserved, but conditions may arise that are so extreme, resembling death, that only by going through these extremes and surviving, death is conquered. This means on the other hand that the human principle may only come to life through facing these extreme conditions, even going through death. This hints at the concept of eternal life. If one of us has it, we all have it. And in order to know what eternal life is, one must live death and still live. As Noah.

Ultimately, this concept of life, death, and eternal life or preservation of life demands a different way of dealing with time, dealing with reality, and must try to transform מ Mem (40) into מ Mem Sophiyt (600) before it turns into ת Tav (400). If the transformation is successful, the ת Tav can be survived, and the human principle is preserved.

If the importance of these principles becomes part of how *you* approach reality, you become like Noah, and your Self will guide you how to build a תבה *tebah*, an ark, capable of resisting ת Tav, able to preserve you and your family, that is, the human principle that lives, or is currently dying, within you. This ark is therefore the vessel for your own future life, which it already harbors, but it should be built from within.

משח – meshach; mashach – 40.300.8 – oil, to smear, to anoint.
An ointment or baptism (מ Mem) that causes (ש Shiyn) death (ח Cheyt). Note its opposite meaning to משה *mosheb* (Moses), whose life (ה Hah) was saved (ש Shiyn) from the waters (מ Mem). The oil, or baptism, is completely surrounding you as a physical constraint (מ Mem) to push you (ש Shiyn) toward your unknown destiny, a psychological death (ח Cheyt): a deep lesson of life, a valuable treasure to uncover, yet unknown, secretive, promising, uncertain, undifferentiated. When found it is transposed into → חמש *chamesh* (five), the number of life (ה Hah), releasing the power that was locked up in ח Cheyt of dead words. Compare these foreboding words (inserts mine):

Luk 12:49 I am come to send fire (ש Shiyn) on the earth (י Yuwd);
and what will I, if it be already kindled (י Nuwn Sophiyt)?

⁵⁰ But I have a baptism (מ Mem) to be baptized with; and how
am I constrained¹⁶¹ (ש Shiyn) till it be accomplished (ח Cheyt)!

משיח – *mashiyach* – 40.300.10.8 – *anointed*. This word is used in the Torah for kings and priests alike when they are ordained, and it is rendered in English as *messiah*. This word comes from the previous word → מִשַּׁח *mashach*. For the translation into Greek, used for Jesus, a problematic adjective is used, *christos*, which means something like *smearable* (viz., *anointable*). This Greek word is derived from the verb *chriō*, which also means *to smear, to apply (paint, creme, oil), to anoint*. But let us now return to the *autiyut*. If we want to understand a deeper meaning of *anointment*, we must do away with the Western pictures of hands and vessels and oil. It is a physical resistance (מ Mem) that through its cosmic movement (ש Shiyn) manifests itself (י Yuwd) as the return to its undifferentiated (sleep-) state (ח Cheyt). In the book 1 Samuel, Saul is anointed king, and later, when he is still in office, David is anointed as his successor. The relationship between David and Saul is problematic, although at first it is good when David slays Goliath on behalf of Saul's army (see 1 Sa 17). We find in 1 Sa 26:10–12 that David is in the position to kill Saul, who at the time is in a deep sleep that has “fallen upon him from יהוה.” But David would not stretch his hand to Saul, the *anointed*, yet trusts that יהוה will take care of Saul by causing his death in some other way (verse 10). These passages are important to understand the deeper meanings of all the words involved, i.e., Saul, David, anointed, and יהוה. As for יהוה, it gives us a clue that it is of no use to force something, and to bring about an event, one has to trust that keeping one's own peace will cause any event to happen that is necessary in the right time.

We can see here that to be anointed is to be vulnerable, and in vulnerability also untouchable, unless there is a disturbance from within that is dangerous, as with Saul . . . and Saul becomes desperate and more and more separated from יהוה. He has “forgotten” the meaning of being anointed. To get advice, he even has the dead prophet Samuel summoned who earlier had annointed him king (see 1 Sa 28). That disturbance within is *also* “ruled” by יהוה, and circumstances will arise that merit life or death accordingly. Being vulnerable can be like being in a deep sleep. David is anointed in 1 Sa 16:13, *during* Saul's reign. David made a pact with

¹⁶¹ As in *laid hold of, distressing – obsessed, suffering*. “Fired up,” drawn into its *cause*.

Jonathan, Saul's son, as it says that their soul became as one (1 Sa 18:1–3). The problematic rapport between Saul and David lasts until Saul's death, when Saul is wounded in battle, after which he falls upon his own sword to take his own life lest any Gentile would kill him (1 Sa 31:4).

A different interpretation of משיח *mashiyach* therefore presents itself as the inner manifestation of a death to the past. King Saul turns into king David. This can be viewed as a “historical” transformation of one king into another. However, it is also a “spiritual” transformation from that which pushes somebody from within to the knowledge of Self, transforming their “Saul” into their “David,” where they at first coexist problematically, yet by the intimate understanding and living out of the name יהוה, David will remain.¹⁶² As an attribute, משיח *mashiyach* is the property of being subdued to a process that enables you to understand from the inside out all the Hebrew names (שם – *shem* – *name*), words, and letters as symbols of their own flowing essence (מ Mem) and emotionally activating (ש Shiyn) them into manifestations (י Yuwd) of an infinite wisdom (ח Cheyt) for the benefit of others (י – *yish* – *to exist*) as an infinite potential of eternal life (חי – *chay* – *life*). Therefore, simultaneously, the wish to fulfill unspeakable desires (שאוּל Saul) will be replaced by living fearlessly in the focus of them and with a genuine vulnerability that is disarming and attractive at the same time (דוד David). The biblical account shows many more layers of meanings for the word משיח *mashiyach*, all pointing to a state of being that defies imagination, nevertheless a real possibility, even the future state of *all* of humanity.

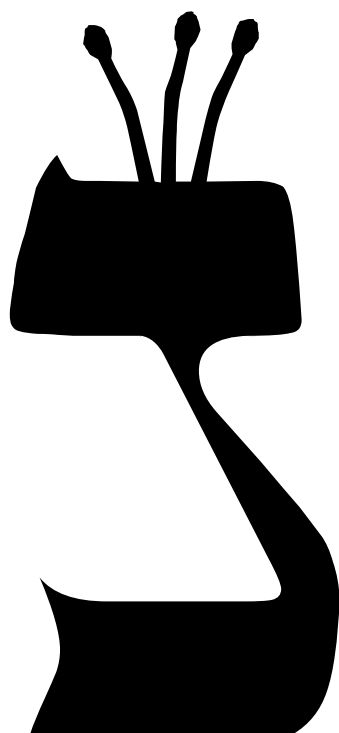
Riddles

1. Design a three-dimensional shape constructible of four equal cubes, which satisfies the following conditions:
 - It is congruent to its mirror image.
 - It does *not* have a *plane* of symmetry.
 - It does *not* have a central *point* of symmetry.

¹⁶² Saul *has* to die in order for David to become king. It is a psychological complex like Qayin and Hevel. In this context, David is the murderer by omission; he “uses” יהוה, whereas Qayin was יהוה incarnated. It is a matter of taste, but with the same result, yet with Qayin misjudged and David anointed. A better story but equally painful.

Two shapes are congruent if the one can be rotated and translated to match the other's size and position.

Note that if a shape has a plane of symmetry or has a point of symmetry, it is *always* congruent to its mirror image. So the question asks for a nontrivial shape, because of the requirements, that nevertheless is congruent to its own mirror image.



1 Nuwn, the Paradox of Dependence- Independence

Name	נון – <i>nuwn</i> – <i>n</i> fish, seed; <i>v</i> to swim fishlike, to sprout
Pronunciation	<i>n</i> as in <i>new</i>
Value	50 חמשים – <i>chamishiyim</i>

Poetry

The Next Cycle of Time Is Life

Some fishes are mammalian.
 Some mammals are human.
 Some humans have connected to their higher Self.
 They are taken out of the *water* (2, *Mem*, 40)
 and therefore like *Anfish*¹⁶³ (1, *Nuwn*, 50).

Letter

נון – *nuwn* – 50.6.50(700) – *seed*.

ITS INTIMATE CONNECTION to the transformation of life is clear, starting with 1 Nuwn, a life that is conditioned within space and time, which through 1 Vav connects to another life. In this way, a fish is seen to be part of a community, and it is similar to other fish of the same kind. But there is a more profound way of looking at life, as a means to penetrate or connect to 1 Nuwn Sophiyt, which is the freedom of spirit, not conditioned by

¹⁶³ “An-” as a prefix means “not.” *An-fish* therefore means *not a fish* yet, in spite of this word, definitely is reminding of a fish. *Anfish* is also a mountain in Egypt near Hurghada.

space and time, but open to everything that is possible outside the realm it finds itself in. Life as that which transcends its own boundaries.

Consider (emphasis mine):

Jon 1:17 Now the LORD (יהוה) had prepared *a great fish* to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

So the fish that swallows Jonah really had been “prepared,” as the “small” ן Nuwn prepares for the “large” ן Nuwn Sophiyt, and one of its purposes within the story is to show that it is possible for a lower life-form to influence life on a higher plane by a divine purpose. At the same time, when Jonah (as ן Nuwn) enters (ו Vav) the great fish (ן Nuwn Sophiyt), he becomes aware of a different reality outside of his own and discovers the power of prayer. He says:

Jon 2:10 But with a voice of thanksgiving, I will sacrifice unto thee [that] which I have vowed I would pay. Salvation [is] of the LORD (יהוה).

This verse alone combines at least three spiritual principles.

The first is to be thankful for the current situation. This starts with acceptance, which extends into thanksgiving.

The second is the principle of sacrifice, which is the principle of life itself, sacrificed on the altar of time and space as the most sacred act of the divine Self.

The third is that one pays what one has vowed to, or reaps what one has sown.¹⁶⁴ The picture of Jonah in the fish is the condition of any human being finding himself alive in a body within space and time, seemingly helpless and delivered to the situation. At first he is unconscious of the reason he finds himself in this situation. But it is suggested in chapter 1 that Jonah had a mission before this condition occurred (and we all know what it is, but I’ll address it in a moment). The conditioned life within space and time becomes like a prison, the belly of the fish, until the purpose of that condition is recognized as the ideal circumstances to connect to the higher purpose that Jonah had committed to before he became a living person within space and time. (Jonah was committed to the *water* to save the ship when he was on the run for the mission originating from his vow.) It is

¹⁶⁴ This concept is also related to Hindu and Buddhist karma—meaning *action* or *cause and effect*—but it is outside the scope of this book to compare religions.

only natural that he would *remember* that “vow,” that he would now consciously commit to it and start working toward its fulfillment. This is symbolized by the three days, which point to *motive*. See the explanation of ג Ghimmel, or the number 3, which we can see here as a period of three (ג Ghimmel) days (מ Mem, as in a certain learning time), after which action (ל Lamed) occurs:

Jon 2:11 And the LORD (יהוה) spake unto the fish, and it vomited out Jonah upon the dry [land].

This action takes us in the fourth principle of salvation: “Salvation is of יהוה,” where salvation is written as ישועתה *yeshuw’atah*, a poetic form reminding us of the name Jesus (i.e., from ישוע *Yeshuw’a*), followed by ת Tav and ה Hah—that is, salvation is experienced after the impact of ת Tav (תו *tau*, also meaning *cross*), a cosmic resistance beyond thought when it delivers you again unto ה Hah, or *life*, which is the spiritual awareness of life as of the utmost importance. The expulsion is described with the form יקא *yake’* Yuwd-Quwph-Aleph, saying that the moment (י Yuwd) of expulsion unites the cosmic mission (ק Quwph) with the power of א Aleph to fulfill it. This is a very powerful statement regarding the intensity of merging the “vow” with the awareness and the purpose to fulfill it. Jonah is expelled from the fish’s belly, a kind of rebirth, the coming to life of א Aleph by merging the opposites of life and death. The land is the place that shows the conditions of life in a new perspective, as a second chance, perfectly prepared to support the mission. And now Jonah is completely aware of his mission, of his purpose, and we enter chapter 3 of the book of Jonah. Jonah is thus an example of a creature of the “third kind,” an *anfish*.

Justice is experienced as a consequence of one’s “vow,” and salvation is experienced as a consequence of “remembering” it. The mission becomes clear again (Jon 3:2), as was stated before (Jon 1:2):

Jon 1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

To go to Niniveh and to announce that the “wickedness” is seen by the Self. That wickedness (the text uses רע *ra’*) in this case points to living unconscious of the higher Self, who is guiding every person to discover it, even through every experience that one can imagine (י Nuwn Sophiyt). Jonah is a kind of catalyst to this awareness. *He* is necessary—it is *his* purpose for living—to make it clear to everybody that *each* has a purpose for living here, that *each* has made a vow before they came, that *each* has a possibility to connect to the higher Self and listen to the voice of Truth.

It is beautiful that Niniveh is written נִינְוֶה, in numbers 50.10.50.6.5, where we may see that instead of the Tetragrammaton 10.5.6.5—in which we can see the schema for our own purpose—the ם Yuwd of Niniveh is encapsulated by two regular ן Nuwn, as if brooded by a hen from both sides, leaving no option to connect to ן Nuwn Sophiyt until it hatches; for now it remains a conditioned life on the outside (as in *city*, translated as *culture*, *race*, *upbringing*, and the like) and as a conditioned life on the inside (as in *oblivious to one's mission*, translated as the fear of death, which drives people to diverge from the Self), yet its condition is still connected (ו Vav) to the principle of life (ה Hah). That is to say that the name Niniveh cannot escape the destiny of its “end,” i.e., its ending in Vav-Hah, its physical end in time, as well as its end as in purpose. Basically, the egg has to hatch. So that is why their “wickedness” has come before יהוה: it is not hatching yet. We can view this as becoming aware of the difference between Niniveh and יהוה: where Niniveh is completely conditioned, bound to be destroyed by its ignorance and “wickedness,” יהוה is the fullness of consciousness, as applied to a reborn individual or a reformed city alike.

This means that no group of people, from whatever background, from whatever culture, can escape their search to connect to the higher Self. They may call it differently, they may deny it differently, but the principle is the same for the whole of humanity. Nobody can hide from their *own* awareness if it tells them that their life misses a purpose in the way it is conducted in the present state (Niniveh), and it threatens the well-being of everyone that supports that way of life, because it treats life as something less than holy. Nobody can hide from their own awareness, telling them that something is off and that they still have unconscious remnants, reminding them that they, too, like Jonah, have “vowed” to find their connection with Self and fulfill their destiny while living on this earth.

Jonah becomes conscious of his mission, goes to Niniveh, and causes the same movement in the spirit of that “big city” as he experienced himself. And after Niniveh listened and believed (Jon 3:5) and fasted for forty days (again as a period of hardship), the city was spared! Niniveh gets a second chance as well—hear this—*just* as Jonah did. This is the hope of all ages!

This mystery is proclaimed here, that those who find their connection with Self, those who hatch out of their shell, are spared and will not taste death or destruction, and with them are saved all those that have an ear to listen, believe, and work toward that connection for themselves. There is so much to live for! Death cannot stop you. In fact, if death would come to you before your mission is over, you are going to get a second chance, and you will arise from the dead to finish it. *You*, my dear fellow human being, *you*

are the one that has to find *your* purpose here. How many centuries have you tried to find it, trusted on the words of others, while that “vow” is preserved in your heart of hearts?

May hope be hope to the hopeless, for even they have the power to reclaim their life and fulfill their destiny. Believe it, and it will become true, because it is true in your heart.

The final chapter of Jonah tries to explain that your purpose is hidden in the smallest things: how you treat the smallest part of life is reflected in how you treat everything in life. And there is no reason to be angry, when the purpose of the schema Yuwd-Hah-Vav-Hah is clear. Anger or unhappiness does not bring salvation but instead work as an affront to all of life, pushing you to a state of despair, which seems necessary to connect to your Self. Who is going to save you? Listen to your Self! Life and death cannot be the subject of anger in a state of awareness, and if that be said, what else is left to be angry about? Get out of your shell!

Number

חמשים – *chamishiyim* – 8.40.300.10.40(600) – *fifty*.

WE HAVE ALREADY explained the way to interpret this as an extension of five into duration and protrusion, even as an example bound in space and time of the archetype.

So we have seen how the fifty follows forty, how the (an-)fish comes from the water, how life comes after trouble, how hope is the beginning of change.

Is it strange that Jesus would be associated with a fish? He is said to walk on water, and although this is a powerful statement, we cannot take it literally with a Western mind-set. However, the name אדם Adam shows how the א Aleph experiences a resistance (ד Dallet) on the water (מ Mem). A fish coming out of the water is able to walk on water. Such a fish is a spiritual person that defies and enters the conditions of Niniveh to proclaim death as the way to live. Living consciously is dying to everything that came before and is dying to everything that will follow. Only the three days (the motive) between death and life remain, and their momentum gains strength and power to move the hearts of those that are ill at heart and in need of hope.

Scripture

IT IS WELL-KNOWN that Pentecost is the celebration of the baptism of the Holy Spirit, fifty days after Easter. The word Pentecost comes from the Greek adjective ordinal *pentècostè*, meaning *fiftieth*. In elementary (!) school, I was told that the number 50 associated to Pentecost is special, because it satisfies the equation $50 = 7 \times 7 + 1$, and it was explained that 7 is a divine number, 7×7 is a perfect square, and adding 1 means a completion. So 50 signifies a completion of divine perfection. It evades the mind what this means, certainly for a nine-year-old. How could a number signify “*more* than divine perfection,” and why is it 50? What really happened on the day of Pentecost?

Reviewing this explanation now, I realize that it is totally void of meaning. The only thing that I remember is the question of *how* this explanation explains *anything* about the 50. Why was it important to stress the number value? And how could this be an acceptable explanation? It seemed totally arbitrary.

I’d like to do a better job, but this requires more than a detailed description of “special numbers.” It relates to a subtle change in a person, nonetheless structural. There is a transition from being restricted by your senses, thoughts, and emotions to entering the realm of spirit. If the Gospels contain a description of this change, we must take the story as a whole as a representation of that change and try to translate it back to our conscious experience to let it become real.

Nevertheless, it is hard to imagine what this points to, if we realize that it is not so much a religious doctrine but a fundamental property—a possibility—of humans to go through this change. Why this possibility is there and why it can turn into a reality is a very good question, and it points to a mystery that cannot be glossed over. The mystery of the realm of the spirit lies at the very core of every major tradition. Each tradition tries to explain it in their ancient writings. Nevertheless, it seems that this teaching cannot be implemented by only reading about it or being devout. Because what it really is evades the mind—thinking about it deters it, theorizing about it deters it, believing in it deters it, looking for a “strange” experience deters it. It is as if all efforts to pinpoint it make this fundamental mystery evaporate and escape. However, for the less spiritually developed, there is always something to identify with: a hero, a “son of God,” a teacher, a spiritual leader. And this knowledge, that there is *something* to discover, that there are *others* that have discovered it, drives the seeker ever so slowly to their answer, in the emerging belief that “what is

fundamentally possible (7) for one human being (1) to experience is also possible for all (7x7), including me (50).”

But a possibility is not a reality. A possibility can turn into reality, and the mystery is that nobody exactly knows how that happens, and when he knows, he cannot explain it exactly. This, for me as a mathematician, was a very hard nut to crack. Knowing for myself how science can be very exact as it needs to be, I could not accept that this mystery should evade the most intelligent minds, or—when they accidentally stumbled on it—why they were not able to explain it so that it becomes available to all. They do not even tell you what the mystery really is. Having been a devout full-Gospel Christian for about eighteen years, I finally came to a personal crisis, where I had to face my responsibility in this experience. Moreover, I had to ask myself what it means to be *human*, regardless of the opinion of all the thinkers, philosophers, teachers, religious texts, religious leaders, cultures, friends, and family. If any answer they give does not satisfy me, how can it *be* the answer? And I needed to dig it up from somewhere I did not know where. I needed to become relentlessly honest with myself as my life depended on it—or so I felt it. Utterly devastated for the lack of answers in the world, facing my inner turmoil, I collapsed. *I ceased to exist*, and it was utterly confusing to find myself still alive. *What am I still doing here?* I thought. It was not a defeatist question. It was a question of honest curiosity.

And it turned out that the mystery that had evaded me all these years, even when it was at the center of my religious beliefs, had just happened to me, and I had *no* words to describe it. It is humbling to hear yourself think, *If even I cannot explain it, now that I have experienced it, it is no wonder that I could not find it before.* And the reality of billions of people on earth came to me as a terrible realization of my place. The terrible realization that new words have to be found to explain a most ancient mystery put me right back on my feet. Ah! The *Word*! What does a word mean? This question came back to haunt me. I realized that only if you say what you mean can you ever get results. I realized how fuzzy the use of language of most people is, how it is related to their misery, their projection of their misery on others, and how frustrated I had been about that. Why couldn't they just say what they mean? Why couldn't they see the flaws in their reasoning? To answer that, I had to find my own clarity and my own flaws. Even more importantly, I needed to *embrace* my own flaws: I needed to hunt them down and look at their beautiful nastiness. I needed to look at them as opportunities for change. I needed to change my feelings about them so they could gradually turn into assets. I put off my old thinking and relentlessly reinstalled elements, seeds, in my thinking, wondering how they would grow. To my

astonishment, I began to see results, and my devastation has turned into joy.

The whole concept of morality just went down the drain in the face of this mystery. There was only one thing to do: how can one replicate this change in another human being? How can I possibly give accurate information for that change to become available to anybody? I am sure I am not the only one that ever asked this question. This inner change has many different names, and how do you know that the same is meant? I just believe that if there is a method to achieve this change, it should be general knowledge. The mystery should be known so that its power could spread and, by a combined effort of those who change, would turn into the most powerful cooperation to witness a world that reflects the inner happiness that I feel.

However, all the teachers of the past have obviously failed in this respect, because this mystery is not yet part of the general knowledge. It was simply not available in my environment. “Education” has missed its point with me. Suffering seems to have expanded over time, but it can also diminish. It might change if the key to the cure is given away. There is a good reason for suffering to occur, because it indicates that we, as humanity, are still living in a state of oblivion of this mystery. We are disconnected from it. What will happen if one by one we start to reconnect to it? First of all, our own suffering would stop, and we would be in a better situation to help others to reconnect to it, just by the virtue of our own connection and our interaction with them.

So there you have a solution in a nutshell: the more people reconnect to this mystery, the less suffering there will be. It is easier said than done, you may think. But what is *your* actual effort in this respect? Your objection is of the mind. And what is mine? My efforts are entering your mind.

How could I ever hope to make a difference, facing the possibility of failure as an unsurpassable mountain? Then I got it. The letters. The mystery is in the letters of the *autiyut*. I would only have to teach the letters, nothing else. It is like the dream of every teacher: teach the basics, which include all possibilities—much like an axiomatic system in mathematics¹⁶⁵—so that those equipped with them can work with them and find new applications as they start working with them. The whole quest for success subsided, because there can be only success if there are those who take these lessons as part of their own quest for answers.

¹⁶⁵ Classical geometry is based on just five axioms, introduced by Euclid (300 BCE) in his “Elements.”

At this point, I am inclined to think that the reason not everybody has come to this realization of the mystery is that there is a time for everything. But there are indications that more and more people are “getting” it. It has to do with the fact that many things are in place and move only slowly in a certain direction. The power to change the status quo resides in the individual, but the individual is coerced by the majority to keep the status quo. In order to really cause a change, the individual must face the combined power of the majority and be determined to go against it. This going against the power of the majority is not exactly the same as being anarchistic. Going against this power of coercion will give insight in who you are and what power you have. In this process, you will free yourself of false beliefs and be able to locate them in others. To heal the world is not an attainable goal if you cannot heal yourself. Suffering in the world is sustained by individual suffering and the unwillingness to give up one’s suffering for the benefit of all.

How does this relate to the number 50? This question must be rephrased to, “How does this relate ~~to~~ the letter 1 Nuwn?” The letter 1 Nuwn could be called, besides “seed,” the “individual,” or “heir.” Those who *have* the (developed) seed *are* the (undeveloped) seed and by their nature transplant and preserve their nature in others, where it must grow and be rediscovered. A “fish” (1 Nuwn = 50) is one that swims in water and has the *possibility* to come out of the water (2 Mem = 40). But for this event to become a reality, the final 1 Nuwn of 11 *numn* needs to be transformed into 1 Nuwn Sophiyt, with value 700, to get 11 *numn*. Note the occurrence of 7 in the hundreds in relation to 1 Nuwn, or 50. Also note how the possibility of this change is the mystery of 1 Nuwn and 1 Nuwn Sophiyt. The individual (1 Nuwn) enters (1 Vav) into a transformed state (1 Nuwn Sophiyt). This transformed state is referred to as “saved,” “liberated,” “enlightened,” etc., and one can clearly see the parallels with the fact that the name Joshua means “God saves.” Joshua Ben Nuwn could be translated as “God saves (*Joshua*), when the conditions arise (*Ben*) for an individual to enter into his transformed state (*Numn*).” Still, this description does not specify what this transformed state is; neither does it clarify how it saves or what it saves from. All these words blur the meaning of the simple fact that one might be able to realize a mystery within oneself. A mystery that has always been present but was not recognized. Can I possibly get to a deeper level of understanding? Surrender, surrender, surrender . . .

We must understand that this number, 50, is significant only if we are to understand its message in its completeness. In the Christian myth, the

death, resurrection, ascension of Christ happens before¹⁶⁶ Pentecost. But to understand these events, we should understand that only the resurrection (after death) is proclaimed in the Gospels themselves, yet the ascension occurs after forty days in the book of Acts (emphasis mine):

Act 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them *forty days*, and speaking of the things pertaining to the kingdom of God.

Let us see how stupendous this story is, when we read about two mystery figures trying to explain it just a few verses ahead (emphasis mine):

Act 1:9 And when he [Jesus] had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

Verse 11 is most crucial, because it must be apparent that what this means is as follows: Jesus was taken up into *heaven*. And one thinks of a place somewhere above the sky. But it does not say that. It says that a *cloud* received him (verse 9). That means *how* he disappeared is not described *here*. He disappeared, and *here* the story tells us that he actually did *not* disappear into (physical) *heaven*; *that* is the cloud, in the mind, to *think* that he did and to drown in every kind of superstitious belief about this “place.” But if we understand heaven as a place of idealism, of ideas, of thoughts, we see that the whole life *and* teaching *and* concept of Jesus is taken up, as a seed, into the imagination of the people that stay behind. How is anybody going to understand the life of this man called Jesus? It is impossible to impart a fundamental change. One has to come to this on their own, by watching closely and making the final step oneself.

The men suggest that looking toward heaven is of no consequence, because the men ask, “Why stand you gazing up into heaven?” It certainly is one of

¹⁶⁶ The meaning of “before” implies that we are talking about events that happen in a certain order. Instead of the collective understanding of “time”—where days are physical occurrences—as the criterion for deciding “before,” we should try to find a corresponding individual growth process as the reference, where days are spiritual insights on the path to the next state of development.

the most enigmatic descriptions of events. How many people occasionally stare up to heaven nowadays and expect Jesus to come back on a cloud?

And it is a hard confrontation to understand the reason, for the same men suggest that it is of *no* consequence to look to heaven because “[Jesus] shall so come in like manner as ye have seen him go into heaven.” Stupendous! These men refer to a deeper understanding of the word *heaven*, not present in those looking up to heaven, and these words can only mean “look into heaven *because* Jesus comes in the same way as he went.” How did he go? In a cloud, meaning it is *not* described here how he went and in what form. And he is going to come back the *same* way, meaning it is not described *anywhere* how he will come back and in what form.

But to those who understand that “Jesus was taken up,” to mean that his *name* is transformed into a seed, planted in the collective consciousness, they see that this seed has to come to life in a different, yet personal, way. And when it does, this seed will produce a personal inner transformation, similar to the one that supposedly happened in Jesus.

So let us say that to have part of the life that Jesus lived, you have to understand the words that he speaks in a way that is different from their apparent meaning. This is because the apparent (current) meaning is determined by collective social conditioning, largely based on the *misunderstanding* of words. This misunderstanding of words is so fundamental that it seems impossible to change this situation. Social conditioning has evaded the problem of the definition of words. Instead most people subconsciously use this same principle to engrain certain feelings associated with words, thus perpetuating their common use. But when the feelings are detached, separated, or at least distinguished from words, one enters a land of freedom where words can take on new meanings in accordance with one’s own understanding.

For instance, if Jesus is the word associated with a concept of “Son of God,” one has to realize that there is so much mystery in this expression. We know what a son is, because every man is a son. But how God could have a son, while God is certainly not a man by contemporary definition,¹⁶⁷ evades the mind. The myth is just a way to try and bridge the gap between the concepts of *God* and *man*. Strong emotions are attached to these concepts. *God* is a concept that for some is the concentration of all their ideals and hopes while for others, contradictorily, it is the concentration of

¹⁶⁷ Compare Exd 15:3 (God is a man) with Num 23:19 (God is not a man). Both use the same word אִישׁ *’eysh* for *man* but different words for *God*; the first uses יְהוָה (LORD), the second אֵל *’el* (God).

all their fears¹⁶⁸ and desperations. Instead of judging one or the other, one has to realize that the word “God” serves a function in the human mind. That function is not to explain events but *to anchor the definition of words*. Every word one uses is anchored to one’s ideals or fears, to one’s hopes or desperations. Psychologically, the word “God” stores the positive (or negative) energy attached to one’s ideals (or fears). If one thinks about the definition of a word, one tries to align it with the word “God,” by thinking thoughts like, *How would God define friendship? How could I implement friendship in a way that God approves?* Etc. In the case of taboos, we think things like, *God does not approve of it. It is sinful in God’s eyes. God would not want that.* Etc. The common divisor in the thoughts we have is our own concept of the words we use. And if we use the word “God” actively in our thoughts to relate definitions of words, we refer to those words in a powerful way. The meaning of a word in our mind becomes anchored to what we think that God’s thoughts on that subject are. So the way we program ourselves is to program the word “God” with a projection of our *own* thoughts and attach to it certain properties so that we can use the emotional impact of this word “God” for other words in an equally powerful way. Those who get into trouble thinking about God say things like, *If I were God, I would do it differently. Why would a loving God allow for suffering?* You start to realize the intensity of these thoughts if you ask yourself, *What am I doing differently than those whom I despise? What am I doing to allow for suffering?* And the answer is obvious: you *think* about suffering, you *blame* others or “God” (or the concept of “God” used by others), you *feel* powerless, you *feel* bad about the world, etc., and *thereby* you contribute to the problem. I would expect that people who attach positive emotions to the word “God” have happier lives than those who attach negative emotions to the word “God.” If there is a word in our thoughts that rules our behavior, it is the word “God,” for the deep emotions that are attached to it. People that can rule your beliefs about “God” rule you or assist others to rule you. This rule has such a deep impact on the way you conduct your life that it might evade you. It has become your belief about how things are, but you have never investigated those beliefs against a changing background.

When I changed my concept of God, I realized that my framework of thoughts and emotions was collapsing. But at that point, I had to go through with it. I realized that I risked going crazy, because my psyche might not be ready to absorb the shock of a lack of reference to certain words. I trusted that because of my religious framework, something would

¹⁶⁸ *Fear* is an antonym of *ideal* in the sense of wanting to avoid vs. wanting to achieve.

emerge, and I could maybe gradually detach from it. I needed to believe I was ready to receive this revelation. I realized that if my concept of “God” was based on a myth,¹⁶⁹ instead of the truth *behind* the myth, my psyche has structures that I no longer want to maintain. Because if there is a truth behind the myth, my psyche should be structured according to that truth, and it should not be satisfied with an intermediate state or a state that only partially or even erroneously reflects aspects of that truth. Incomplete structures create incomplete or undesired results. In this dark period of deep inner turmoil, I saw only a glimpse of a promise here: *if* there is a truth behind the myth, *then* it must be possible to find it. I hoped that the detailed knowledge of the myth that I actually had could help me find the truth behind it, now that I know that it *is* a myth.¹⁷⁰

A million questions arose. *What about the past? What about all the other people? What about the truth? Oh no!* I thought, *All that suffering as a consequence of ignorance for all those centuries! The truth seems to have been lost, but it was never completely lost! And now what? What about me? What can I do about this?* For the first time, I realized that I needed to embrace all and everything in this world. Everything that is going on is part of this amazing experience, this mystery. Now it was a matter of redefining words. If only I could redefine words that previously had a negative association and anchor them anew to emotions of happiness, excitement, love, understanding, peace, then these words would produce those things, because that is their meaning when I use them. How about “Christianity,” what is my position? I embrace it as an intermediate step, but it has become outworn. I can be thankful that it was in place as contrasting with a vacuum. But I have lived the consequences of its incompleteness, and it has lost its purpose for me. In general, it has not proven to be effective to produce happy people

¹⁶⁹ I am not implying that there is no God, neither that the events in the Bible did not happen. But I am implying that these events are recorded only to illustrate a deeper truth, not evident from the events described. This is a paradox. If the myth contains a deeper truth not evident on the surface, how can one find that truth? But clearly the myth is preserved to enable that truth to be found. The real question is about the nature of the deeper truth. At the basis of that deeper truth is your own understanding and your ability to change (your mind, your beliefs, your emotions).

¹⁷⁰ Note that I do *not* condemn the story as meaningless nor as untrue. The property of it being in fact a myth, told for two thousand years in Western culture, might point to a *hidden* truth, *completely unrelated to its historicity*, which had evaded me (and, obviously, many others) by taking the myth too literally.

either. It broke my heart at first to realize its failure. But in the face of that terrible failure, I found solace in the contradictory realization that it obviously had not failed with me. If its purpose was to transform me, it had succeeded! That is why I am not a Christian anymore. I transformed. It is considered impossible for a true Christian to ever become an apostate—almost by definition. It is reasoned that an apostate could not have been a true Christian; otherwise he would have remained a Christian . . . Undeniable logic, yet not true. I have been a *true* Christian; I even called myself that instead of a Protestant, full-Gospel, Pentecostal, or what have you, and now I am a *true* apostate. Yet “Jesus came in like manner” to me. It was not one day, it was not one week, it was a period of months. And at the end of that period, I started writing this book, gradually finishing it¹⁷¹, gradually learning, gradually finding new and beautiful words, gradually finding out the beauty of life and the truly amazing properties of this reality, which we all seem to share. My world is changing rapidly into a better one, now that I am able to adjust my basic structures. These inner structures become more and more relaxed and flowing, almost in defiance of the outer structures I have to deal with. But it is like ice melting inside me, where I become like water myself, being able to flow to places where I have never been before, where the outer structures become like guides instead of obstacles. Any wall is flushed over or passed by; any door is pushed open or passed under; and any obstacle launches me, and it becomes my acceleration. I rush to my destiny, now that I am water. That destiny in this analogy is the ocean, and the ocean is the collected eternal wisdom and the power of the word itself. I am becoming a word! I am becoming one with the mystery that I am. How beautiful is that?

Returning to the account of Easter in relation to the Ascension and Pentecost, it is possible to see the word אמן *'amen* spelled out in these numbers. The א Aleph, represented by the number 1, is the day of Easter, the first day of the resurrection or life-death, the event of being born in a world that tries to kill you (or does it want you to transform and come to life?). The מ Mem, represented by the number 40, leads us to the event of the Ascension. We delve into water and drown in misunderstandings; we regress. It is the phase of our lives where we are in utter confusion about ourselves and about the world around us. Whether it takes forty days, forty years, or forty lives, I would not know. But then, we arrive at the נ Nuwn, or Pentecost, represented by the number 50, and this is also a first day, where a new possibility becomes clear; that which is our ideal becomes true, because it becomes true *in* us, a seed of a new life. The Holy Spirit is

¹⁷¹ It took forty months to write, four years to publish.

not a spirit but a word to describe the truth capable of entering deep within you, where it transforms you according to its mystery that you personify.

אמן *'Amen* is not just a casual word for closure; its living letters express the deep commitment of the one that utters it (א Aleph) to the inner change necessary (מ Mem), i.e., to become water, to effectively reflect the truth that is spoken or written so that this can come to life (1 Nuwn) and opens up reality to reflect its liberating possibility (1 Nuwn Sophiyt).

This is true for the Gospel story as carried over to the book of Acts. The world develops according to our inner freedom to allow its development to reflect our ideals. If our ideal is unconditional love, we should love it unconditionally. If our ideal is a happy and fulfilled life, we should be happy and fulfilled. Our inner change will change the world—we must deal with the cause, not with the results. And the cause of your world is you.

Word

נחש – *nachash* – 50.8.300 – *snake*. Compare → נח *noach* (Noah), or *rest*; also → חמש *chamesh*, or *five, life*; and → משה *mesach*, a מ Mem for a 1 Nuwn, to *inebriate with life, a continuing death*. The נחש *nachash* is the most living (1 Nuwn) heritage from the past (ח Cheyt), the ability to awaken (ש Shiynt) the most rigid and undifferentiated part (ח Cheyt) of a living entity (1 Nuwn): to wake up to the truth, to learn the truth. (See also next word.)

נפש – *nephesh* – 50.80.300 – *soul, body, desire*. Note the similarity between this word and the previous; the ח Cheyt, or 8, in נחש *nachash* is replaced with פ Pah, or 80, in נפש *nephesh*. Therefore, these concepts are intimately related.

נחש *Nachash* is a living entity (1 Nuwn) that through an undifferentiated internal state (ח Cheyt) causes a most powerful cosmic movement or an emotion (ש Shiynt). This living entity is at the core of our psyche. When we are triggered by the נחש *nachash*, somebody (1 Nuwn) will lose their sense of identity (ח Cheyt, in the sense of dying) by completely identifying with the suddenly triggered emotion (ש Shiynt), in effect being drawn *out* of the present into the reliving of an ecstatic moment or a trauma. נחש *Nachash* is the emotion (ש Shiynt) that results when one lives (1 Nuwn) according to a stored pattern (ח Cheyt), following it through to its inevitable conclusion.

On the other hand, נפש *nephesh* is a living entity (1 Nuwn) that through its *actualized* undifferentiated state (פ Pah) *chooses* an emotion (ש Shiynt) as a

response. Through these choices, the נפש *nephesh* gains experience that will help to restructure (צ Tzadiy) the old patterns inserted by the “bite” (ח Cheyt) of the נחש *nachash*. Where ח Cheyt is utterly static and predictable, פ Pah is dynamic and unpredictable. נפש *Nephesh* is the method of response to the impact of becoming aware of the נחש *nachash*.

As indicated earlier, every word is like an equation to be solved. These words are not external to us but internal processes and often unconscious processes. The נפש *nephesh* has the power to become aware of the נחש *nachash*. And therefore, there is a hope to overcome old programming residing in the psyche. The part of the נחש *nachash* that has been overcome is the measure of life that the נפש *nephesh* has.

Now, from these words, the desire may arise to be healed from the bite of the serpent. But that desire does not heal us at once. We have to *become* נפש *nephesh*. This internal process asks of us to become aware of our dark side (the ח Cheyt becomes פ Pah). Our dark side is an undifferentiated and therefore unacknowledged part. Since it is always there, the נחש *nachash* can always inflict pain through it as long as we are not aware of it. Our dark side is not “bad,” but it is stifled and utterly undeveloped according to our own judgments toward it; we detest, we abhor, we fear, we hate it. Only when we start to admire, sympathize, challenge, and love it will we be able to reach our highest potential.

Healing occurs if we are willing to become aware of the evident state of mind that led us to the state of ש Shiyn and, within its movement, modify it to match our desire (healing). At the moment this happens, we are in an unstable state, for when the cosmic movement (ש Shiyn) starts working, as caused by the undifferentiated energy of our desire, we start to see the consequences of that desire and start to structure our desires at once. But then as a consequence of a successful change in emotion, we prove that our desire and healing is attainable, and the ח Cheyt becomes ט Theyt, transforming the word נחש *nachash* into נטש *nathash*, meaning *to let go* or *to permit* (an alternative). A similar transformation happens when the פ Pah becomes צ Tzadiy, transforming the first part of נפש *nephesh* into נץ *netz*, meaning *spark*, or *to sparkle*, *to blossom*.

Our desires are not born out of evil but out of our needs; those needs are the means to teach us how to sparkle and blossom. If we recognize that we can only be happy when our deepest needs (yet unknown to us) are met, we start considering what really is important, and our desires will start to match our needs. Where the נחש *nachash* is the principle that keeps us locked in a repetition of similar events because we are not willing to

change, the desire that is caused by it is the נפש *nephesh* and is the recognition of a previous state of denial locking us in. Recognizing the repetition of similar experiences based on the misunderstanding of our needs (causing ineffective desires to meet those needs), we are able to learn from them the greatest lesson of how to transcend painful suffering, which leads to withdrawal. Then we are able to release the deadly grip of a desire and open up to a new way of thinking, where not the strive to attain a desire is central, but the direct fulfillment of a desire becomes reality as a result of being content with the realization that a myriad of desires have already been fulfilled in our current situation by discovering and changing a defective behavior. There is no reason to doubt that all our desires will be fulfilled if we only could see how they are caused by the unwillingness to acknowledge our dark side. If we are set free and sparkle and blossom, we can focus on the fulfillment of the desires of others, so the possibility arises that our own deepest desires are fulfilled through our connection with others. This is another meaning of the letter 1 Nuwn, its name written as נון *num* or in numbers 50.6.50(700).

נקבה – negebah – 50.100.2.5 – female. (Gen 1:27) The female part of us is the living entity (1 Nuwn), manifested and bound by time and space; we observe “outside” of us (although including our body) that its merger of opposites (ק Quwph) proves that it is the container (ב Beyt) of life (ה Hah). We are surrounded by “reality” as a fetus is surrounded in the womb. It is a time-bound, space-bound living entity (1 Nuwn) with which we are intimately merged as seeming opposites (ק Quwph) and which gives to any container or form (ב Beyt) a life (ה Hah) according to our interpretation of its essence. This principle does not only apply to “living” things, such as plants and animals. It also applies to inanimate things, such as minerals (e.g., stones), air, water, fire, and light. A stone becomes alive when its uses are considered. We can use it as a building block to build any structure by adjusting its shape and position, or we can use it as a projectile to destroy any structure by adjusting its weight, form, speed, and direction. When a stone becomes part of a building, is it because the mind that builds is residing in a human being or in the stone? As it seems that the human being has access to a higher awareness, it appears certain that the mind that builds resides in the human being. However, what if the stone may have had its way through a long and elaborate process involving the universal mind to instruct a human mind to be the executioner of its desire to become part of the building? As the human mind thinks that it uses the stone, it is the transmitted thought of the stone that instructs the human mind! What a mystery of life!

נתן – natan – 50.400.50(700) – to give. A seed (נ Nuwn) overcomes its inner resistance (ת Tav) to produce another seed (נ Nuwn). If that which is given is unasked for, it invokes a possible violent reaction, which negates the selfless deed. However, if that which is given was asked for and assists somebody in the growth toward the connection with their higher Self, that gift contributes to a cosmic undetermined state, or freedom (ן Nuwn Sophiyt). It is seen that to give is like to die to oneself. One can only give if there is nothing in it to gain from it. Therefore, the ת Tav in this word is the ultimate resistance to be altruistic and to overcome a false guard against the Self. True giving is to be open and vulnerable and to insist on the destruction of the limiting walls between two beings. Giving therefore becomes the practice of destroying psychological walls, i.e., emotional and conceptual resistances toward receiving. This word does not tell you *what* to give but what the *result* of giving is. Although true giving destroys¹⁷² the ego, it validates the freedom of somebody else. Therefore, when freedom is built by giving, the protesting ego is freed as well and used for the best purpose it can possibly fulfill. Giving is the opposite of receiving, but Jesus instructs us to go a step further; thus:

Mat 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

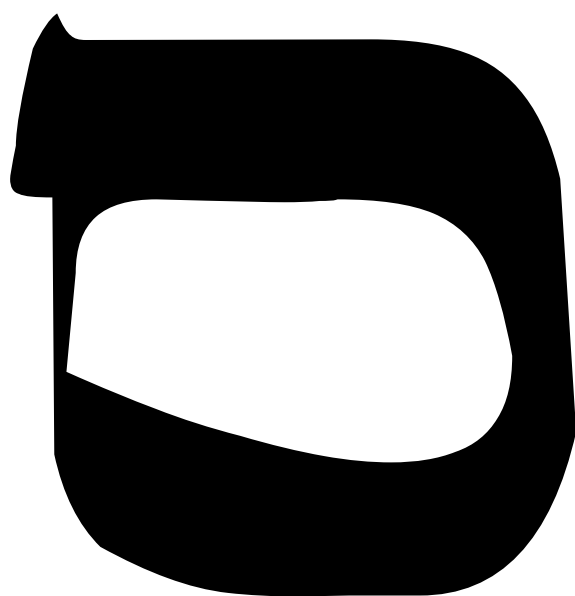
This instruction seems rather an impossibility, and there you have the ת Tav in the reverse meaning, that of obstructing reception. True reception receives this ת Tav, this sign that destroys our prejudices about the possibilities of life. If it is possible to heal; that possibility is granted to us all. Instead of thinking that somebody has to heal somebody else, we are able to consider that we have the power to heal ourselves first inside, when we find the necessary change of heart and the necessary change of mind. We need to overcome that resistance, which is keeping us from receiving, so that when we have received, we will be able to give. Once a person has healed, somebody else may find that same ability within. All these categories of malfunctions (sick, leper, dead, possessed) correspond to false beliefs of powerlessness, of unworthiness, of failure, of one's past. To restore the power to the individual is to truly give without gain and to heal in a grand way.

¹⁷² The verb *destroy* is metaphorically used, for the ego is a psychological construct: giving will gradually dismantle the ego; however, the ego always has subtle ways to strengthen itself as well.

Riddles

1. Factor the polynomial $x^4 + 1$ using real numbers only.

Hint: In high school I was taught that this polynomial cannot be factored using real numbers only. That is false. However, the factors of this polynomial are of the second degree.



ס Samekh, the Paradox of Strength-Weakness

Name	סמך – <i>samekh</i> – <i>n</i> pillar; <i>v</i> to support
Pronunciation	<i>s</i> as in <i>split</i>
Value	60 ששים – <i>shishiyim</i>

Poetry

Finding Support

Everywhere you look, you are.
 Where is the truth, where is the anchor?
 You throw it out there, and it slides off from every shore.
 Until you find that cavern where it locks.
 And you can come full circle within yourself.

Letter

סמך – *Samekh* – 60.40.20(500) – *pillar*.

THE LETTER ס SAMEKH, like all letters in the series of tens, is conditioned by space and time. It is the support of life-sustaining elements for a כ Kaph, a container of י Yuwd, to emerge. In this regard, it is related to female reproduction. But instead of the ת Theyt and צ Tzadiy, who emphasize the formation of a new reality and the point of delivery, which can become a crisis, the ס Samekh emphasizes the fact that a woman has a womb, a place (כ Kaph) where life *could* develop but not necessarily does.

The contradiction of ס Samekh is that the support is fragile, although capable of harboring life. The מ Mem shows that the waters are there to protect and sustain stability for a life that might develop there. As we have seen before, the מ Mem is also a symbol for time, so we can see how time supports the growth and induces the maturity of the fetus. Also related to the מ Mem is the fact that a woman's fertility expires, in terms of age and in

terms of timing. Only during the fertile years and only during the fertile few days of the month is the womb actually capable of producing a life. All the other time, it is just “a place.” Therefore, the female body is built to keep “this place,” the womb, in a good condition. Time is a means to keep it that way. The body would be under too much stress if a woman would be fertile all of the time.

So instead of the obvious meaning of a support, or a pillar that supports something pressing *on* it, e.g., a roof, the female body supports something residing *in* it, e.g., the womb. In this way, the womb is another interpretation of the letter כ Kaph, as a (possible) container of י Yod.

In a more general setting, we can learn that not time itself is the support for things to appear. Because the מ Mem just indicates the passing of time as a resistance, as a “period,” as a building block (indicated by two Mem, just as כ Kaph has value 20, indicating a container of duality in existence). But the ס Samekh *works* on מ Mem to produce כ Kaph, i.e., that which *makes* time continue and to *support* the things that are found in it, thus what keeps them locked in reality until they decay. If we look at history as a collection of כ Kaph, e.g., events, these events are located in place and time and never move. We can see that the collection of all moments is ס Samekh, and “as time progresses” shows us what “is in store.”

The mystery of this letter is that we can talk about history as a collective recollection of the past and that those things that happened have their own meaning, connotations, and reasons, although they may vary from person to person despite that we all feel that there is but one history; our different experiences when we go through these moments show that we actually experience different histories. The fragility of “the past” as this collection of events has been proven over and over again, and history has been rewritten many times. This is neither good nor bad but proves the fragility of history as a reliable source for a correct representation of the facts. We could also say that since time progresses, history is bound to be changed because of the development of *interpretations* of the facts. This growth of interpretations is the life that time harbors. Interpretations are indications of life and are not part of ס Samekh. Interpretations are invisible, while facts are fragile representations of things that were once visible.

Note that the archetype ו Vav repeats itself in its name וו *vav* (note the two ו Vavs). Now, ס Samekh thrusts this archetype in the realm of existence. It makes real what will come forth from it. Copies of life contain copies of existing DNA, recombined to new combinations, but either way, copies of previously existing DNA. Interpretations, however different they may be

regarding anything, any object, or event, they are based on the same seed, the same object or event, once present, and are in a way copies or recombinations of what once was, in essence, unique. In their next sublimation, all interpretations concerning the same seed influence each other on different levels and spread into a limitless vastness of applications in ם Mem Sophiyt, with value 600. By that immeasurable time, short or long, the produced כ Kaph, which was the object of preservation, even the seed of a myriad of interpretations, has come to a life beyond its first conception and beyond its first occurrence—it has entered the realm of cosmic life in ך Kaph Sophiyt and influences everything around it by subordinating it to its powerful inner life of its existential realm (י Yuwd, 10).

Number

ששים – *shishiyim* – 300.300.10.40(600) – *sixty*.

THE MALE COPULATIVE archetype projected into existence. With the ם Mem, its copulation takes a limited time, but with the ם Mem Sophiyt, it creates a copy of itself as the values of the two ש Shiyn add up to the value of ם Mem Sophiyt, viz., $300 + 300 = 600$, and becomes the sublimation of the 6 (*six* or *sex*), where an unlimited number of copies of itself have the potential to occur for an indefinite period of time.

Scripture

THERE ARE FEW places where the 60 appears. I take it then that it is important to expound on the few places where I found it. Such as here (emphasis mine):

Mat 13:30 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an *hundredfold*, some *sixty*, some *thirty*.¹⁷³

With our Western mind, we cannot help to relate this to 100 *percent*, 60 *percent*, and 30 *percent*, meaning that we deem the quantity of more importance when it is higher. But it does not relate to any true understanding of these numbers. They could then rather be anything in decreasing order; why not 10, 6, and 3? Or why not 321, 21, 1 or any other

¹⁷³ Compare Mar 4:8 and Mar 4:20, where the order is reversed, i.e., 30, 60, 100.

triplet of randomly chosen numbers? So instead of indicating a quantity, we are inclined to interpret these number as a *quality* of understanding.

Where 100 is related to the letter ק Quwph, a quality of cosmic union of א Aleph and י Yuwd, we see that to reach that, as Abraham reaches an age of one hundred at the birth of his son Isaac, this number is really admirable. It means that if we are talking about the understanding of a word, *hundred* just means a *complete mastery*. With it comes full understanding and the capability of using it in different circumstances, drawing from that understanding in a profound way, being able to design new teachings around a single concept, and being able to use it in different circumstances. This is about *integrating* a word.

Then 60 is related to the letter ס Samekh, support, a sustenance or reproducing of an insight and sharing it in a communicative way. The person having an understanding of 60 will try to communicate and share that insight so that it will bear even more fruit the more that it is shared. In this way, the insight is not only taken as a personal instruction but induces a generative practice so that others may benefit as well. It is of less quality, because it relates to a limited, i.e., not full, understanding of the word. Nevertheless it is very valuable. This is about *copying* (repeating) a word.

Then 30 is related to the letter ל Lammed, physical action, a deliberate action regarding a word. This means that the lesson is taken personally, maybe even literally, maybe as an incentive, an instruction to do something, rather than something else. But it is not perceived as an insight *per se*, rather as a teaching that is followed on trust, maybe in the hope of understanding its purpose, maybe in the hope of gaining more insight as one does accordingly. Doing something based on a word does not give an authority to speak about it in an instructive manner. But it still can provide benefits, as all benefits start with a commitment to follow up and act on one's *own* words. This is about *learning* a word.

Word

סוד – *sod* – 60.6.4 – *secret*. What secret? The secret that the womb containing the male penis forms a structure. This is an interlocking structure. When you have a secret, all the elements are out there too. In other words, a secret is never really secret. As is known to many with a secret, it is almost impossible to keep it. Those who succeed to keep a secret eventually die and take it to their graves—and the question remains whether it has served another purpose than masking unhappiness.

The ך Dallet at the end of this word indicates a resistance to come out, but the structure it creates contains all the evidence and it can be reconstructed. We all know that most, if not all, crimes—supposedly kept secret by the perpetrator—can be solved¹⁷⁴ because of the physical evidence left behind. In a way, the word סוד *sod* is a mystery in itself. Mystery is another word for secret, but mystery has a more positive association. We all want life to be a mystery, yet we do not want life to have secrets for us. Now suppose you knew all the answers to all your questions, then for you no secrets exist, yet it would be a mystery how you could have found all the answers. The mystery of סוד *sod* is that it tells us how to find the answer: just ask, and the structure of the question directs you to the answer.

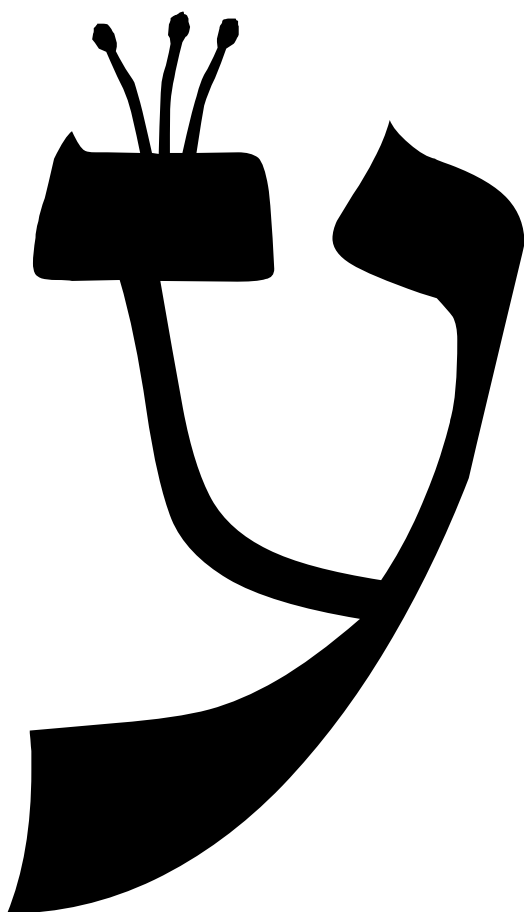
The intimacy that is suggested for any secret to be a true secret is that we have to understand that an answer sustains the question—the answer would be ו Samekh (female), the question would be ו Vav (male), and they coming together would be ך Dallet (structure/understanding, compare → יוד *yud*). A question first posed pierces through reality planes and calls out for the answer to cluster to it. Indications become clues, clues become evidence, evidence becomes structure, structure becomes the answer supporting the question. Such is the power of the understanding secrets. It is the knowledge of answers to certain questions and the knowledge how to ask the right question in order to receive the right answer.

A true secret is the way *how* to live and to find a fulfilling life. Well, if the smallest constituents of a happy life are considered, it is the *how* that answers it, yet the *how* for one person is not the *how* for another person. Therefore, everybody has to find the *how* by living their life and finding the secret for themselves. Sharing certain things with each other can only be considered giving partial answers, because the answers that one person gives are but partial answers to the question that another person has. This is already part of understanding a secret of a happy life. Help others to find their answers! In the process, you find your own. In order to find your own answers, become aware of the words you yourself use to formulate your question and start to define those words deeper and deeper, until the answer appears and reveals that the question is part of its fabric: it will appear to you as the structure you have been looking for but was thus far hidden, as if you were keeping a true secret from yourself.

¹⁷⁴ Requiring only enough time and enough manpower.

Riddles

1.
 - a. Why does a minute have sixty seconds?
 - b. Why does an hour have sixty minutes?
 - c. Why does a day have twenty-four hours?



ע 'Oyin, the Paradox of Receiving-Giving

Name	עין – ‘ <i>oyin</i> – <i>n</i> eye; <i>v</i> to see clearly, to see beyond
Pronunciation	‘ (guttural fricative; silent but deeper in throat than א Aleph)
Value	70 שבעים – <i>shiv‘iyim</i>

Poetry

Eyes

Eyes twist and turn,
 receive light and
 reflect darkness
 according to their position
 in space.
If those could kill . . .
 No, forget it, they *can*!
 I never hope to see
 in the eyes of my beloved
 what I know
 that others could have once seen
 in my eyes.
 “Did you not see His eyes?”
 “The world is in them.”
 “Even then?”
 “Even then.”
 The word is effected by them.

Letter

עין – ‘oyin – 70.10.50(700) – eyes.

THE ע ‘OYIN ARE eyes observing the existence in י Yuwd without judgment, pure reception, having the capacity to change what is received toward universal freedom in ך Nuwn Sophiyt. If י Yuwd stays locked inside with ך Nuwn, it attributes sensations to the living organism that receives it, according to its level of awareness of existence and its way of thinking.

Yes, the energy of this letter is very subtle and changeable. If you can receive without judgment, you can also give without judgment. It is acceptance in its first direction and rejection in its second direction. When the ע ‘Oyin is stronger in its first direction, you can accept what lies in store for you; it will produce harmony and freedom, causing healing. When it is stronger in its second direction, you are incapable of recognizing what lies in store for you, and it will produce a lack of harmony and freedom, causing suffering. Compare (emphasis mine):

Act 20:35 In all things I [Paul] gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he said,¹⁷⁵ *It is more blessed to give than to receive.*

This verse is peculiar in that it is the only verse that has Paul refer to something that Jesus said. If true, we nevertheless have to distinguish between giving and giving, receiving and receiving. You can only give when you have received (realized within yourself) the capacity to give. You can only receive after the manner you have given (from your heart). That which is received as a result of giving and that which is given as a result of receiving may have a totally different appearance (ע ‘Oyin). What is received may come from a different direction than to where it was given. Similarly, what is given may go to a different direction than from where it was received.

Mat 10:8 Freely you have received, freely give.¹⁷⁶

¹⁷⁵ I.e., that he himself said.

¹⁷⁶ See also → נתן – natan – 50.400.700 – to give.

Number

שבעים – shiv'iyim – 300.2.70.10.40(600) – seventy.

THE NUMBER SEVENTY extends the seven in a continuous stream, or spreads it across reality planes and makes it universal.

The seventy makes a certain possibility a reality and makes you aware of that reality as a manifestation of a possibility. In this sense, it is about observation with wonder.

If something happens for the first time and falls within your perception, one may wonder about the fact that it really happened. On the other hand, do you realize that everything that happens happens for the *first* (!) time in relation to everything else that happens? Everything that happens is shapeshifted to like things that happen to other things, and most things happen in cycles. However, within every cycle, there are smaller or larger differences, not present before or after, not in an earlier or later cycle. The variations within a cycle give a clue to the limitless possibilities, the abundance of variations that are possible.

Expanding one's vision toward the expansion of cycles, toward the variation within the limitations, one can discover a whole new world of possibilities. This then may assist the individual to perfect the conditions for achieving a certain goal. However, to become free of conditioning means that the things that happen assist in the *relaxation* of conditioning. Both possibilities are present in the 70, and they will act out in every situation that appears in front of you.

Scripture

THE FIRST PART of Exodus is concerned with making the point that it continues where Genesis ends, at Joseph's death in Egypt. Now it starts by putting in memory the names of the eleven other sons of Israel, besides Joseph. And it says:

Exd 5:1 And all the souls that came out of the loins of Jacob were *seventy* souls: for Joseph was in Egypt already.

Since Jacob is written as יעקב *ya'aqov*, in numbers 10.70.100.2, we have already seen how his existence in ' Yuwd works on the visible reality (ע 'Oyin) toward an integration of opposites, the "grip," in ק Quwph, the cosmic Aleph, finally producing a ב Beyt, the container of its ' Yuwd. Jacob's duality is played out in his name change and in the history of Israel

after Joseph's death. He had to give birth to the “seventy” (ע ‘Oyin) already present in his name and unite them (ק Quwph) to be a container (ב Beyt) for the א Aleph. Even as he himself is the “father” of this multitude, where that multitude becomes a ב Beyt for the eternal seed to come to life, those seventy *themselves* have to go through the same cycle to integrate or unite (ק Quwph) to produce a ב Beyt, a house for א Aleph. These people, being born (again) in the story of Exodus, have the dual character of a container of an invisible force. When they were still in Egypt, the process of uniting had apparently gone on for a little more than four hundred years. Compare the following verse (emphasis mine):

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them *four hundred years*.

with a slightly different number in (emphasis mine):

Exd 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was *four hundred and thirty years*.

Exd 12:41 And it came to pass at the end of the *four hundred and thirty years*, even the selfsame day it came to pass, that all the hosts of the LORD (יהוה) went out from the land of Egypt.

Consider it again a clue that “the selfsame day” is the mark of the date of completion and points to a single event of enormous proportions, something that happens unexpectedly. The literal meaning, however, is hard to imagine to be true. By the way, who are these “hosts of the LORD”? Are we to believe that the people were organized as an army? The literal meaning of the text points to the people that went out. But if we take this birth of a people as a metaphor, they are the powers that come with the correct use and understanding of the letters. The word “hosts” is written as צבאות *tzibot*, those who have transformed (צ Tzadiy) the illusionary lure of forms (ב Beyt) into a power (א Aleph) to enter (ו Vav) the cosmic resistance (ת Tav, value 400) of leaving behind the past (those four hundred plus years) and thereby producing such a resistance against everything—like a tsunami wave—that it is suggested that these people become invincible and unstoppable. These “hosts,” however, are themselves the living words stored up in the mind to be awakened. When words are recognized as the mere storage of a living power, their emotional intent, they are able to transform the personality in a qualitative way, rendering it supereffective, superefficient, and completely integrated.

The beauty of these verses is caused by the repetition of the number 430 and the fact that “all the hosts of the LORD” *went out*. This is the *exodus*, תל Tav-Lammed, in numbers 400.30: the *expulsion*. The event itself is like the cutting of the umbilical cord that connected the people to the land of Egypt, the land of oppression, and by this liberation, the people are headed for the struggle toward and within freedom. When the power of the *word* is compressed within a single container by the working of ת Tav, its concentrated power becomes able to act as ל Lammed, causing whatever was hidden to be expelled from its shell. The birth of a people is a metaphor for the birth of a single integrated human being, who comes to an understanding of their cosmic position and becomes acquainted with their inner power: a tremendous realization (ו 'Oyin) of inner (י Yuwd) freedom (ן Nuwn Sophiyt). A developed inner eye may assist other eyes in opening.

Another beautiful occurrence of the 70 is the following (emphasis mine):

Exd 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and *seventy* of the elders of Israel:

¹⁰ And *they saw* the God of Israel: and there was under his feet¹⁷⁷ as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

¹¹ And upon the nobles of the children of Israel he laid not his hand: also *they saw* God, and did eat and drink.

What could this mean? The sapphire stone is the word ספיר *saphiyr*. But this word is strongly related to the word ספר *sepher*, which means *book*, *scroll*, *letter*, even *number*. We need to understand that the narrator has given a clue to the nature of God, as being hidden in the continuous support (ס Samekh) of the undifferentiated potential of the unconscious/subconscious (פ Pah) that produces the universe we know (ר Reysh). As a book gives images in words, words give images in letters, letters give images in their form, number, pronunciation. Everything is formed according to symbols that are interpreted. Everything is like a word written in a book. The interpretation, the understanding of these symbols, is expressed by the word ספיר *saphiyr*. Existence appears magically from the interpretation of all possible symbols, from their interaction and their coherence. Such is the knowledge that Moses shared with these seventy elders. On the existential reality plane, we may interpret the text as Moses sharing his knowledge

¹⁷⁷ Are we seeing an anthropomorphic god here? Feet, hands, it is all too crude.

with seventy elders, say *Kabbalists*. On the creative reality plane, we need to understand that only if you enter the name משה Mosheh (Moses), understand its dynamics and energy within yourself, are you able to *see*, just as the seventy elders saw. The letter ע 'Oyin, meaning *eyes*, has value 70. Through that which is visibly possible (ע 'Oyin) existence (י Yuwd) produces a living creature, its seed (נ Nuwn), which has the potential to transform into ך Nuwn Sophiyt, the realization of being a dwelling of the Self. And the seventy *see*! What they see is the possibility beyond imagination; they see "God." But this means that they also understand the word "God" as used here, namely, אלהי 'elohy. Note the missing ם Mem Sophiyt of אלהים 'elohym. This means that the seventy first need to see the power of the *autiyut* before they can apply it and make it fruitful. אלהי 'elohy is the realization of a power of creation hidden in this work of sapphire, which acts according to its own rules to produce life, and that life is defined in *this* indivisible moment we all experience. They were instructed in the mystery, that the writing that is in front of them, not the Torah but the *autiyut* and their fundamental meanings, give really the explanation, the "God," the creator of everything.

The word אלהים 'elohym is used in the next verse, Exd 24:11, when the "nobles" see God (אלהים 'elohym) as well. They are אציל 'atzyl, those that by the creative power א Aleph have already been transformed (צ Tzadiy) as to "obey the 10", יל Yuwd-Lammed; they obey the written law, the Ten (י Yuwd) Commandments (ל Lammed, ways of conduct). They have become the means by which this knowledge is going to be spread, so אלהים 'elohym draws its existential power from them. These אציל 'atzyl also *see*, but they see אלהים 'elohym, not אלהי 'elohy. It means that they do not *understand* the same. They are forever the "hand of God"; they are those who are rooted in the existential plane. They are "sacrificed" by the sprinkling of blood (see Exd 24:8), as if they are the blood of God, so as to form a body of cells, a creature, a people, that will carry this message through history without being vulnerable to destruction. They are regenerated generation after generation, and their body stays strong throughout history. They are the protective shell of a knowledge that has transformed them into slaves. The term "nobles" is an attempt to honor these people. Therefore, time (מ Mem) can only free them when some time in the future they cease to be a shell for this knowledge but become like the "elders" and become *partakers* of this knowledge. They will become ך Nuwn Sophiyt, instead of נ Nuwn. Then אלהים 'elohym will be known for what it is. It is the great process, the great *maelstrom*, which takes a hold of us all and makes us into instruments of its eternal drive toward the continuation

of its life. Modern scientists have a word, *evolution*, that somewhat matches this power, and just as the אציל 'atzyl, scientists are caught in the existential plane. But אלהים 'elohym is not just a random process. Its goal is its own perpetuation, by acting on the existential plane to bring forth life as its closest approximation to its nature. The recognition of this nature, embedded in a human being, is the working of the Self. By this power (א Aleph), the living creature (נ Nuwn) connects to its own existence (י Yuwd), becoming a living representative of the highest developed form of life, identifying with it on both the creative and existential plane. When all the lessons are learned, nothing prevents the appearance of a true "I," which is not an illusion to the eye.

Word

ע – 'Oyin – 70 – eye(s). This letter needs some extra explanation. The contradictory flow in ע 'Oyin is very hard to make conscious. Because we do not normally observe how or when we observe. We mostly live without being conscious of what happens to us when we observe. We do not observe ourselves observing. We neglect, and we neglect that we neglect. The potential of this is that we are able to learn how to overcome neglect.

רע – ra' – 200.70 – evil.¹⁷⁸ This word has four basic meanings, having to do with the duality of the letter ע 'Oyin.

The *first* interpretation is the presence of an illusion in your thinking, namely, that what can be seen (or measured) is everything there is. This causes you to identify with what you see. Hence, it blocks faith in the things you cannot see. But the unseen nevertheless affects you and others. It is close to "keeping up appearances." In reality, the things that appear are caused by the things that do not appear. Our way of seeing makes them what they are. If our way of seeing changes, we will actually start to see different things.

The *second* interpretation takes the ר Reysh as *cause* of what you see. This means that you have already believed the first illusion and taken the next step to judge the things you have seen by *thinking about* them. Acting on those thoughts is "evil" because they have no basis in reality. The effects of those acts will return to you, strengthening your opinions in the directions of your judgment. You are preserving the "evil" of your judgment by acting according to what you *think about* the things you saw,

¹⁷⁸ "Bad" would be an euphemism.

contrary to how things are *now*. The moment of now is the collection of things as they happen, while what you *think about* them reflects only your current belief system as triggered by them—even if that is just a second ago.

On the positive side, we have the *third* interpretation in which thinking is transformed into the ability to receive what is seen without judgment, i.e., to accept the things as they are. In this mode, others that are in the first two modes could judge you and call you evil. This does not mean that you are! Accept what they say as the way they see and judge, based on an illusion anchored in their thinking. Free yourself from judgment first and witness how others around you change.

This leads to the *fourth* interpretation, that simply accepting the things you see as they are, including the emotions you have while seeing them, *is* just the way they are. There are no thoughts, no judgments; there is just an invisible witness to what you see. The energy of the experience can go through you, and because you are consciously observing without judgment, the reflection to you will be peace. Then the judgment of others will not bother you anymore, even when you become the scapegoat called “evil.” Your joy is that you are not part of this evil. Just observe and be fascinated, knowing that your pure observation makes all the difference. In fact, this interpretation is the opposite of “evil,” for by becoming an impartial witness, you have ceased to identify yourself with your thoughts and with what appears before your eyes. You have become a cosmic container (ר Reysh) of all possible possibilities (ע ‘Oyin).

The word רע *ra’* communicates a warning and a hope.

The warning is that thinking may have an adverse effect, especially when you want to change something according to your personal judgment. If you base your acts on that, you will then never be satisfied with the results. It could cause you to spiral into ever more evil deeds.

The hope is that you may transform your thinking to be able to renounce judgment, reflecting *freedom* of judgment. It will pacify the forces that attribute to this “evil,” but you will rejoice in your freedom *not* to judge. Everything will have its course according to the other forces at work. Stay safe by refraining from judgment. (See → טוב *thov*.)

עם – ‘*am*; ‘*im* – 70.40(600) – *people, community; with, together, among*. This word can be used as a noun, an adverb, or a preposition. The seventy visibles are held together (מ Mem) and form a community. Or they are dispersed, integrated, and rendered invisible (ם Mem Sophiyt).

עמלק – ‘Amaleq (Amalek) – 70.40.30.100 – lapping people.

Compare these root words: עם – ‘am – nation; אמל – ‘amal – to be feeble; אמר – ‘amar – to speak, sad; עמל – ‘amal – trouble, labour; מל – mal – a string of words; מלק – malaq – to wring a bird’s neck; לקח – legach – doctrine. עמלק ‘Amaleq is a people causing trouble in fighting (to produce) ק Quwph, the cosmic Aleph. In turn, Israel fought ‘Amaleq after they “found” water; in Exd 17:1–7, a great secret is hidden. The people could not find water, because they did not see water. What they saw was the lack of water, because of what they expect to see in the desert and because they were thirsty (צמא *tzam’a*, in numbers 90.40.1). Therefore, the lack of water hit them in the face as a life-threatening condition (א Aleph). However, when they found water as Moses had predicted, they called that place מסה Massah, in numbers 40.60.5, meaning *trial*, and מריבה Meribah, in numbers 40.200.10.2.5, meaning *quarrel*; note the first letter of both words is מ Mem, i.e., water. The first word, מסה Massah, means that they became the vessel (ס Samekh) of water before it came forth. The trial is the discrepancy between that which is and that which is not yet. And the second word, מריבה Meribah, means that they put the water in their field of vision and “saw” it in its form before it came forth. The quarrel is the effect of disagreement to this paradigm.

In other words, these names are the secret instructions to attract water; imagine it found, and you will find it according to your need. Now, water is the first thing somebody needs to live, so this is about having enough to survive, even in the desert. The wonder about how this happens follows in the battle with ‘Amaleq, because when the realized possibilities are perceived as a lack (still thinking of water), then the physical actions are in line with its production, as the cosmic Aleph confirms that lack and at the same time affirms its impending presence (verse 7). Envision and accept (ע ‘Oyin) that *time* (מ Mem) causes all necessary actions (ל Lammed) needed to achieve the confirmation/negation of the vision (ק Quwph). If a lack is witnessed but one envisions the fulfillment of the lack (ע ‘Oyin), then after a while (מ Mem) and after things have been done (ל Lammed), the lack is not witnessed anymore, and the “wrong” view, i.e., the envisioning of that which was not yet visible, has become (ק Quwph) the true view of reality.

עמנואל – ‘Immanu’el – 70.40.50.6 1.30 – God with us. (See Isa 7:14, Isa 8:8.) The current realized possibilities (ע ‘Oyin) form a resistance (מ Mem) to make the living entity (נ Nuwn) connect or act out (ו Vav), in effect inviting that which is resisted (א Aleph) to act out even stronger (ל Lammed)! The lesson of this interpretation of the word is clear; first of all, what you resist persists, even more so. (Note that this saying translates

the word אל 'el, Aleph-Lammed.) Another lesson is that this Immanuel is *always* exactly what we are combating and therefore will never go away! Instead of combating, we should accept it (this is the final lesson from the refusal to do so anyway). There is a repeating theme in this name, that the instruction not to do something, or the fight against it, is eventually overcome by not fighting it. In fact, by fighting Immanuel (understood as the Messiah, with the given name Yehowshu'a), you are enacting its outcome for you. So in a way, this name is a confession: "Yes, I have fought, now I accept." The simple but seemingly hard to accomplish lesson is that acceptance takes the negating power out of that which you accept. As soon as you accept it, it can change.

עץ – 'etz – 70.90(900) – tree. Because a tree receives life as it happens to it. A tree does not judge but grows according to the molding circumstances until its end in עץ Tzaddiyq Sophiyt. The end can either be temporary, as at the end of the season when the tree loses its leaves. Or the end can be physical, as in the physical ends of its branches and buds. In harvest time, at those ends hang the fruits of its kind, or in winter, those contain the buds of new twigs and leaves. Many trees grow older than humans. This gives them quietness and firmness, all built in their individual way of life. The tree gives a clear picture of the result of refraining from judgment. It is the state of mind that by transforming that which has been received ultimately enables the transformation of its outer limits of observation at its destined time.

A tree is a way that the perception of reality (עין 'Oyin) is dealt with (עץ Tzadiy), and if this response is highly effective, it gives birth to newly discovered opportunities for a cosmic change in that perception (עץ Tzaddiyq Sophiyt). A tree buds new possibilities; it branches and gives fruit. This means that the way you deal with reality has its own fruit, and your choices reflect the branches. If we consider that in the גן-עדן Gan Eden, or Garden of Eden, there are *many* trees that are good for food and are pleasant to sight,¹⁷⁹ there are but two special ones mentioned *among*¹⁸⁰ them.

¹⁷⁹ See Gen 2:9.

¹⁸⁰ Definitely not "in the middle." Consider the following questions. What is the middle of the Garden of Eden? What is the middle of the earth? What is the middle of the universe? In other words, where does the Garden, the world, the universe end? If you go farther and farther to the east, you end up in the *west* of Eden! Our mind plays a trick on us when we insist on a certain translation: it confuses us in spite of its desire to protect us from confusion. The trees are "planted" (i.e., put in our awareness) with

Trees represent worldviews. Every worldview has its fruits, and they are all free to eat from. These special trees represent special worldviews. The one tree is called the tree of knowledge of good (→ טוב, *thov*) and evil (→ רע, *ra*'), and the other tree is called the tree of life (→ חיים, *chayim*). Knowing that "good" is merely that which is perceived as normal and useful, i.e., a pattern of conduct that has proven successful, "evil" then is the disturbance of finding that there is nothing "good" available to face the current situation. Hence, one needs to embrace the "evil" as the seed to expand one's thinking to include a pattern of conduct to deal with the current situation and, viewed from a higher perspective, becomes "good" because all *current* "good" has become "evil." In other words, making "good" and "evil" into words that have a (fixed) moral connotation ignores the fact that our concepts of good and evil are rooted in what is familiar in our worldview (culture). Since this is so, we are conditioned to ignore that good and evil are changing concepts. In fact, judging that a certain thing is (always) good is as evil as judging that some other thing is (always) evil. This is because certain patterns, even if they are performed correctly, do not have a good result. Therefore, the methods themselves do not deserve a moral verdict, but only the measure in which they are successful in a certain context makes them either valuable (good) or invaluable (evil). The problem with this tree of "discerning patterns as either good or¹⁸¹ evil" is that it neglects the serpent, the נחש *nachash*. The serpent is not a creature that seduces us, but it is a kind of automatism, a subtle process that tells us what is good or evil, as if applying one of these labels is to be preferred above the other. So listening to the serpent, that is, making a moral judgment about a pattern of behavior, ignores the fact that in different circumstances, the same pattern could well deserve the other predicate. Not all good methods work in all situations, and some evil methods work perfectly (and wholesomely) in some situations. Therefore, the נחש *nachash*, the process that we apply to judge a pattern and to assign to it a moral gradation, is in fact the process that we should recognize as *clouding* our judgment. The power of this process is that it projects emotions, artifacts

the sole *purpose* to confuse us with the *truth*, because only from this confusion (ח Cheyt) can we learn over time (מ Mem) to become alive (ש Shiyn), see → חמש *chamesh*. This is far better than to be confused with an inebriating *untruth* (מ Mem) that entices us to desire (ש Shiyn) death (ח Cheyt), see → משה *mashach*.

¹⁸¹ Instead of knowing that they are *both* good *and* bad.

of memory attached to some past similar situation,¹⁸² onto the current situation. In itself, that is neither good nor evil, but we should become *aware* that we are clouded almost all of the time and that that clouding causes our inner turmoil when we face things that do not match our moral standards. Once this subtle process is well understood, it could be the key to changing your mind about a certain situation, and it could restore your inner balance by recognizing the automated judgments that underlie your feelings. Therefore, the other tree, the tree of *life* (חיים, *chayim*), is actually the *same* tree, but integrated: good *and* evil *and* judgment are intertwined in the tree of life.

Both trees evade Adam. At first God forbade him to eat from the tree of knowledge of good and evil. However, which one *among* the others is it? Out of his rib, אשה 'Ishah was created as a help. So she became aware of its location with some help of the נחש *nachash* and fed him. Only *then* does he call אשתו 'Ishto, his wife, by her new name, חווה Eve, because she is the mother of *all life* (אם כל-חיי 'em kal-chay, see Gen 3:20). As a result of this eating, the other tree, the tree of life, is permanently put out of reach of Adam, because he is expelled from the Garden of Eden.

At first glance, it seems that God is playing a cruel game with Adam, first setting him up for disaster, then punishing him for the inevitable. But this is an upside-down interpretation of the myth! Adam and Eve are *internal* processes of consciousness—that which becomes aware of *something*, then expanding, until it becomes aware of *them*, i.e., of their names, as expressed in the *antiyut*. Consciousness is plunged into an immense difficulty to become aware of *itself*. On the one hand, it finds itself confined in space and time (י Yuwd); on the other hand, it creates living things (ה Hah). It has a dual character, yet its essence is uncreated (א Aleph). As long as it is not aware of *itself*, it keeps expanding outwardly in the visible possibilities (ע 'Oyin), experiencing change (צ Tzadiy), remaining nevertheless unaware of the fact that it is at the core and therefore creator of its experience.

As for the tree of life (עץ חיים 'etz chayim), note how the ח Cheyt, representing memory and present in נחש *nachash*, is now followed by two י Yuwds next to each other, the good *and* the evil represented as equal manifestations (י Yuwd) of unawareness (ח Cheyt), so “judgment” becomes the act of equalizing the physical resistance (מ Mem) between them so that

¹⁸² Or so “mistakenly” perceived. Any two events have countless differences, yet our mind filters what it recognizes as similar. This filter of similarity clouds our awareness of the source of our emotions.

both of them may contribute to the expansion of consciousness (ם Mem Sophiyt). חיים *Chayim* is also the petrification (ה Cheyt) of the eternal יי Yuwd-Yuwd, or יהוה-אלהים Yuwd-Hah-Vav-Hah-Elohiym, into “God,” an utterly confusing complex, always intertwined and following the outward spiraling development of the בני־אדם *bney Adam* (*sons of Adam*) toward the utterly mundane, the furthest away from its invisible origin. Yet at this furthest point, there is still a point of contact (ם Mem Sophiyt).

The conclusion is that the tree of life is not forbidden nor kept from Adam, because he sees that its essence is Eve. When in Gen 3:24 the entrance at the east of the Garden of Eden is protected by the כרבים *Keruviym* (Eng. *cherubs*), we can see that they are symbolic for the *eyes*, namely, physical containers (כ Kaph) filling the head (ר Reysh) with images (ב Beyt). Compare with the similar words הכרה *bakarah* (with one of its meanings, *to look*) and מכורה *mekorah* (meaning *birth*). The expulsion is a birth, from being safe within a dream to being vulnerable outside of it. Consciousness is directed *outwardly* through the eyes. The word translated with *swords* is חרב *cheren*, where the כ Kaph of כרב *keruv* is replaced with a ה Cheyt, archetype of undifferentiated energy, transforming the *eyes* into the *observations* made by them. And the word for *turning every way* is המתהפכת *hamit'hapeket*, a participle from the verb הפך *haphakh*, meaning *to transform themselves*, or *to turn themselves inside out*. It reminds us of the rapid movements of the eyes and also of their ability to deceive us, unnoticeable when we see things differently as they are.

Therefore, the information here is that placing the focus of our consciousness outside of ourselves, we deprive ourselves of the awareness of our own essence, which is consciousness. Our eyes project *unawareness* in our mind, contrary to belief. More accurately, we witness in our own reality the state of our (un)awareness. Our mind is in a habit to project its consciousness onto something *outside* of itself. The positive side of this is that it is possible to reverse this process, by becoming more aware. We then know that we are still secure, because what we thought was real has become a dream of our own creation. And by refining ourselves during our observation of this internal mystery, the world around us becomes a recognizable reflection of that awareness, transforming as we do.

In summary, the two trees are themselves two sides of the same coin. When we see in every situation what patterns of conduct are available and when in every situation we are able to feel joy when we do the things we do, then judgment gets a whole new dimension. Rather than judging the situation and using the emergent emotion to act upon, we can respond by making the choice to feel joy to be present in the situation and find an

answer to act in a new way that helps the situation to heal, by merging the opposites presented in it. The opposites are acknowledged, but their explosiveness is removed by acting from a stable inner point of love, peace, joy, or understanding. This response is based on the following essential knowledge: the knowledge of opposites and the knowledge of the power of choice of the emotion before responding.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Riddles

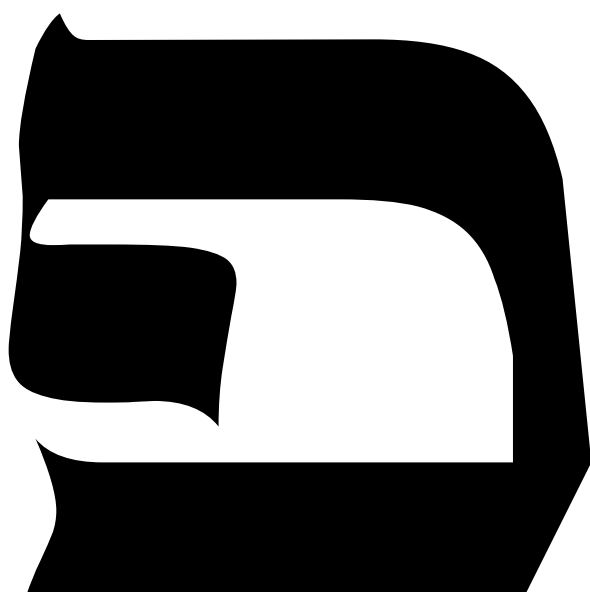
1. We have sixteen opaque, hollow balls in four sizes and in four colors: red (R), white (W), blue (B), yellow (Y). Every ball, except the smallest-sized ones, can be opened; those can contain a one size smaller ball. Suppose that the sixteen balls have been put together in sets of four such that each set contains four different colors. You open the red ball, and you see that it contains the one size smaller white ball. Then you open the (other) large white ball, and you see that it contains the one size smaller blue ball inside. After this, what is the *minimum* number of balls that you still need to open before you can accurately predict where all the other balls are?

Hint: “To accurately predict” is just another phrase for “to know.” Make a drawing of the situation.

2. We throw a fair coin and record the outcomes from left to right as follows. If you throw heads, write H. If you throw tails, write T. You record a string of Hs and Ts.
 - a. Reading the recorded string from start to finish, always pairing two consecutive throws, what is expected to appear sooner, HH or HT?

Example: If the sequence is TTHHT, then the subsequent pairs of throws are TT, TH, HH, and HT, so HH appears before HT in this sequence.

- b. Compute the expected number of throws to reach HH for the first time and the expected number of throws to reach HT for the first time.



פ Pah, the Paradox of Eating-Feeding

Name	פה – <i>pah</i> – <i>n</i> mouth; <i>v</i> to eat
Pronunciation	<i>p</i> as in <i>pear</i> (<i>ph</i> as in <i>phosphor</i>)
Value	80 שמונים – <i>shemoniyim</i>

Poetry

Unconsciousness

If I open my eyes, I look into a world.
 Whose world is it? Mine surely.
 I would shout, “It is mine! All of it!”
 But who would know that this fate
 is the fate of all the living?
 All the worlds overlap in a perfect match,
 a vivid dream where all the living dwell and
 I am *still* the only one alive.

Letter

פה – *pah* – 80.5 – *mouth*.

THE LETTER פ PAH stands for undifferentiated energy, but it may also be undifferentiated matter. The act of eating is done with the mouth, by moving it consciously (ה Hah), molding the food. Eating sustains life. If the whole organism eats, it feeds its parts. The food is digested and becomes undifferentiated energy (פ Pah), after which it is being transported to the various parts of the organism and its vital ingredients delivered to serve the life of its constituents (ה Hah).

That what is eaten travels through the body and is used by the body to build it up or repair it. Remains and disposals will be excreted, either in liquid or solid form, again in an undifferentiated state.

But that which is excreted by one is food for another. And the use is most often that of a fertilizer for “lower” life-forms, which become in turn food for “higher” life-forms. This is called the food chain.

Another important act that is done with the mouth is “talking.” Spoken words leave the mouth of one person and enter the ears of another. Can we think of words as food? And when does one speak of “eating words”?

Consider the next verse recorded in Jeremiah:

Jer 15:16 *Thy words were found, and I did eat them;* and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD (יהוה) God of hosts.

Or consider these words of Ezekiel:

Eze 3:1 Moreover he said unto me, Son of Man, *eat that thou findest; eat this roll,* and go speak unto the house of Israel.

Eze 3:2 So I opened my mouth, and he caused me *to eat that roll.*

Eze 3:3 And he said unto me, Son of Man, *cause thy belly to eat, and fill thy bowels with this roll* that I give thee. Then *did I eat it;* and it was in my mouth as honey for sweetness.

We have the following saying of Jesus when he was tempted to change stones into bread, and he said:

Mat 4:4 But he answered and said, It is written, Man shall not live *by*¹⁸³ bread alone, but *by*¹⁸⁴ every word that proceedeth out of the mouth of God.

Luk 4:4 And Jesus answered him, saying, It is written, That man shall not live *by* bread alone, but *by* every word of God.

It could not be just coincidence that these verses are recorded in two Gospels in the same chapter in the same verse. In fact, the word formed by two fours is **77** *dod*, in numbers 4.4, idiomatic *beloved*, a double resistance. It should become one of your beloved verses, for by these verses is shown

¹⁸³ I.e., by eating and digesting [it].

¹⁸⁴ I.e., by eating and digesting [them] in the sense of knowing, understanding, and applying them. It is implied that the words written are like bread. Then words have to become *food* before one can possibly *eat* them. How do words become food? When they guide you to the realization of who you are, when the words become *living* words.

the possibility that those stones (or dead letters) become bread (or living words). Indeed, they come to life by your love for them.

It is possible to give a different weight to the two fours when written as 44, and we get 𐤁𐤕 *dam*, in numbers 4.40, idiomatic *blood*. It is by realizing that your own blood is precious and preserves your body to potentially host 𐤁 Aleph, the fullness of the creative power, turning 𐤁𐤕 into 𐤁𐤕𐤁 → 1.4.40 *Adam*; the mystery of the 𐤁 Aleph coming to life through the internal structure (𐤕 Dallet) to create a lifetime (𐤌 Mem) of witnessing yourself and to use it to realize a universal connection or application (𐤌 Mem Sophiyt), say, to discover your calling.

Humanity as a whole is as a body, where each individual is a cell. Just like the human body sheds dead cells and rebuilds itself approximately in every seven years, humanity sheds its members and currently rebuilds itself approximately in every seventy to eighty years. A human being is not aware of their function in the body of humanity. Everybody starts out as an undifferentiated individual at birth and develops into a specialized organism with certain talents and skills that aid humanity in its growth to (spiritual) maturity. More parallels can be found. And the 𐤁 Aleph works on humanity as a whole as well. Will humanity die? Or will humanity have eternal life? This brings the concept of the life 𐤇 Hah of 5 Pah in the foreground. Everybody has a life of their own, but the true life is that of humanity and to give your best to its development. If humanity is to change its ways, it means that any change starts with a change within an individual. If enough individuals change, humanity changes its course. Knowing who you are also means knowing what you are part of. You then have the power to be an example to the larger organism; if your example is beneficiary to the whole, you become a servant of the whole and a teacher of the part. If enough people recognize this, then change toward a new life and a new understanding for everybody will become the norm.

The third possibility is 404, assigning value 400 to one of the fours, corresponding to the word 𐤁𐤕 *dat*, in numbers 4.400, which means *faith* AND *law*. This means that faith is required but is also a result of a Universal Law when you become¹⁸⁵ who you are meant to be. The so-called devil that Jesus is talking to is described by the Greek word *diabolos*—the actual root for the English word *devil*—meaning *false accuser*, as in matters of the law.

In these two verses, it is telling that Jesus says, “It is written,” referring to the following verse (emphasis mine):

¹⁸⁵ I.e., become aware of.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that *man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD (יהוה) doth man live.*

Note how it is suggested that manna is *not bread*, because of the “hunger” and the “knewest not.”¹⁸⁶ The use of the word “bread” here is the physical bread, but the word “manna” is not a physical food but a spiritual food that teaches the lesson mentioned here. It can be regarded as one of the additional laws to those mentioned in Exodus. But remember that all these things are to be understood in the light of the double life, taught by the name יהוה. Speak that living word in your heart, and you will live by it, even turning it into bread—for that which you speak is recorded and radiated and reflected to you in the same manner that you consider its value. Fight within to eradicate the fight within, in order that war ceases on the outside and peace results. Love within to eradicate fear within, in order that suffering ceases on the outside and healing results.

Yet a *fourth* possibility is to assign values 40 and 400, giving the word מֵת *met* Mem-Tav, a short form of *death* or *idol* (used in plural as מֵתִים *metiyim*, *idols*).

Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Could it be that the way we are accustomed to use words has made them into idols? We hinge on our words, but when they cause a resistance to life, they are dead and ultimately will bring death to our inner life. Try to redefine your words to reflect your deepest and best feelings; try to use them according to the meaning you want to give them and not necessarily according to the meaning that others want to hear; try to make them constructive and let them reflect the world you want to live in—for they have the power to change your life. In this way, you are able to listen to your heart when you speak, because your words give a sound to your heart. Words of wisdom testify of a wise heart, words of sadness testify of a sad heart, words that make no sense testify of a foolish heart, but the invisible mastermind within you has the creative power to change your heart into that which you desire. When your desire is for death, your heart will turn to death. When your desire is for life, your heart will turn to life. Therefore, know your desires and be master over them so that you can serve.

¹⁸⁶ If it had been bread, everybody would have known and called it that.

Two more possibilities remain: the one is מַמַּמ *mem*, in numbers 40.40, and it means *water*, as is explained elsewhere. The other is תַּת *tetta*, in numbers 400.400, an Aramaic word meaning *glue*, as a double cosmic resistance, i.e., it is staying attached on two sides to keep things together.

It is true that our words are like a glue to our mind. Whatever we say is real to our own mind and glues us further to their underlying beliefs. But whether those beliefs are healthy for us or not, we stay unaware of them. How can we break through the prison of glued words limiting us, denying us access to the power that we used to glue them in the first place? Take heed of the words you use, because they are not just moving air; they are the stuff that your reality is made out of. To break your mind loose from the power that glues your thoughts to your words is to rediscover a different use of that power: it enables you to redefine your words one by one according to the desires in your heart. Use that power to change your vocabulary to reflect the emotional state you want to be in and get out of the prison of assuming that your emotional state is a foregone conclusion as a *result* of your experience. The words you use have the power to create your experience anew; it just takes a little effort. Practicing this over time will bring results beyond your imagination. The choice is yours. If you believe you have a choice . . . otherwise, *start* believing it!

Number

שמונים – *shemoniyim* – 300.40.50.10.40(600) – *eighty*.

IT IS THE manifestation of that which is known; what is known are names and words, and the reflections we recognize are those that have a name. But often there is a confusion about the meaning of words that even a dictionary cannot resolve.

What if somebody hears a word and does not know what it really means? Then this word becomes a question, asking for its meaning. There are many words that we need meaning for, like “eternal life,” “salvation,” “heaven,” “earth,” “prophet,” “truth.” As it turns out, these words have very different meanings to different people.

For instance, there is a saying about the Hawaiian Islands that the island Hawaii is still growing. “What does this mean, the island is growing?” somebody asked me. First let me explain that Hawaii is the fiftieth state of the United States of America since 1959. It consists of several islands in the Pacific Ocean on the Northern Hemisphere within the Tropic of Cancer. One of these islands has given its name to the state: Hawaii, also nicknamed the Big Island, because it is the biggest island of the state.

Now, the saying actually means that the *area* of land of the island is continually growing. This is because the Big Island of Hawaii is in fact a living volcano. It rose approximately 19,510 *ft* from the bottom of the Pacific Ocean before it touched air. Next it rose another 13,796 *ft* above the ocean, and it is still rising. All the landmass of the islands is volcanic material. The Big Island is a collection of several volcanoes in close proximity (< 50 miles apart). Over time, their landmasses merged above sea level, thus forming one landmass, an *island* in the Pacific Ocean. Of course, the highest parts of these volcanoes are separated and are visible as mountains. Two of these volcanoes are still alive; their names are Mauna Loa and Kilauea. The other islands of the state are collections of one or more dead volcanoes. Since Kilauea Volcano erupts occasionally through its major or many minor craters and sustains a steady lava flow, lava is currently streaming into the ocean, where it solidifies and thus creates more land, causing the island to grow, however slowly.

The meaning of a word can change gradually, however slowly, but over time, its meaning can sometimes change to its opposite. At any rate, most things have properties that have words whose meanings are derived by understanding the opposite properties. High is known by low, hot is known by cold, happy is known by unhappy, fulfillment is known by deprivation, happiness is known by suffering. When for somebody one word changes meaning, its opposite changes meaning as well. When a point of view is changed, hot can become cold *and vice versa*. Consider the temperature of boiling water compared to that of ice. Boiling water is called hot; ice water is called cold. But if we compare the temperature of boiling water to the temperature of the sun, boiling water is *very* cold, and if we compare the temperature of ice water to that of the interstellar space, ice is *very* hot. In other words, properties are relative. And so it is with most words. When somebody believes in an absolute, he forgets how relative it is. When somebody believes that everything is relative, he forgets that relative meanings can attain absolute differences, even for a single word.

The most absolute word is no doubt “God,” since it is a word to signify the power that according to the canonical reading of the Bible “created the heavens and the earth.” Many believe that there is only one such a power, and the name “God” is reserved for it. But the saying that “God is one” (Deu 6:4) can turn things around. Everybody forms an image of God, by the words they associate with the word “God.” Whether this image is visible or invisible is beside the point. It is well known that some people “love God” while others “hate God”; for some God is alive, for others it is just a word without meaning. The word “God” attains properties that relate to the deepest of human emotions. Every person has different emotions

relating to the word “God,” while some are indifferent. All of these differences occur for one reason only, because any word, even the word “God,” lacks a single definition that fits everybody. This is expressed by the word שמנים *shemoniyim*, for *eighty*, related to the letter פ Pah (*mouth*), with value 80. Note that this word resembles the word שמים *shamayim*, for *heavens*, and differs only by an inserted נ Nuwn. Even as the heavens leave the interpretation of a word—remember that שם *shem* means *name*, or *word*—open, anybody (נ Nuwn) may interpret it according to their understanding, so there are in principle as many interpretations as there are people that interpret or as many as the times that somebody uses it, because its interpretation and usage may change over time as well. This is the undifferentiated state of a word in a nutshell. At the same time, not everybody that uses a word may be aware of possible different meanings, as they could depend on the circumstances. Therefore, misunderstandings arise, even wars, with the sole aim to force an issue regarding the meaning of certain words. The differences in meaning become more apparent when it is necessary for people of different backgrounds to communicate. These differences make life interesting as well, because in the end, the meaning that is most constructive will survive. This depends, of course, on what is being constructed. Words that are constructive on a small scale may be destructive on a large scale and vice versa. Therefore we say that “excess of anything is no good,” *except* that it can point us to the question what the limit in a certain situation exactly is. What criteria do you use to decide the difference between something being enough and something being in excess? Or why would enough be enough *forever*?

In battling evil, excess is good; for he who is moderate in announcing the truth is presenting half-truth. He conceals the other half out of fear of the people’s wrath.

– Kahlil Gibran. See [GIB].

Scripture

LOOK AT THE following verse, regarding the state of mind Moses and Aaron were in:

Exd 7:7 And Moses was *fourscore*¹⁸⁷ years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

¹⁸⁷ I.e., eighty.

We know that Moses and Aaron are two archetypes: Moses the cosmic movement that was saved from the water and Aaron the communicator of the living creative force.

To arrive at a certain age in Hebrew is expressed as בן *ben*, meaning *son*, but according to the letters, it means that it is (a representative of) a phase of development (ב Beyt) toward cosmic freedom (ן Nuwn Sophiyt). For Moses to be *ben*-eighty just means that he is at a loss for words but will still find a way “to speak,” namely, through Aaron. Note that Aaron is *ben*-eighty-three, where the added *three* is the archetype of action. So both of them are going to speak to Pharaoh, and Aaron is the one that will be the active element, assisting Moses. Note how in Exd 7:9-10 Aaron is actually doing something: he throws the rod to the ground, which turns into a serpent. In all the signs that follow, Aaron actually does something, always in response to something that Moses supposedly said and that “the LORD” supposedly had said to Moses earlier. So through the words of Moses (פ Pah, value 80, *mouth*), Aaron acts (ג Ghimmel-Pah, value 83, “to act according to the word”), and Pharaoh suffers the consequences. As the word ג gaph means *troop*, it is as if Aaron through his actions tramples (ג Ghimmel) Pharaoh (ח Pah Sophiyt) as a troop.

It is also important to notice that the numbers 80 and 83 are used as an indication that the meaning of the words Moses and Aaron will use are of a different nature when they face Pharaoh.

The word Pharaoh is written as פרעה or in numbers 80.200.70.5. It is a name that indicates that the undifferentiated energy residing in the psyche (פ Pah) will act on the cosmic container (ר Reysh) to produce a reality (ע ‘Oyin) reflecting its life or emotion (ה Hah). Pharaoh is like a blind watcher, looking at the reflection of the mystery that he *unconsciously* wants to bestow on these spokesmen and their “people.”

In modern terms, Pharaoh represents our unaware ego, and Moses and Aaron are aspects of our aware Self, trying to communicate to our ego. The struggle within is clearly depicted in this story. The ego is not going to give in without a fight. The story gives the success to Moses and Aaron, because only if they succeed can there be a *conscious* (after-) life; therefore, in that event, Pharaoh must cease to have power.

The ego is known to make a drama out of most things and does not want to listen to the truth or to the Self. Therefore, reinforcing the power that is subconsciously at work, the ego steadily works toward its own destruction, as the story is going to show.

The ten plagues that were foretold to Pharaoh are but symbols for the hardship and suffering experienced by the ego. It fights by refusing to give in to the blessings it could share in. If only it would resign its reign over the mind. The ego's hardship is also a consequence of its unwillingness to face the truth. On the other hand, this suffering is the only possibility to give way to the new awareness that has to prevail, symbolized by Moses and Aaron; in the success story, the ego is finally stripped of its power. When in the story of Exodus Pharaoh finally gives in to let the people go, he next tries to eliminate that expelled life one more time, and we are presented with that fantastic miracle of the parting of the Red Sea.¹⁸⁸ It is dual in nature, because on the one hand it saves that newborn life, symbolized by the expulsion of the Hebrew people through the opened sea into the wilderness, and on the other hand destroys Pharaoh (Exd 14:28).

Word

פנה – panah – 80.50.5 – to turn, corner. This word pertains to “face” in that when something comes up that is unknown from experience (פ Pah), the individual response (נ Nuwn) can take a turn to ה Hah—that is, life. In other words, rather than reacting from ignorance, it is possible to use the situation to respond to it in a constructive way. This will be perceived by most as a “turn,” because the default behavior is not concerned with life (ה Hah) but with death (ה Cheyt). Again, the theme of life from death, like in the word חמש chamesh, for *five*, is now explained from the current situation, to turn from death toward life and from habit to conscious awareness.

פני – pney – 80.50.10 – face. That which you are unaware of (פ Pah) will work through you (נ Nuwn) to assert you (י Yuwd)—in short, that which you are recognizable by. This might be put into a larger context as that which you are known by. This is not only your face but the way you come across in any given situation. One often says that you cannot hide from yourself, meaning that you cannot really pretend that you are something else. That which is still residing as undifferentiated energy in your consciousness is recognized by others as your “face.” In order to know yourself, you should gradually gain awareness and develop ways to change your undifferentiated energy into a manifestation of who you really are.

¹⁸⁸ The text renders the name ים־סוף → *yam-soph* as the Red Sea, but its geographical location is disputed until this day.

The unconscious part (פ Pah), which is part of the living entity (נ Nuwn), reflecting its (recognizable) essence (י Yuwd). So in a way, the face of something is an image, but not an imagined image. It is the image that is impressed on you by watching, experiencing it. A face is part of the experience, while a form (ב Beyt) is but part of your imagination and not (yet) present in this reality, such as a remembrance, a dream, an idea. The face of something is the part that you actually see and you are confronted with. This word says that whatever you face is in fact *your* face, reflected by reality. (Recall אני *aniy*, meaning “I.”) This line of thought is confirmed when we see the variant spelling פנים *panim* with מ Mem Sophiyt, where we already feel that the energy we put out unconsciously will return to us to make us conscious of it. In this way we put out what returns to us as the lessons on our path. This is what is meant with Mat 7:17–19, modeled after the word פרי *periy*, or *fruit*, that a tree (ר Reysh) produces the fruit (י Yuwd) *after* its hidden quality (פ Pah), and Mat 12:33, “The tree is known by his fruit,” which is also the face (פני *pney*) of the tree.

פער – pe‘or – 80.70.6.200 – cleft, hiatus. This word is used most notably for the place בית פער Bethpeor, where Moses was buried, supposedly by God (see Deu 34:6). Now, we know that Moses did not see the promised land. So the land was only visible from abroad (פ Pah), but a vision of it (ע ‘Oyin) has always been on (ו Vav) his mind (ר Reysh). One thinks of imagination as foolish, but imagination is a creative force that makes from rubble (פ Pah) something visible (ע ‘Oyin), which appeals (ו Vav) to the mind (ר Reysh). The next question is “*how?*” and that is where the miracle starts. When the vision is strong enough, it appears in front of you as the answer to your prayer. Never give up when it comes to following your dreams—what is your deepest desire? At a certain point, it gets tough, possibly beyond your imagination. Is there anybody that supports you? Always you! But at a following point, it gets easier. And your testimony is going to be world shattering. If the visionary dies, the vision should have its own life already. This stage is called *Joshua Ben Nun* (Deu 34:9). The land is truly going to belong to the people. But this land is not a physical one. It is the realization of the vision behind the vision: the vision of a people that know themselves as sons of God, with the proper understanding of “son” and the proper understanding of “God.” What on earth is necessary for this knowledge to descend from the heavens? When is this great miracle accomplished? How are you going to find out who you really are? Are you a follower of a visionary, or are you a visionary yourself? If you find you are a visionary, you will see the followers after eighty years, like Moses. See the

word → תמים *tammiym* or *perfect*. Also notice the similarity of פֶּעוֹר *pe'or* with → פֶּרְעָה *phar'oah*.

פרי – *periy* – 80.200.10 – *fruit*. In comparison with the word פני *pney*, or *face*, the נ Nuwn has been replaced by ר Reysh. It represents the undifferentiated energy (פ Pah) that through a cosmic container (ר Reysh) asserts itself (י Yuwd). One could say it is “the face of your mind,” which could be translated as talents, inner attitudes, and abilities yet to be discovered. Mostly these fruits can be seen as an ability to use in any situation (פ Pah) a lesson learned (ר Reysh) and apply it (י Yuwd). You experience such a positive influence of a fruit when you think about a possibility as “I can do that *easily*” and when you seize the opportunity that makes it happen.

The difference with *face* is the letter ר Reysh instead of נ Nuwn. So the undifferentiated energy (פ Pah) that you face is spread (ר Reysh) in existing reality (י Yuwd). It says that whatever you put out there is connected with everything. Putting out energy, whatever it may be, connects to reality to be reflected because of the ר Reysh. In other words, understanding this word gives an insight in the function of ר Reysh as the receptor of all the energy changes happening at a certain time. Considering the tree as ר Reysh, then watching the fruit in the tree, what happens to you? You witness the fruits of the energy you have put out. The fruits are the fruits that you found. Whatever fruit you find is the reflection of the energy that you have put out there.

פֶּרְעָה – *phar'oah* (Pharaoh) – 80.200.70.5 – *Ruler with long hair*.¹⁸⁹

This word, when it first appears, occurs six times in Gen 12:15 (3x), 17, 18, 20, and is written in two different ways, either with a soft פ Phah or with a hard פ Pah: thrice as *phar'oah* (in verse 15 the first occurrence and in verses 18, 20) and three times as *par'oah* (in verse 15 the second and third occurrence and in verses 17, 19). It is not reasonable to think that this is due to a scribal error, given the close proximity of these words, but rather it means to say that Pharaoh, through his mouth (פ Pah, meaning *mouth*), becomes unclean. If one reads the passage carefully, we see that Pharaoh first experiences uncleanness, expressed by “great plagues” (see verse 17, a foreshadowing of the story related in the book of Exodus), and *then* talks. That is to say that not the words as they are spoken make him unclean but the words as they are building his thoughts. The princes (שרי *sareiy*) are like his “wishes” toward Abram’s wife Sarai (שרי *Sarai* [Sarai], who the text

¹⁸⁹ Is this a mocking? See the explanation of this word further on.

refers to as Abram's *sister*, see verses 13 and 19). The reader should notice that the words for *princes* (pl., in verse 15) and for Sarai are the same, just with a different pronunciation. From this it is clear that the intention with which Pharaoh thinks this word—narrated as saying his princes commend her before him, i.e., they are telling him his desires—is much different from the intention with which the name Sarai is chosen for Abraham's wife. The desire is not so much a woman but desire itself! A *desire* accompanies Abram, her name is Sarai, and she takes the form of his wife. But to Pharaoh, he sees only a “woman,” an *appearance* that triggers a secondary desire to *have* her, although she cannot ever satisfy his desire, because she belongs to Abraham. Pharaoh is therefore deluding himself, thinking that his desire toward Sarai will fulfill him. Sarai is presented as Abraham's sister. That is to say, a man does not *have* a wife. A man is *together* with a woman; they are as *one* (remember?). Moreover, the word for *sister* resembles the word for *one*. *Sister*, normally אחות 'achot, is sometimes written as אחת 'achat, in numbers 1.8.400, where the final letter ד Dallet of אחד 'echad (*one*) is replaced by ת Tav.¹⁹⁰ This means that the unity that exists between them is so strong they can never be separated! So almost humorously, it is narrated here that they cannot even be separated when she is called his “sister”!¹⁹¹

If two words are similar in this profound text, we should notice and confirm their deeper meaning. The text chooses equal or similar words to convey subtle differences by changing the context, trying to educate the reader to the depth behind a single word. But when they are translated into different words (in a different language), these words create a linguistic context, separate and different from the context of the original words in the Hebrew text. This makes it so difficult to enter this text, for it contains subtle relationships between words and *letters*. These relationships are always there, but with a closed mind one only sees the fixated idiomatic meaning, which is just plain oversimplified and therefore gives a much distorted description of the marvelous mysteries hidden in the text. The depth of those mysteries may evade a Western mind on a first reading, but that *should* be an incentive to open up to a completely different mind-

¹⁹⁰ We saw a similar change of words from אדם (Adam) to אתם (Atem, *them*, *humanity*), where it says, “Male and female created he them” (Gen 1:27 and Gen 5:2).

¹⁹¹ In the Aramaic lexicon, the word שרײ Shiyn-Reysh-Yuwd has many meanings, illustrating the depth of this word and the difficulty to “narrow it down.” Some meanings include *to loosen*, *to permit*, *to destroy*, *to begin*, *to abolish*, *to interpret*, *to solve*, *to carry around*, *beam*, *free*, *profane*.

set; *that* is a true desire that will be granted—it is the true meaning of the name שרִי Sarai. Therefore, the desire to be able to “use” the text for one’s own purposes, as Pharaoh does with Sarai, is doomed to fail. Nevertheless, Western minds (starting with the Greeks and Romans) have tried this for more than two thousand years by now without success. Because, as must be clear to the reader, the depth of the text has never been explained in the first place. But who is supposed to know this? And who is supposed to teach this? One can only wonder why it has taken us so long to even *look* for its depth, because it is plain to the eye once you see it. That realization reduces the power of Pharaoh to an insignificant footnote to the past.

Now, Pharaoh is responsible for the cumbersome thoughts (פ Pah) of many who see their fears (רע ra‘, Reysh-‘Oyin) come to life (ה Hah)—he personifies the ego. The ego is the source of “evil,” for it will not listen “to the LORD” (note my quotation marks). But let us understand that what is good in the eyes of some is evil in the eyes of others and what is good in *their* eyes is still evil in the eyes of yet others. The cycle of good and evil can only be short-circuited when it is understood that everything has a purpose and will come to an end; just as the name of the letter א Aleph ends with פ Pah, the word Phar‘oah means to say that the “stuff” that the ego is made of (פ Pah) is a way of thinking (ר Reysh) that is concentrated on what is *seen* (ע ‘Oyin), a nonexistent but nevertheless a *living* entity (ה Hah). It is like a pendulum, making bad things worse and good things better, because it reacts to what it experiences, instead of drawing from an unlimited power, such as resides in אברהם ‘Avram (Abram). Opposite to Pharaoh, Abram personifies faith, which is an unlimited power of life-death (א Aleph), which works on the images of appearing opposites (ב Beyt), triggering the mind (ר Reysh) to become over time (נ Mem) universally supportive of life (ם Mem Sophiyt). Also contrary to being influenced by ע ‘Oyin, or *observed* reality, is the power to produce one’s own images (ב Beyt) and keeping them unwaveringly present in one’s mind (ר Reysh) to cause that image to *become* a force of creation (א Aleph), forming the word ברא bara’. With this power, things happen within the cosmic container ר Reysh to establish unity (א Aleph) where in the past duality (ב Beyt) was observed or perceived.

Riddles

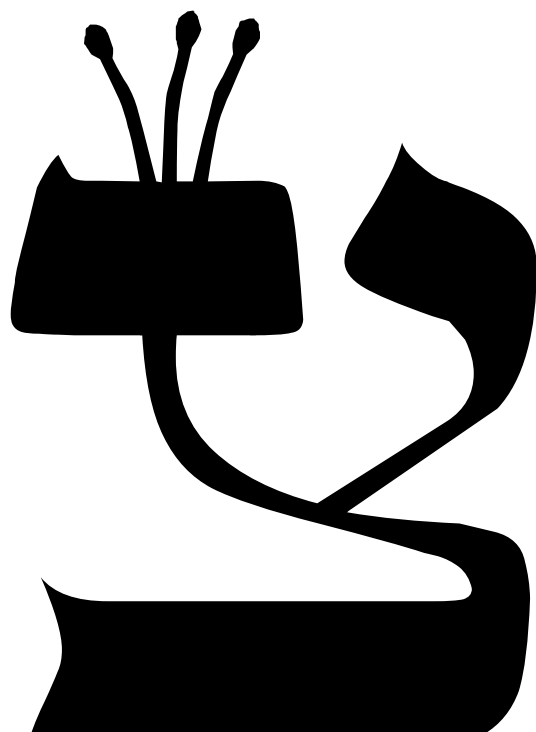
1. Suppose you want to sell something. But you cannot find somebody who wants to buy. Now there is an agent offering to

you the service of finding a buyer, against a commission of 10% of your sale to this buyer. You can still decide on the price. Suppose that the sale goes through with your price and that after the sale, the amount you have to pay to the agent is A , and your net earnings after paying the agent are B .

- a. Show that A/B is always *at least* 11.11%. This means that the agent can never earn *less than* 11.11% of what you earn.

Next, assume that the original cost you made to acquire the product is C .

- b. Compute the minimal price $P > 0$ in terms of C for which you break even. This can be formulated as $B = 0$. Because $P > 0$, also $A > 0$, and so $A/B = \infty$. This means that the agent earns A , but you earn 0 (break-even).
- c. Compute the *exact* price P in terms of C such that, say, $A/B = 12\%$.
- d. Compute the *exact* price P in terms of C so that $A/B = 100\%$. This means that you and the agent have an “equal share” in the deal.
- e. What is your conclusion, if you were asked whether the agent is offering a good deal?



צ Tzadiy, the Paradox of Constructing-Destroying

Name	צדי – <i>tzadiy</i> – <i>n</i> hunter, fishhook; <i>v</i> to lie in wait
Pronunciation	<i>tz</i> as in <i>tzar</i>
Value	90 תשעים – <i>tesh'iyim</i>

Poetry

Relief

Even when one knows all
It does not help to find one's purpose
Because that which is to be done
Is unknown at the moment.
Then, to know all means
To know what to do
And this will cause the fulfillment
Of the dream that asked to be known.

Letter

צדי – *Tzadiy* – 90.4.10 – *fishhook*.

THAT WHICH IS changing (צ Tzadiy) works on a structure or resistance (ד Dallet), where it produces the result or the consequence (ו Yuwd).

Now it is time to give you some crucial information. Every letter is an unknown, as a variable in a mathematical equation. Nobody's interpretation can ever be yours. On the other hand, this gives you the opportunity to find the meaning of these letters according to your own understanding, according to your own emotions. These letters are like batteries, which you can charge with anything you want. The effect is then that these letters influence each other in your vision of reality, exactly in the way that the concepts and emotions that you have attached to them influence each other in your experience of the outer world. There is an illusion going on:

the outside world is not really there but only that which you observe! There is no real universe that is billions of years old; there is only the images and the thoughts in your mind that make it appear that way. You cannot really go back in time, and the only thing that is real is your awareness of what is here now. Since your awareness is changing, you perceive it as time passing. But calling it “time passing” is finding words and using them as scapegoats for your limited understanding of your experience. There is no time passing at all, only a growing awareness inside you that needs these words to make sense of it all. By believing the words that you think, you perpetuate the world as you believe it is. One of the aspects of that is that you perceive the world as outside of you, that you are somehow disconnected from it. But in reality, you can see the world only according to what is inside of you. That which is inside of you—that which determines how you experience reality—is just as much a shadow of reality as that which is outside of you. The real power that resides in you is the power to change your thoughts about what you experience or about what you have experienced or about what you will experience. This will of course tend to converge to a single experience that includes all of your experiences as a projection of what is already living inside of you. That power can become stronger than you ever imagined, when you fill in meaning or emotion for these letters to come alive within you. Then each word formed with these letters has a dynamical range of meanings, which may instruct you, by your own understanding about what is true for you. Instead of judging what others say is real or what others say is true or what others say is valid, you have the power to create a whole new world, where those meanings that you attach to the letters is reflected to you. This realization is so powerful, because nobody has ever taught you to look beyond appearances. Reality is not supposed to be “what you see is what you get” but rather “what you put in is what you get.” You are the sole creator and beneficiary of the blessings that you put in; you cannot bless somebody without loving yourself, and you cannot curse somebody without hating yourself. Therefore, that which comes out of your mouth, that which radiates through you, is transformed into experiences that match it. There is no need to judge others, because when you do that, you fight against what you do not want, although it is part of you. You spend energy on fighting against things, and you put up a resistance that is growing the more you fight against it. Instead, you can find a way to spend your energy on things that you really *do* want and keep a positive spirit at all times, because you know that what you put in is what you get.

If you are unhappy, you may wonder how to become happy. You devise a plan to prove to yourself that you are a good person or a smart person or a

powerful person or a person that can get things done. But when you approach that goal and you actually reach it, you will not be happy, because all the time that you worked to achieve it, you were not happy; subconsciously you were putting out the message that you are not happy but that you *will be* happy when your plan succeeds. So when you reach that goal, it still holds that you *will be* happy, exactly as you put it in your mind; hence you still aren't. To be happy, you first need to see that you cannot find it as a result of something you do or as a result of something you experience. Because when you do not put in happiness into reality, whatever you do or whatever you experience lacks that happiness. Only by accident, now and then, are you able to experience happiness. The measure you depend on the experience to give you happiness is the measure you are going to lose it, because subconsciously you are telling yourself that you need *something* to be happy. Then since you radiate with this need, that you actually believe that you do not have it, it will be taken away from you, so you will experience the lack of that which you need. Compare this with the next saying:

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

The problem with all this is that everything happens according to the *same* principle.¹⁹² Those who are really happy have put in happiness, and they reap happiness. Those who are really unhappy have put in unhappiness, and they reap unhappiness. This all happens to teach each and every one of us how we have a power inside of us, which shapes our reality according to how we feel. There is only one choice to be made if you want to be happy. Do *not want* to be happy but just *be* happy, just *feel* happy. If you cannot do this, you probably start to see what you stand to lose, but if you *can* do this, you probably already know what you stand to win. Nevertheless, be assured that you are *able* to do this. Remember . . .

When I first heard this on the radio, in a famous song, “Don’t Worry, Be Happy,” by Bobby McFerrin, I had a lot of resistance toward it. It seemed to me at the time that it is almost *irresponsible* to be happy. Because my thoughts went as follows: How is it possible to be happy in a world that has produced events that led to the Holocaust? How was it possible that the people of a whole country followed a man who had nothing constructive to say but only howled hollow phrases? How is it possible that millions of

¹⁹² Please read on to find out.

people found their deaths in a society that operated according to democratic “just laws” and “legal elections”?

How was it possible that in World War II, people of a different country would betray their neighbors who were harboring Jews in hiding, for a lousy \$30 or whatever? The next day the police—being under command of a high German officer—would come, take the Jews that were hiding into captivity, hand them over to the Germans, and within a week the captives would be on a transport to a concentration camp in Poland toward an almost certain death. That’s how much a human life was worth, a lousy \$30! It was “normal”—it happened every day, and never has anybody ever been convicted for having said, “A Jew lives on this address I know.” *Normal* people were the trigger of a shotgun foreign to their imagination, which nevertheless blew away millions of people.

What happened to those traitors when after the war they found out they have contributed to the biggest crime in history? Would they still say, “I needed the money”? Or would they commit suicide out of guilt? Or what? What are you supposed to think about this? Have we changed our society fundamentally that we are able to eradicate hate, discrimination, crime, sickness, unhappiness? In all of us, the word Judas is present and alive, at times making us do things that contribute to a crime without our conscious knowledge. And still we maintain we operate on the basis of our consciousness? Is ignorance the same as innocence? Even the Germans said after the war, “Wir haben das nicht gewusst, wirklich nicht.” (Translated, “We did not know it, *honestly*.”) Now the Christian principle of forgiveness should kick in. That only if we can forgive such things are we any better. Because if we do not, we will make the mistake of killing yet others who are indeed innocent.

It retains a nagging question that if we have not been able to prevent *this kind of crime*, and if we know that that was caused by the way *we* lived, trusting our well-being to the working of systems in place, whether called politics or religion or science, what then is *really* necessary to change this kind of world? How can anybody be happy by neglecting these “glitches” of modern society. If we still do not seem to understand why it happened or how it could have happened, then in that case we are doomed to repeat it—that is what I learned. Hence, people that try to change the world, they study history, they study science, they study anything that enables them to be extraordinary. But when push comes to shove, lives deteriorate into misery. Despite unfathomable riches that people in the West have access to, adults and children alike, the level of happiness is not guaranteed or even related to those riches.

How can anybody be happy by thinking that the way we think and how we treat each other is OK, when exactly that attitude lies at the core of one of the biggest tragedies in human history? What have we learned *really*? We keep doing what we learned or what we are pushed to do by mechanisms that are beyond our control. The things we learned by growing up in a culture make us copies of a model with automatic minds summoned by the culture in order to sustain itself. But where is humanity? Where is the power that created these cultures that are gone by now? Cultures that are not inherently creative to deal with change are destined to fade away. A time will come when all the regulations, all the rules, all the methods to keep things into place just will not work anymore, and change is going to disrupt whatever has worked in the past. And whether that system that brings the change is called a human being or a society or the earth as a whole, it does not matter. Every conscious being is destined to transform into a *more* conscious being, but on every stage of consciousness, the same principles apply. Therefore, there is no end to this growth process. Not being able to grow in consciousness is equal to being dead on that level.

This realization made me hate ignorance, made me hate casual thinking, because intuitively I felt that this is the cause of the misery: a total lack of critical thinking, a total lack of understanding of the principles at work, and the mindless following of only those things one holds for truth. And then to continue doing it for decades, centuries, or millennia, even when it does not produce the desired results,¹⁹³ ultimately borders to insanity and is dehumanizing in its consequences.

Of course, I had to admit to myself that I did not know those principles either: I was *not* able to think critically; I did *not* possess the necessary understanding to assess history correctly, and I was *also* mindlessly following the things I believe are true. Nevertheless, the heaviness of responsibility crushed my heart's pride. I asked myself, "How can I be human if I do not know these principles? And if I *honestly* do not know them, how can I expect anybody else to know them?" This is the cutter and the shredder: "Nothing will be left whole of me," I concluded, "if I fail to find what it means to be human!" So this set me on a course of discovery from a young age. Only in recent years can I recognize that course as being fruitful. Most notable of those fruits are my peace of mind and the ability to be happy.

¹⁹³ I.e., happiness.

To change anything is not a matter of more rules and more regulations that try to deal with the world *outside*. It will never work. It must be a matter of recognizing one's own responsibility for what is going on *inside* you. But more than that, one is then faced with the fact that one cannot live up to that responsibility if not first the whole problem is resolved within. One must root up the cause of one's own unhappiness, or one is bound to create a reality that shows the exact same cause why you did things in the first place (for instance out of hate), and you will be back to square one. But then *how*? *How* are you going to be transparent to yourself that you can make changes if you so desire?

If you fight the world, the world will fight you back stronger, and you are sure to fail. But if you love the world, the world will love you back stronger, and you are sure to succeed. There is confusion about the word "love" as well. You should not only love the world that you see but also the world that you want, knowing that it must come out of its egg. The visible world is merely the egg of *your* world. Treat this world as the egg that might someday hatch to produce the world you want. You cannot crush the egg, because then you crush your dream. You cannot neglect the world, because the egg needs care. Your care is essential. But what does that really mean? *How* do you care for the world, *how* do you really love it, looking at it as an egg?

Sit on it! Take your time to find real love in your heart. A love that is not so selfish that it is only about what *you* need. You have to see that the whole world is already in misery because you think *you need* certain things. Your lack increases by that thought. And with your lack the lack of others increases. You must find a way to convince your mind that everything that is here, is here for *you*; this will enable you to transform into a being, aware of its ability to experience *abundance* and *happiness*! And it is your choice to convince your mind.

This inner change, this choice, can occur only by a surrender to that which keeps you from being and keeps you from feeling. That which keeps you are your inner structures of thought; your mind is your worst enemy in being happy, yet it is also your only tool. Therefore, it is of vital importance to learn how to correctly use your mind and emotions so they will be a help to you. Your emotions reflect the effect of your thoughts. If you do not feel happy, there is a thought that keeps you from being happy. Accept the fact that you are not happy *now* but that it is at the same time a *unique* opportunity to find the underlying thought that you can change. Find that thought, eradicate it, let it go, or replace it: do The Work! And you are hatching the world that you want to live in. Maybe it is enough for you to

know that you have the power inside you to recreate your experience of past events. And with that, you can build a future by being happy *now*.

Find it in your heart to feel the way that you want to feel. Exercise the emotion that belongs to happiness. Whatever exercise you use, in time the exercise might help you to realize that you do not need that exercise after all. It is possible to operate from a feeling of happiness all the time, no matter what you do, in no matter what kind of circumstance, with no matter whom. By this energy that you radiate while doing anything, you are actually being creative, because you do these things with faith in the power of your Self. Then you will live to see results.

Therefore, it is essential that you substitute a four-letter name for the 7 Dallet (7, value 4) in the letter-name of ‡ Tzadiy and understand it as the principle that governs everything. That which is living inside you *now* is connected to whatever is living outside you *now*. That which is changed *inside* corresponds to a similar change *outside*. This principle has forever been and forever will be the root of *creation*, causing anything worthwhile¹⁹⁴ to appear on this earth. For this reason, patience, focus, and relaxation is required.

In the Gospel, these words are recorded, attributed to Jesus:

Jhn 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

In the narrative that follows after this verse, it is suggested that Jesus is talking about his death, which brings life to many. So we are led to think that *he* is the seed and “the life of many” the fruit. But truly, what death brings life? Death brings only death, doesn’t it? Our minds should be freed of the shackles of death! As long as death is real to our mind, while it is only a word, we are not alive, because the word “death” has become real death to us, and the word “life” has equally become real death to us. In order to remedy this, we should surrender to the fact that we do not know what death is, and therefore also we do not know what life is. Only when we die to our ignorance, only when we die to our perceived knowledge of dead words, then will we truly live, because we acquire a knowledge of the eternal name, which makes all things alive, even if they were dead. And if there be a second life, there is a second death. And who knows how many deaths will follow, which cause as many lives to become alive? If we are able to die, we are able to come to life again. What force,

¹⁹⁴ If you like, substitute your own preferred word here.

what pressure, what calamity is needed to mold us through the gate of illusion toward a complete perception of reality? Or is it a blessing in disguise when we fail in our own eyes? We simply *must* transcend all our limits and crush all our illusions—become disillusioned first—before we are able to get a grip on ourselves and develop a vision of a will to help somebody *else* to gain confidence from even their minutest effort to understand the mystery that they are. Neglect may well turn out to be a deadly strike. Cherish all questions that come from outside. They are the fuel for our deepest need to know. Answers come from the fire within.

Number

תשעים – *tish'iyim* – 400.300.70.10.40(600) – *ninety*.

WHEN THAT CHILD (י Yuwd) is on its way to be born, the pressure (ת Tav) on the child to appear is guided by a cosmic movement¹⁹⁵ (ש Shiyn) of its environment (ע 'Oyin). Changes happen one after the other, like clockwork, to open the gate through which life enters the world. The continuation of labor indicates a continuation of an ongoing transformation.

Note the similarity between the words תשעים *tish'iyim* and ישע *yeshu'a* (salvation). In the former, the child not yet appeared; it shows the enduring promise of its appearance, and the pressure (ת Tav) currently experienced (ש Shiyn) will produce (ע 'Oyin) it. In the latter, the child (י Yuwd) already appeared, so all can see how *it*¹⁹⁶ changes (ש Shiyn) reality (ע 'Oyin).

If one broods on a problem to find its solution, in the confidence that such a solution exists, the feeling of relief and freedom is felt once the solution has become evident. A solution comes with the realization that a solution exists, and the distinction is often vague. Therefore, when one “sees” the solution, the solution becomes part of one’s emotional and mental reality, even before it has manifested, and the pressure created by the “problem” subsides. Hence, any problem is transformed in the manifestation of its solution. They are one. The understanding of this is true freedom, and it is the meaning of the word ישע *yeshu'a*.

¹⁹⁵ I.e., beyond control.

¹⁹⁶ I.e., as realization of the infinite depth of the word ישע Yuwd-Shiyn-‘Oyin, experienced by being in the focus of one’s existence (י Yuwd), where a deep emotion effuses from the heart (ש Shiyn) as one sees the realized possibilities (ע 'Oyin) as the reflection of one’s being.

Scripture

CONSIDER THE FOLLOWING verse (emphasis mine):

Gen 17:17 Then Abraham fell upon his face, and laughed,¹⁹⁷ and said in his heart, Shall a child be born unto him that is an *hundred years* old? and shall Sarah, that is *ninety years* old, *bear*?

The same verse is mentioned in the chapter on → ♢ Quwph. But already from the previous, it is clear that the 90 points to the 100, and it has something to do with bearing a child. How could a text smothered in numbers fail to point out these intricacies? Well, it does not. Hence, we start to see that Scripture is constantly teaching us the value and the meaning of letters by numbers; we start to incorporate the underlying principles in everything we do. We are able to catch a thought and transform it into another thought. The difficulty to do it for the first time is dwarfed by the benefits of having done it over a hundred times.

Compare this to the next saying, relating that 1 taken from 100 results in 99 (90 + 9):

Mat 18:11 For the Son of Man is come to save that which was lost.

¹² How think ye? if a man have an hundred sheep, and one of them be gone astray,¹⁹⁸ doth he not leave the ninety and nine, and goeth into the mountains,¹⁹⁹ and seeketh that which is gone astray?

¹³ And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

¹⁹⁷ It is not *only* Sarai who laughed. The word for *laughed* used is יִצְחָק *yitzchaq*.

¹⁹⁸ We must take care not to equate this with the concept of sin. This is not about sin but about ignorance of one's own essence, namely, being an "egg" that can hatch (see the explanation that follows).

¹⁹⁹ The mountain is not the most likely place to find a sheep. Symbols! One needs to contemplate how to proceed when one finds that something is lost. Let me suggest that the one gone astray to the mountain is the one that is on a quest to spiritual growth, away from the flock. When "the lost is returned by the owner," he becomes an example to the flock. Jesus is talking about himself as formerly being lost. "The owner" of the flock, he calls "the Father." The start of his ministry marks his "return to the flock"!

¹⁴ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

If the Son of Man is the result of being born again, that is, after having been hatched out of an egg, being transformed into a duckling, the next phase is to grow into an adult duck and be able to fly across the earth.

If among one hundred eggs, such a duckling hatches and finds so many eggs lying around to be hatched, any one of these eggs is as precious as the others, because who knows how many of the other ninety-nine will hatch? Maybe there is only one of the one hundred, and if that one has unexpectedly disappeared from your sight, it is better to find that one to complete the one hundred than to hope for the remaining ninety-nine to hatch.

Ducks or sheep are different in many respects, apart from the obvious ones. Where sheep are animals that have no mind of their own but are only good for the slaughter, ducks are not that domesticated and have a stamina to cross continents and oceans to find a warmer climate during wintertime. While in the parable above, we should understand that the lambs are more like the eggs; of ducks we *know* that they came from an egg. So saving a duckling is possibly a better picture to explain the importance of the lost one, because who knows what comes of a saved lamb?

We must not translate this teaching by preaching that everybody should repent and become a Christian, for that approach only creates mindless ones (like sheep), who think that all that is further required is to breed more Christians. Instead, we should become *exactly* like Jesus: hatch out of our own egg, enter an enlightened state of being, so we will be like a duck that feels the responsibility to save all the eggs that lie around and are already waiting to be hatched. Then such a one becomes an inspiration to those who are hatching at this very moment, and when there is more than one duck to take care of the eggs, one of them can fly around the world to reach places where this concept is not yet understood and more eggs of a different kind are waiting to be hatched. Maybe a duck can hatch the egg of a swan. In a world where there are not that many ducks and only swan eggs, only one duckling is needed to get the process started and find those swan eggs! Then the world will see birds that have never been hatched before!

Whether humanity as a whole is viewed as one large egg, or all the people that are part of it are viewed as little eggs, both kinds of eggs must hatch, and the principle is the same. In the end, that *one* egg, whether part or whole, is what we are waiting for to be hatched: it is the fullness of humanity and the fullness of consciousness, which is to be shared freely

among all. If a little egg hatches, it becomes a functional part of the growing duckling inside the *large* egg. If the large egg hatches, all ducklings that come out of it become in turn the new generation of eggs for a new humanity all over again. Humanity is not what it seems to be, and it will grow into that which it is meant to be. It grows constantly from a baby to a child to an adolescent to an adult to a parent. And when it becomes a parent, a baby is born again. A new humanity will repeat the process in a cycle of everlasting prosperity.

Word

צדיק – Tzaddiyq – 90.4.10.100 – righteousness. (Compare with the letter-name צדי Tzadiy). Righteousness . . . if one is not only glad when a solution appears but if one has the faith that the solution *has* to appear, whenever, however, regardless of any resistance, then . . . Faith is not affected by absence, because one has a vision (ק Quwph) of that which is to appear, and the confidence in its inevitable evidence keeps this vision alive. Having a vision is its own birthing. ק Quwph, the cosmic Aleph, is beyond comprehension, yet it works in miraculous ways to show what has been suspected as integral part of the pulse of life-death (א Aleph) and has already been partially witnessed in reality (י Yuwd).

יצר – yatzar – 10.90.200 – to form. Starting with an idea, what already exists (י Yuwd) is being transformed (צ Tzadiy) into a cosmic container (ר Reysh), representing what already was present in the idea. A child (י Yuwd) through experiences develops (צ Tzadiy) and reflects them in the operation of its mind (ר Reysh).

Riddles

1. a. Try to find the structure of the letters צ→ד→י in the explanation under “Letter” above. Let different parts of the text correspond to different letters according to your understanding of the letters.
- b. Try to find the structure of the letters צ→ד→י in the explanation under “Scripture” above. Let different parts of the text correspond to different letters according to your understanding of the letters.

Part III

Destiny

פ

ק Quwph, the Paradox of Cosmic Destiny

Name	קוּף – <i>quwph</i> – <i>n</i> horizon, trunk, needle's eye; <i>v</i> to notice ²⁰⁰
Pronunciation	<i>q</i> as in <i>torque</i> but deeper in throat than כ Kaph
Value	100 מֵאָה – <i>me'ab</i>

Poetry

Cube

Enigma and solution
billions of patterns
none alike
one road shortest;
solve it clean
within a hundred.

The First Law

What causality?
What action is reaction?
What illusion forces us to think?
And not only that but nonsense.
Turn around and look into the future.
What is ahead takes you with it.
You take your head with you.
Are you still looking back?

²⁰⁰ Multiple meanings: hear, see, sense, taste, smell.

(no title)

If I will not be known by myself
 my pliability will be known.
 Everybody shall admit
 that I meet adversities well.
 Not that the events themselves
 are without meaning
 —I accept their forceful character
 with which they propel me to maturity—
 but that I stand above them
 so that they (in the opposite
 case it would have been the [mis]hap)
 can *not* depress me anymore.
 What is still standing above me
 other than myself
 not known
 by me?
 But what is standing above
 is pliability itself.
 That I see.
 See you, my known.

Bruno.

(From my graduation yearbook of 1987;
 own translation from Dutch, 2008.)

Letter

קוֹף – *quwph* – 100.6.80(800) – *horizon*.

קוֹף QUWPH IS the precise point in your awareness (ק Quwph) from which emanates (ו Vav) the total restructuring of your psyche (פ Pah), propelling you to a new level of awareness, even to be a magnet for others to follow you (ה Pah Sophiyt), whether they understand you u or not.

The first branch of thought associated with ק Quwph is your *destiny*. Keeping this in mind, not knowing one's destiny is the original sin. So ask yourself, do you know why you are here on this earth? If not, you have not reached d ק Quwph. And maybe you do not know where you have to look. Jesus said it in the following manner:

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Hence, I cannot add nor subtract a single word and only have to repeat: look inside yourself.

This letter is also associated with the following aspects: identification or reconciliation of 𐤀 Aleph and 𐤅 Yuwd, priesthood as the office of communion between God (𐤀 Aleph) and man (𐤅 Yuwd).

𐤀 Quwph is the harmonious destiny of the adversity between 𐤀 Aleph and 𐤅 Yuwd within the cosmic drama they produce.

In Mat 15:8–9, Jesus answers some of the questions pertaining to worshipping God. He quotes Isa 29:13, but let us include verse 14 as well (emphasis mine):

Isa 29:13 Wherefore the LORD (𐤍𐤏𐤔𐤕) said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, *and their fear toward me is taught by the precept of men.*

14 Therefore, behold, I will proceed to do a marvellous work among this people, a marvellous work²⁰¹ and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

When we draw near and union is imminent, we approach our inadequacy. Nobody could point out to us where we are inadequate. But a priest may have insight and may tell us straight away, that it is within our hearts that we are separated, and our deeds prove it. When those deeds are according to precepts of men, the wisdom once obtained will vanish. And must we not admit that this indeed has happened? God hides what has once been in the open. God can also open again what has been hid. It is not without cost or without work, but it will happen.

Yeshua says: Recognize Him who is in front of thy face, and what is hidden from thee shall be revealed to thee. For there is nothing concealed which shall not be manifest, and nothing buried that shall not be raised.

– Gospel of Thomas, logion 5

²⁰¹ The Work is the activation of the heart through a letter, a name, a number! It is very personal indeed and a mystery. Who is the Programmer that programmed my heart to respond to the Enter?

Mat 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

And if triggered by our words or deeds—which by chance are the Truth—people are hurt in their feelings of disdain, let us stay firm in the faith of Truth. Then those plants, i.e., thoughts rooted in lies, causing hurt, are rooted up by Truth. This is a very simple mechanism. To enter the kingdom, Jesus explains:

Mat 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

A “rich man” in this world is not a “rich man” in the kingdom of God. If anything, they are reversed, for wealth in the kingdom of God is not measured with the measures of the earth. And if the riches in this world support your life, the thought of losing those riches makes your heart shrink, because you would be at a loss to give the riches away; for where your riches are, there is your heart. On the other hand, if the Word of God supports your life, your life bears its fruit, and you have no problem sharing its riches, for they are more abundant than the stars in the heavens.

Now then, how can a camel go through the eye of a needle? You will find out if you understand the riches of the Word of God. Then you will notice that Jesus speaks the Truth, and his riches are those that he received by becoming the trunk of the Living Word.

If we recognize that we are only halfway to become a trunk, then we must become something that is beyond our present understanding. We must cease to believe our own thoughts, which give us all the reasons why we cannot be perfect. Also, we must cease to use the words in the Bible as reasons and absolutes and as weapons to justify our current state of blame. All these reasons in our mind are the “plants not planted by the Father.” We must overrule them, by first recognizing them as deceptive and then choosing to root them up. This force which is able to plant and root up is called *the Father*, an archetype for an energy that is inside of us. If we succeed to let the reasons go, and we use words like “forgiveness” and “let go,” we are faced with an empty field that becomes fertile. With that empty field in front of us, we picture the trees that we need, and those spring up from the center of the earth, which is our heart. You may have an idea what those trees are, because they are the cause of your happiness. The imagination that perceives of these trees (before they are planted or rooted up) is another archetype, and it is called ישוע *Yeshu'a*. The power behind this archetype is the ruler of all.

Both archetypes together, *the Father* and *Yeshuw'a*, are the trap and the wedge, the pit and the rope, the abyss and the mountain, the woman and the man, death and life, suffering and bliss—they destroy illusions and are the seed of a whole human being.

The Mother is an archetype of facilitation. It is a power perceived outside yourself; it is nature itself, where the psyche germinates. Of course, Father and Son come together in the womb of the Mother at the point of fertilization. The Mother is giver of life, the circumstances of our life, the continuous opportunity to realize the inner life, which is symbolized by the archetypes. Only if all the circumstances are right will she become pregnant and give birth to the son. But to say that a son is born is less specific than to say that the name of that son is *Yeshuw'a*.

Therefore, the understanding of names is crucial for this archetypal birth to become realized as a radical transformation of the psyche, a revolution perceived as a catastrophe (death followed by rebirth), allowing it to reside in an indeterminate state. The bearer of this seed realizes a cosmic consciousness, which is an invisible force shaping the future, so that *it* stays in an indeterminate state.

Number

מאה – *me'ah* – 40.1.5 – sing. *hundred*.

מאות – *me'ot* – 40.1.6.400 – pl. *hundreds*.

SO SINCE THE מ Mem is a physical resistance of א Aleph, *hundred* asserts that it comes to ה Hah, to life, or when it is multiplied (ו Vav) successfully, it is leaped back to ת Tav and activates a resistance to itself. In other words, the number *hundred* in this language is like a reconciliation, where א Aleph is either the giver of life or the giver of a (collective) death when life is proliferating. But death here is the fulfillment of life in that it sublimates time into its own destiny as the conditions to preserve life. In terms of organic matter, death stimulates life, and life breathes death more when it is more successful. We are not talking about corpses so much but about the mere temporality of life, which may continue fragmented through time as individuals, yet in their totality (considering that the plural of hundred points to ר Reysh, with value 200, or the cosmic container of life), we witness how the individual successes contribute to the pressure against its success. This is the tremendous conflict in the realm of destiny, where the conditions for life, from the perspective of survival, become ever more hostile when strengthening the cosmic resistance ת Tav. Yet on the other hand, we see that the singular of this cosmic Aleph becomes ever more

successful to produce new life that survives (ה Hah), within a measured life span (מ Mem). Both sides of this coin guarantee a continuous growth of the capacity of that universal container to contain life. *Me'ah* (*hundred*) as descriptive of the process of ק Quwph is an awesome dynamic between life and death, which is played at the edge of the sword, that is, the circumstances and dynamics of the temporal resistance it has already caused.

Scripture

TO UNDERSTAND ק QUWPH, we look for examples of the number 100. There is one occurrence of the number 100 that should be investigated here. It is related to Abram becoming Abraham when he was ninety-nine years of age (Gen 17:1). A few verses later, we read:

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

The name אַבְרָם Avram (Abram), in numbers 1.2.200.40(600), has the significance of someone that has been touched by God, acknowledging him Father (אב Aleph-Beyt) of all (ר Reysh) for eternity (ם Mem Sophiyt). That is why Abram had left Ur. It is interesting to look at the two-letter words comprising this word.

אב – 'av – 1.2 – father. As we have seen earlier, it is important to note the dependence of א Aleph on ב Beyt. No א Aleph without ב Beyt, no ב Beyt without א Aleph. We live in a universe of codependence between the Creator and the created. As well as God created man, man created their own image of God. But the *first* man אָדָם *Adam* realized that *everything* is created in the image of God. Such a man is Abram too. His wondering life up to this point had not been fulfilling; he had not yet expressed that gift of א Aleph he carried within him as ב Beyt. His מ Mem had not been transformed in ם Mem Sophiyt yet. Now the right time has come.

בר – bar – 2.200 – son, derived from בָּרָא *bara'*, only said of God, meaning *to create*. Note that אַבְרָם *Avram* (Abram) is an expansion of אָדָם *Adam* in that the ד Dallet of Adam is replaced by בר Beyt-Reysh of אַבְרָם Abram.²⁰²

²⁰² Note that ד Dallet has value 4 and בר *bar* has value 2.200 (202). The resistance to א Aleph in אָדָם *'adam* has given the resulting form בר *bar*, a *son*. It is of a subtler nature, being in a relationship of 2 parties (ב Beyt), i.e.,

To become a son of God is a spiritual process that starts at the moment of conception. In fact, it was completed at conception. However, life takes over, and the connection is lost with the Father א Aleph, the origin of You ב Beyt, manifestation of א Aleph in form. The connection is looked for *outside* oneself. This is ר Reysh. The outside is overwhelming both in beauty and in challenges. As is creation seemingly *outside* God when God cannot be found anywhere. However, it is possible to become aware again that creation is *within* God and God is *within* oneself. Then you become a son of God in this sense, that you have seen that what you see (ב Beyt) is what you see with your mind (ר Reysh), but it *is not* you. That is the flip side that makes you different, that makes *the* difference. This instant in which the realization comes that you are not your thoughts is a divinely inspiring moment. From that moment forward, the quest begins to find who you really are. This quest is the quest of Abram.

רם – ram – 200.40(600) – high, exalted. Consider the related words רמם *ramam*, used seven times in the Bible, but not in Genesis, meaning *to be high*, or *to be exalted*, literally or figuratively speaking. The verb רמה *ramah* means *to throw* or *to shoot* (arrows) but also *to beguile*, or *to deceive*. Also הרם *haram*, meaning *high*, contains הר *har* as part of it, meaning *mountain*. Furthermore, consider ראם *re'em*, translated *unicorn*, indicating a mystery to its origin, for it seems only this word has the characteristics of the word ראם *ra'am*, meaning *to rise*. It is a cosmic container ר Reysh of the power of א Aleph that makes itself cosmically productive in מ Mem Sophiyt. Is it real? That is the accompanying question. Is it something to be feared, which destroys everything? Is it something to be enjoyed, for its promise of a complete renewal? Now, רם *ram* without א Aleph indicates a process, not an idea or a fixed concept. It is a process of evolving thoughts reaching higher and higher toward the truth, which will prevail forever. The name of this process gives the clue that it is not finished, for the lack of the ה Hah; neither is there a proof of this process, for the lack of א Aleph. It is an endless process with no conclusion but the fact that you find yourself in it by living it. It is utterly unsatisfactory, even deceiving, because it questions its own reason and significance. How can one human being make a difference in a world that is beyond control? The mystery is solved when that exception will become the rule; becoming of the utmost value for its universal applicability. Looking beyond your limits will free you of (the need to) control but leaves you with options.

you and God, within the context of thought (ר Reysh) you are brought up in.

Now, אברם Abram, with the connotations mentioned above, traveling heights in thought, became “full grown,” uniting his original calling with the realization that he had to reconnect with God after his breaking away from him. The story of Gen 17 tells us that God spoke first. It is the answer to Abram’s craving to reach the next level.

To understand a little better the concept of reconciling your calling and your destiny, we only have to read Gen 15:7, how God speaks to Abram:

Gen 15:7 And he said unto him, I am the LORD (יהוה) that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

This translation of the verse does not start to convey the meaning of the words that are written in the original text. The only thing that comes across is a renewed acquaintance between God and Abram and a renewed promise. But let us delve into them by considering three essential words: אור *Ur* (i.e., city of אור *'owr*, or *light*); כשדים *Kashdiym*, translated *Chaldees*; and לרשתה *lerishtah*, translated *to inherit it*.

Despite the traditional associations of the Chaldees as idol worshippers and magicians, the word כשדים *kashdiym* has שדי *shadday* within it. This is the exact same name that God uses *first* for himself in Gen 17:1, so let me include it here for this purpose and to show the age of Abram (emphasis mine):

Gen 17:1 And when Abram was *ninety years* old and *nine*, the LORD (יהוה) appeared to Abram, and said unto him, I am God (אני-אל *'uniy-el*) *Almighty* (שדי *shadday*); walk before me, and be thou perfect.

This verse helps us to understand that the word כשדים *kashdiym* denotes that the people that Abram comes from had a tradition with the *correct* intuition about God, but because of the leading כ Kaph they did not walk before God nor were perfect in God’s eyes, as God asks here of Abram. Dwelling with these people, with their simulated light, led Abram to receive the light אור *'owr* emanating directly from God, maybe through coincidence, maybe through study, maybe through intuition. Whatever the case, upon seeing that light of understanding as emanating from God Almighty, Abram left the place of his origin to reestablish his own relationship with God. It took a while. That is important. The process Abram was participating in took a whole ninety-nine “years,” coming to the completion of archetypes (1–9) and to the completion of the learning of things in existence (10–90). There was nothing else to learn as far as people could tell him, nor as far as Abram could tell. And still he was not satisfied.

The number $99 = 9 \times 11$ is some kind of a 911 call to God, saying or even shouting in despair:

“IS THIS ALL?”

So God answered Abram. And we come to the final word of Gen 15:7, a word of promise: **לרשתה** *lerishtah*. This word can be broken down in smaller words too, as follows.

ל short for **למד** *lammed*, indicating organic action, a learning toward a goal.

רש indicating the root of **ריש** *reysh*, meaning *head*, and **ראש** *rosh*, meaning *head, top, chief, sum*. These letters indicate a dramatic conclusion when you head for the summit. Going higher and higher, it becomes colder, possibly more frightening, exhilarating, lonely. With lack of air, your head becomes drowsy; you may start imagining things or just get tired. But it also gives feelings of conquering and achievement. It reminds us also of the experience Moses had, much later in the biblical account, when he went up the mountain to receive the Law.

רשת a word that conveys the sequence **ר** Reysh, **ש** Shiyn, **ת** Tav. Upon reaching the top, there is no higher ground. There, the mountain ends in **ת** Tav; in earlier writings, the **ת** Tav had the shape of a cross. Often a cross is placed on the summit to state anonymously that the mountain has been conquered by faith. It is the inherent property of the state you are in when you reach the top. There is no other goal left. It is the reaching of the humanly highest possible state of awareness. Compare this with **רשם** *resham*, meaning *to write*—i.e., **רם** *ram* with **ש** Shiyn inserted. Writing—not copying—is the act of committing original ideas to paper; it is an intelligent act indicative of making available the heights of thought to others for centuries to come. As such, it is the highest possible way of conveying and preserving thoughts. The letters used in writing are the ultimate witnesses of thought, the symbols for the powers in everything, in black and white so to speak, or rather in shape and order. As we saw when talking about Abram, once the process of **רם** *ram* is complete *contrary to* expectation, the miracle of its end is the **ש** Shiyn of fire descending intrusively from the heavens, yet saving. It inspires to write down, to tell without ambiguity the heights that are possible, the heights that are witnessed. Of course, those writings convey Truth with a capital, directly received from God. Note that **מ** Mem, as 40, aligns with **ת** Tav, as 400. If **רשם** *resham* (with **ם** Mem

Sophiyt) is the highest form of writing, then רשם *resham* (with normal מ Mem) is nothing more than the writing of facts as is common and important in studying history. Notwithstanding the importance of facts, their importance is only valuable when they are placed in their context. In the highest context, it is their relation to the quest of Abram to reconnect with God, a timeless quest, a quest of all times transcending history as facts. Abram's quest originates in everybody and starts when you recognize the call that God has put in your heart to reach your highest potential.

- ה the word's ending in ה Hah means that it is a matter of *accepting* consciously the purpose of what has gone before, acknowledging the promise that in the act of creative and inspired writing, by the witnessing of heights, the inheritance has become manifest. That is, the *land of promise* to inherit. That is also the text we are studying, a manifest result of the recognition of the inheritance of Abram. We become part of it by acknowledging its depth and recognizing it deep within us. There is no need to consider our differences as limits, as ת Tav may indicate. No, beyond the current human condition, there is an inheritance that belongs to *everybody*. That inheritance is not limited to those who have been on the mountain. But in times when that inheritance is in danger to be sold, it has to be protected. Let those times be over! Then we have traveled enough *collectively*. And those who have gone up the mount, everyone who has met God, like Abram, will receive that inheritance, sooner or later.

In Gen 17:17, the promise is made explicit by calling it an unmentioned son, stressing the process of “the coming in existence of a son” as important from both aspects, male and female (emphasis mine):

Gen 17:17 Then *Abraham* fell upon his face, and laughed, and said in his heart, Shall *a son* be born unto *him* that is an hundred years old? *and shall Sarah*, that is ninety years old, bear?

Just as Abram became Abraham at age ninety-nine, Sarai became Sarah at age eighty-nine. They are becoming parents, Abraham at age one hundred (the value of ק Quwph) and Sarah at age ninety (the value of צ Tzadiy). This stresses the importance of both aspects becoming fully waxed—Abram to manhood, Sarah to womanhood.

Her name is spelled שרי *Sarai*, becoming שרה *Sarah*. Where שרי *Sarai* expresses the notion of being inspired, שרה *Sarah* becomes the *enabler* of inspiration coming to life. Alternatively, the content of the heart may work

on the mind to produce a corresponding life, first unconsciously but immanent and transient, next consciously but alive and creative. Note: the order of the letters in שר Shiyn-Reysh is the reverse of that used in ריש *reysh*, where the cosmic container (ר Reysh) by its current transitional state (י Yuwd) produces its cosmic movement (ש Shiyn).

Note that the change of Abram into Abraham *increases* its value by the value of ה Hah, i.e., by 5, while the change of Sarai into Sarah increases by the value of ה Hah (5) and decreases by the value of י Yuwd (10), hence *decreases* by 5. This means that the *sum* of their names taken together²⁰³ remains the same; there is only an addition of two ה Hah, which replace the י Yuwd of Sarai. Regarding the total value, it is a purely *inward* change. Regarding the letters, we see that Abram inherits an internal life, i.e., a male life, while Sarah inherits an external life, i.e., a female life. The limits of existence of י Yuwd have given way to a double life in two ה Hah, in becoming fertile (ו Vav) once again, against all odds, and receiving their mutual offspring as promised.

The attentive reader may have discovered for himself that the account above is the story of the name יהוה told in the dynamics of other names. Attention is placed on different aspects, told in a beautiful hidden language of letters and numbers. But the letters that have the key role, i.e., י Yuwd and ה Hah and ה Hah, have been highlighted in the names of Abram vs. Abraham and Sarai vs. Sarah. The ו Vav is also highlighted between the two name changes in the story of Gen 17, see the “Riddles” section. But most important is the observation that the function of the ו Vav is to bind the two newfound lives, the male and the female, unto a tradition that should never be forgotten. This binding should also be understood as an inner binding of the heart and mind, a constant awareness of the miracle that has happened. It should be realized that this miracle is definitely not an exception, available to only a few lucky ones. Blindness to see this miracle has been the fate of the majority of humanity. Yet the cure of this separation from the truth, as painful as it may be, is necessary to become whole again. The nation that Abraham is the father of is the *spiritual* nation, which has regained this union, this fertility, and its accompanying awareness of a double life. And its offspring is right within everybody who has received it.

As important as the further account of Gen 17 is, it should be read with the knowledge of the *autiyut*. Anything less makes it mythical beyond

²⁰³ The meanings of ו Vav include *taking together*, *union*, and even *sum*.

understanding. And this in itself is beyond understanding, that the understanding of the *autiyut* is the “son,” called יצחק *Yitzchaq* (Eng. Isaac), meaning *laughter*. These profane words express an idiomatic joke.²⁰⁴ But in reality our destiny hangs in the balance here, no joking matter at all! Note the appearance of the צ Tzadiy, of value 90, relating to the age of Sarah, and of ק Quwph, with value 100, relating to the age of Abraham at the time of his “birth from above” (י Yuwd), when his name changed. The name יצחק *Yitzchaq* expresses a problematic emergence of the destiny of mankind from this spark of light that Abraham received.

Yet again, it witnesses of the seed (י Yuwd) of existence, exposing everything in it as the full transformation and righteousness (צ Tzadiy) in the realm of existence (צ *yitz* may indicate the range of all the letters in the range from י Yuwd 10 to צ Tzadiy 90, the archetypes developed in existence), transforming ח Cheyt, i.e., the old “dead” writings and the unknown and unstructured within us, to become abundant riches in the new light of this realization, unto fulfillment in ק Quwph, the cosmic union of א Aleph “God” and י Yuwd “man” in ק Quwph “god-man.” It is thus the reconciling universal union and universal fulfillment of the creative powers of א Aleph with the created powers of י Yuwd in existence.

יצחק *Yitzchaq* is so fragile that to fill up the pain of disbelief, a laughter is heard. But the laughter is one of the inner man who has acquired and received what has been available all along. Just like the promise of God to Abram many years earlier, the promise has not been taken away, neither the effects of the fulfillment of that promise.

The story does not end with יצחק *Yitzchaq* though. The strengthening of יצחק *Yitzchaq* is the next phase, and it is along a path representing his name. Let me just say that the riches of these Holy Scriptures cannot be overemphasized, but they have to be taken in individually and subjectively. It does not end there, life in the promised “land” is waiting, but יצחק *Yitzchaq* is a necessary state for everybody; it is that narrow path.

Let me close this chapter with an anecdote. Once I was taught that faith alone is not enough, that it is like a vacuum cleaner of which you do not know how to plug it in and switch it on. You need the Holy Spirit, I was

²⁰⁴ Did I hear a giggle when I revealed that the understanding of the *autiyut* is God’s promised son? Abram: “Is it not too late for anyone to realize this?” Sarai: “Has history not proven that it is impossible for the world to conceive of the truth?” When they asked, it was too early; the delivery of their realization was not accomplished yet.

told, to activate faith. However true it sounded, it did not work *itself* as the switch. Something was lacking in my perception, something that would activate my faith. And now I have received that activating power. In its weakness lies its strength, and in its simplicity, its overwhelming power. The proof is in the eating. So eat ye the *autiyut*!

If the revelation of the *autiyut* has one destiny, it is to rediscover what Scripture has to say in its light. But this time, Scripture will not be translated by priests or clergymen. *Everybody* will translate it for *themselves*. The beauty is that the amount of your understanding of the *autiyut* is the exact strength with which you can interpret the text, exactly tailored for you. The text does *not* have a single interpretation, nor is there a right or wrong way to understand it. In the light of truth, its colors are different for everybody, but its source is the same. Everybody can share and communicate with everybody else when we have returned to the state of humanity we came from, the state we were in before we lost the ability to think divinely and talk divinely. In that state, when we are present in our time, the dead we read about have risen within us, for they were before their time.

The possibility of an individual deep comprehension of the Bible is immensely relevant to everybody. It reestablishes our divine nature as human beings, recognizing our spiritual journey as the key to understanding ourselves and others. It will shine a new light on history and will reconcile every extremity that has ever been the cause for wars through the ages. Language will be viewed in a divine light. Language is then not only spoken but lived, and that life will never end.

This is not only relevant for the followers of Abramic faiths, such as Jews, Christians, and Moslims, but literally for everybody. Because it is a means to unify all faiths without war. Because it is able to equip humanity with the knowledge and empowerment to overcome every obstacle in life. Because it is possible for everybody to receive what Abraham received: to understand the language that God spoke from the beginning. And it is freely available. Once it has come to the attention of many, it will not be forgotten anymore. Everybody will start to add meaning to forgotten words and eventually will start to speak a language that has not been spoken in more than six thousand years. The collective yearning for the awakening from this intoxicating sleep we have been living in will force the deepening and growth of the spirit within every person. Everybody will stimulate and inspire everybody else. And we will be one, just as Jesus prayed:

Jhn 17:21 That they all may be one; as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

The destiny of the *autiyut* is to be an individual tool for every human being to understand who they are, where they are, and where they are headed; to understand the deepest and the highest and to become part of one, whole, free humanity.

Word

Destiny-Etymology

THERE IS AN evolution based on the past arriving into the present and an evolution based on the future returning into the present. But instead of introducing *time* in the explanation of evolution, it is better to say *origin* for *past* and *destiny* for *future*. Time is an illusion, but origin and destiny are not. And so when thinking of origin and destiny apart from time, we *join* them to the present. In this way, the present becomes an ever-changing reality, depending on the experience and presence of the total amount of existing consciousness in the universe.

As an application of these opposing dynamics of illusionary time, consider *destiny-etymology*. It is a term coined here to mean “the true sense of the word, as it receives part of its destiny,” as opposed to the meaning of *etymology* as “the true sense of the word, as it receives part of its origin.”

The term could only be inspired by numerous coincidences that have led words to be formed in the course of time into a direction of their destiny. So if a word has changed in the course of time, we think that it is separated from its origin. However, as time goes by, the word changes even further toward its destiny. This leaves us with a word in a modern language that in the present has a meaning that is somewhere between its original meaning and its *destinal*²⁰⁵ meaning. Of course, there is no precise origin nor a precise destiny, at least not given the things anyone knows. But “precise” is not a necessity for origin and destiny to be valid concepts. As long as enough people agree on the meaning of a word, they can use it amongst them. But as we have seen, the meaning of a word is *always* personal. The mechanism behind destiny-etymology can only be explained when one understands the attractive force of destiny, as opposed to the repelling force of origin, and considers it as integral part of the explanation of the present state of existence. Nevertheless, since this kind of etymology is

²⁰⁵ *Original* relates to *origin* as *destinal* relates to *destiny*.

mostly an unconscious process, the mechanism itself is happening undetected in the present. So the powers that attract a word to its destinal meaning are real, just as the powers that repel a word from its original meaning. Look at the following examples.

אור – 'owr – 1.6.200 – light. Light becomes visible if you become *AWaRe* of it. The word אור 'owr shows that everything, i.e., emanating from the creative force א Aleph, is joined ו Vav to the head ר Reysh, or in a broader sense, to the universe (the most general cosmic container and the fulfillment of the archetype ב Beyt), exactly by the refraction of light. It is true that *when* we see, then *what* we see is not just what enters the eyes. We see only the part that is transformed by the retina into an impulse, transported to the brain and noticed by the brain and put into our consciousness, i.e., when you become aware that you see something. For instance, you may not see the clouds above you, although they are perfectly visible, because you are not aware of them. But your eyes nevertheless catch their light; you just do not see them.

On the other hand, you may see something in your mind without actually looking at something. It is then called imagination or (day) dreaming. Whatever you “see” is what you have become aware of.

The normal etymology connects *awareness* to *wary* (*cautious*) < *wer-* (*to cover*). Interestingly, *cautious* in German is *vorsichtig*, literally *for/before* + *sight*, meaning *to look out, look before you step*. The German word for *cautious* couples the sense of sight, i.e., eyes and light, to its meaning. We also have the word *to beware*, i.e., *to be cautious*, but with the stem *wer-* (*to cover*), we have the similar German word *bewaren*, i.e., *to guard from* or *to keep safe*, for instance by covering it.

ידע – yada', ido' – 10.4.70 – to know, to understand. Compare *idea* < Gr. *idea* – *appearance, form*, and transfered to thoughts: *line of thinking, idea*; < Gr. *ido, eido* – *to see, to behold, to experience, to know, to understand*; also < Lat. *video* – *to see*. To know something is to become intimate with it; it requires being in the present (י Yuwd) and becoming aware of the structure (ד Dallet) in front of your eyes (ע 'Oyin). In other words, you only know what you know now. This means that knowledge is transient. (Compare the comments relating to the letter ח Cheyt.) However, this word also implies that knowledge is something that comes to you in the moment you concentrate on what you need to know. Knowledge can emerge from nothing or from a root concept. It comes by construction from premises. In this sense, knowledge is something that comes up anew instead of what you remember. True knowledge is the knowledge to find new words in the current moment to explain an existing concept, such as the meaning of a

word. Where does this knowledge come from? It is an enduring mystery, and it is constantly pressing toward a visible revelation.

פניך – panaykh – 80.50.10.20(500) – your face. Compare with *panic* < Gr. *panikon*, meaning *pertaining to Pan*—a god of woods and fields that caused sounds that instilled fear in animals and people alike. The word appears first in Gen 4:6, where Cain is confronted with the consequences of his encounter with Abel, and it reads, “And why is your countenance (פניך *panaykh*) fallen?” Your face is the part of you that you cannot see and you are unaware of (פ Pah); nevertheless it is a living part of you (נ Nuwn) that identifies or represents you (י Yuwd) among those in your community (ך Kaph Sophiyt).

קבלה – qabalah – 100.2.30.5 – reception. During the process of writing this book, many different meanings of this word emerged, and it prompted me to explicitly include it here, to illustrate its powerful meaning. ק Quwph is a connection between opposites, comparable to an insight, an *aha!* moment, a click. When that happens, it is possible to attach to that insight an emotion and that emotion to an image ב Beyt. One could call that an example. Furthermore, the example serves as an instruction so that it is clear how to proceed actively in ל Lammed. And when that action is performed, with the emotion of joy, life ה Hah emerges, so one could shout, “It works! I got it! Eureka!” Qabalah is often described as a science of the essence of things. But what does *that* definition tell you? What science? What essence? What things? It is all vague. But if you have an actual example of this science, then you can find a new meaning to what this science points to—it is the science of words²⁰⁶ and how everything expressed in words relates to reality and, vice versa, how reality relates to words. Is it not true in fact that everything is an expression, a word, and reality is an ever-changing expression of its essence? Its essence nevertheless stays the same. Reality is just changing all the time, for the reason that the words (things) it has created to express itself are not sufficiently precise anymore to the demands of the state of reality. Therefore, different things emerge throughout history. Things that have never existed before come into existence, whether they are inanimate things or animate things. As an example of inanimate things, note that computers only emerged in the twentieth century, but the word “computer” does not have a *single* meaning. Different computers, different understandings, have

²⁰⁶ I.e., *power states* and the changes of the One energy from one state into another, expressed by the sequence of the constituting letters, symbols for numbers, aspects of the One energy.

emerged, and the word “computer” covers up the changes of its meaning as much as the design and application of computers change over time. Also, plants, animals, and people of today are much different from the plants, animals, and people of a century ago or a millennium ago. *Individuality* is the constant that changes its face as time progresses, and it seems to have eternal life together with the essence of all things. It expresses itself in all the things, animate and inanimate, that we see around us. Most of all, a conscious mind discerns those individualities because of its own perceived individuality. However, if it is seen that all these notions are expressions of one word, “individuality,” one can catch a glimpse of the interconnection between all these things, including the mind that discerns them—*everything* is the expression of the *same* word, “individuality,” in all its diversity! And yet every *thing* is not only the expression of this one word, every *thing* is the expression of *any* word, if a mind is capable to link it to the meaning of that word. Take the example of the computer: a computer can be a weapon or a cure; a weapon can be a cure, a cure can be a weapon. And so on. This insight (ק Quwph) is an example (ב Beyt) of a depth of understanding that can be used (ל Lammed) to find new words to explain things (ה Hah). *Reception*, the idiomatic meaning of קבלה *qabalah*, is even less informative. How is one to receive any insight? And how is one to receive insight in what קבלה *qabalah* is? Consider any insight a gift; it is there to show the reality of the dynamics of the letters (the essence of things) and the words (the reality) they form. If an insight is a gift, if it is received as a gift, it could also be shared as a gift. Nothing can be kept hidden, because it has this inner power to erupt. Circumstances change to show what was hidden, purposely or by accident, and reality changes constantly until all that was hidden becomes clear to all by the fact that the new reality is an analogy of the old reality. Therefore, the destiny of a thing is that its form shows the analogy to everything else and that all knowledge, concentrated in the smallest as much as in the largest, will finally become available. It only requires this reception, which at the same time is the removal of all veils that covered its nakedness. Away with teachings! Let knowledge come as it is destined to come, be prepared to receive it, and then it comes together with everything else.

This word actually explains what happens when you integrate a contradiction as the two sides of the same thing; you will want to use an image, a story, or any description to explain it and to act upon it. That means that by the integration (ק Quwph), you receive a “solution” (ב Beyt), and you are bound to act upon it (ל Lammed) because it has become alive within you (ה Hah).

קין – *Qayin* (Cain) – 100.10.50(700) – *begotten*. (See for an exposition of this name elsewhere and in appendix A4.) Archetype of the manifestation of יהוה (see Gen 4:1) as the merger of opposites (ק Quwph), i.e., male and female, in existence (י Yuwd) within a living organism (נ Nuwn) that is transformed into an eternal life of cosmic indetermination (נ Nuwn Sophiyt).

Riddles

1. To complete one interpretation of the name יהוה Yuwd-Hah-Vav-Hah, as described in this chapter, use the same method as was used to assign meaning to the י Yuwd and both ה Hahs to determine the word in chapter Gen 17 that functions as the נ Vav. Then try to understand that word in terms of the letters, not in terms of its idiom.
2. Find the verse in Gen 17 that repeats the promise of Gen 15:7, where the land of Gen 15:7 is given a name, as well as the son that will live in it.
3.
 - a. Compute the gematria (the sum s of the letter values) of the word שדי *Shadday*. Does this value remind you of something?
 - b. Compute $17^2 + 5^2$.
 - c. Find the divisors of the value s from exercise a.
 - d. Next, note that $17 = (17 + 5)/2 + (17 - 5)/2 = 11 + 6$ and compute $11^2 + 6^2$.
 - e. Note that $5 = (17 + 5)/2 - (17 - 5)/2 = 11 - 6 = 4 + 1$ and compute $4^2 + 1^2$. Also note that $11^2 - 6^2 = 5 \times 17$ (please check this).
4. There are one hundred logicians, and they are told that the box on wheels in front of them contains one hundred white hats and ninety-nine black hats. The logicians stand *behind* each other in a long queue. The one in the front cannot see anybody; the one at the back can see all the others. The logicians will not turn their heads to look behind them. An assistant starts at the one standing at the end of the queue, takes a hat out of the box, and puts it on the head of the logician, who is not able to see the hat. Then he goes to the logician standing in front of him and repeats the action without this logician being able to see the hat that is put on his head. In the same way, the assistant will give all logicians a hat,

including the logician standing first in the queue. So each logician has only ever seen the hats on the heads of the logicians standing in front of him. Next, the assistant goes back to the one standing at the end and asks, “Do you know the color of the hat you are wearing?” And the logician answers truthfully yes or no. Then the assistant goes to the logician in front of him and asks the same question, and that logician also answers truthfully yes or no. And so he goes along the whole queue, asking all the logicians the same question, and all logicians answer truthfully, including the one in the front. Everybody can hear all the answers clearly, and all logicians have perfect reasoning skills.

- a. What is the answer of the logician standing in the front, the one that cannot see anybody’s hat? Why?
 - b. Suppose that one of the logicians, *not* standing in the front, has answered yes, what is the color of the hat of the logician standing in the front? Why?
5. Find two different (rational²⁰⁷) positive numbers, p and q , with $0 < p < q < 1$ and such that $p^p = q^q$.

Hint: If you draw the graph of the function $Q: x \rightarrow x^x$, you will see that such numbers must exist because the function has a minimum for $x = 1/e$, with $e = 2.718281828 \dots$, Euler’s number. Starting at $Q(0) = 1$,²⁰⁸ the graph declines to its minimum $Q(1/e) = (1/e)^{1/e} = 0.692200062 \dots$ and then rises again to $Q(1) = 1$. This means that any line $y = c$ with $1/e < c < 1$ intersects the graph of Q in two points. This means that there are p_c and q_c with $0 < p_c < 1/e < q_c < 1$ such that $Q(p_c) = Q(q_c) = c$. To find examples of them is another matter. Note that *a priori* there is *no* reason to believe that there actually exist *rational* numbers that solve this equation.

6. (Curry’s paradox.) A personal “popularized” formulation of this paradox is this:

A universe that projects itself into every element it contains is capable of producing paradoxes²⁰⁹—and yet it exists.

²⁰⁷ Rational numbers are numbers of the form a/b , where a and b are integers.

²⁰⁸ This value of $Q(0)$ makes Q continuous from the right of 0.

²⁰⁹ The paradoxes in such a universe may be resolved because time and space are not absolute references; in fact, no single event (object, word, thought)

The formal paradox is formulated as follows. Consider for any proposition p the following definition of a set $U(p)$:

$$U(p) := \{ x \mid x \in x \Rightarrow p \}$$

We can interpret $U(p)$ as a set of thoughts, either nonrecursive or recursive²¹⁰ and of the recursive ones those whose *recursiveness* implies the proposition p . Note that if a thought is nonrecursive, i.e., $\neg(x \in x)$ holds, then trivially the proposition $x \in x \Rightarrow p$ is true independent of p , so $U(p)$ contains all “normal” (i.e., nonrecursive) thoughts as well. If a thought is recursive AND its recursiveness implies proposition p , then certainly a recursive thought *exists* AND proposition p is *true*. It is instructive to take proposition p to mean “a recursive thought exists.”²¹¹ This would not be that strange were it not for the fact that it is possible to prove that for *any* proposition p , proposition p is *true*. From this it follows that there *must* be a recursive thought, although the definition of $U(p)$ does not give us a proper set. So we are left with the impossibility to understand *how* the recursiveness of some thoughts implies the truth of proposition p . (It could be that they are neither true nor false—say *paradoxical*—but this requires a severe adaptation of the logic to allow for this third option.) Also note that if we can prove that proposition p is true, then either all $x \in U(p)$ are nonrecursive, or there exists a recursive thought whose recursiveness implies the truth of proposition p . We will see that *whatever* proposition p is chosen,²¹² the definition of $U(p)$ can be used to prove that p is true; hence it leads to a *paradox*.

is an absolute reference. Paradoxes exist only in a localized fashion (confined in time and space) within a fragment of the Universal consciousness: they dissolve automatically when they are observed, by a resulting change in *awareness*, a function of consciousness.

²¹⁰ A recursive thought is represented by a set x that contains itself as an element, i.e., $x \in x$.

²¹¹ Although proposition p is unknown, the *context* in which it is used, i.e., in the definition of $U(p)$, shows that for any *recursive* $x \in U(p)$, x is recursive in the sense that $x \in x$. Formally we could define a set x to be *p-recursive* precisely when it is a member of $U(p)$.

²¹² Alternatively: “Whatever proposition p is chosen, the . . .”

- a. Prove that from the definition of the set $U(p)$, it follows that $U(p) \in U(p)$ and that proposition p is *true*.

Hint: Write out an equivalence (using \Leftrightarrow) for a thought y with $y \in U(p)$ and substitute $U(p)$ for y . Use the rules of logic to simplify \Rightarrow and reduce \Leftarrow of this equivalence to derive the desired results.

Note: This means that $U(p)$ contains a recursive thought, namely, $U(p)$ itself, so $U(p)$ is a recursive thought. And further, that proposition p is true *no matter what* proposition p we chose. This is strange indeed.

- b. Consider both sets $U(p)$ and $U(\neg p)$ and derive a contradiction. This is called Curry's paradox.

Note: The paradox is caused by the intuitive use of the symbol " \in " ($x \in y$ meaning x is *element of* (set) y) in the definition of $U(p)$. It falls outside the scope of this book to resolve this paradox. None of the existing resolutions is straightforward.

Note: In our example, $\neg p$ is the negation of p and means "no recursive thoughts exists." But then $U(\neg p)$ represents the set of thoughts x that imply that *no* recursive thoughts exist. However, since $U(\neg p) \in U(\neg p)$, also $U(\neg p)$ is a recursive thought, and $\neg p$ is true. The exercise does not use the interpretation of p , and therefore we cannot save this argument by changing the interpretation of p . However, it is instructive to use our example, in that it proves that the concept of a recursive thought leads to the paradox that *if* one can define it, such as with $U(p)$, *then* for *any* proposition p , certain recursive thoughts imply that p is true. It would seem that recursive thoughts cannot be part of a consistent logic. Still, we are able to talk about recursive thoughts, and we sure can have them, at least formally, because I think that:

"I think that: "I think that: "I think that: ". . .".'" ²¹³

is just such a thought x with

$x =$ "I think that: x ."

²¹³ Understood is that the pattern 'I think that: ". . ."' is substituted for the ellipsis here, and *its* ellipsis, *ad infinitum*.

or—note the different position of the quotation marks—even a thought “y” with

y = I think that: “y.”

as slightly different representatives of a thought z satisfying $z \in z$, with the symbol \in interpreted as “is part of the formulation of.” Please verify. Note that the parts z are the *infinite* parts of the thought, called the recursion, and that there are an *infinite* number of them as part of the formulation of z, because if $z \in z$ and z is an infinite part of z, then there is an infinite part part $z' \in z$ with $z \in z'$, so z is part of the formulation of a *strict part* z' of z.

Mathematical logic cannot deal with paradoxes, because if by sound reasoning one arrives at a paradox, then every conceivable proposition follows, even untruths (as we have seen), and the whole system of derived propositions—and its premises—becomes inconsistent.

However, the deeper lesson of this exercise is that it is possible to believe *whatever you like*—actually everybody has a different set of beliefs—and the universe will present to you the paradoxes that follow from these beliefs to arise in front of your eyes. Note that that which momentarily appears in front of your eyes is not really required to be logical according to *you*—it may not make sense to *you*, but that follows from the fact that *you* have contradictory *beliefs*. Or better: you have beliefs that are contradictory with *reality*. But nevertheless those beliefs are *allowed* to coexist with reality, obviously because you observe it. The paradox appears when you try to fix your belief by substituting its negation. Then *again* you will find that this “repaired” belief contradicts reality (in a different situation). When you observe such a paradox, often triggering strong emotions, it proves at once that your thoughts are connected to the universe, and the universe creates a reality that *mirrors* your beliefs. Now, this does not mean that the universe itself is paradoxical; it just momentarily presents *you* with the paradox that *you* caused by *your* beliefs, even by your *choice* to believe. So unless you yourself are completely logical and do not have any beliefs, things around you will appear paradoxical. Accepting that what appears to you as a paradox is caused by your beliefs makes it possible for you to find any (possibly recursive) contradiction within those beliefs you hold. You then are able to distinguish both thoughts (represented by p and $\neg p$ in the

$x = \text{"I think that: y."}$

and

$y = \text{"I do not think that: x."}$

the thought *equals* x , so it is true that

"I think that: x ."

Yet on the other hand it is also true that x equals the thought

"I think that: y ", or

"I think that: "I do not think that: x ."."

Hence, at the *same time*, the thought expresses that the thinker (referred to with "I") thinks x and yet thinks to not think x . Note that $x \in x$, $x \in y$, $y \in y$, and $y \in x$. The solution of this paradox is *not* to "not think x " (because then we refer to x again) but to just not think . . .

There are no absolute referents, and what you just experienced is already in your past, which was still in your future before you experienced it. And so there is nothing that keeps it from being in your future experience, although it is already in your past. Yet it was being written in the past when it was still in your future experience. Yet there is nothing that keeps it from being written in the future, although it has already been written. And if you forget about it, it is as if you had never experienced it, although you are now certain that it is part of your experience.

c. So what was the question in this riddle?



ר **Reysh, the Paradox of Cosmic Containment**

Name	ריש – <i>reysh</i> – <i>n</i> head; <i>v</i> to breed, ²¹⁴ to inherit (!)
Pronunciation	<i>r</i> as in Fr. <i>au revoir</i> or Yiddish רבי <i>rebbe</i>
Value	200 מאתים – <i>ma'tayim</i>

Poetry

The Box of the Boxer

If we were to separate the boxer from his box,
we are left to err,
as if we had separated the box of the boxer.

Think

To me, the beauty of the Semitic languages is that although the books may seem very abstract and symbolic, there are only a small handful of symbols (the letters), and so this, in the end, can free up thought on the inside. Instead of navigating through a whole dictionary of abstract terms as in English and the other languages, once you've grasped the essential meaning of the Semitic letters, you can generally approach a comparison between words—between concepts—which, in the end, can allow you to let go of the abstract symbols of language and free yourself up to think in other ways, without books, words or letters.

– Larry Cohen. See [TIA].

²¹⁴ Not in the dictionary. Lesser alternatives: *to centrifuge*, *to expand*, *to ooze*.

Letter

ריש – *reysh* – 200.10.300 – *head*.

WE HAVE COME a far distance from naught and continue our journey into ר *Reysh*. ר *Reysh*h has the capacity (ר *Reysh*) to produce something in existence (י *Yuwd*) by which it causes its own movement, that of the fiery agent (ש *Shiyn*).

Sometimes, this cosmic container may be seen as the receptacle of everything that is going on in the universe. Nothing happens in vain, nothing is forgotten, nothing is left out. Every deed that is done, everything that is created or formed, leaves its traces in this cosmic container. What happens is what forms it, yet it is itself instigator of the things that happen and form. It receives according to what it is given, and it repays according to what it receives. Because of its vast space, which is visible in the existence of vast things, everything is reflected, everything is held together, everything is connected by it.

There are remarkable similarities between the universe as a whole and the processes that go on in our thoughts—they are part of each other. If we realize that our thoughts are not “real” things, in the sense that they cannot be touched, then it is all the more fascinating to notice how these intangibles determine our deeds. On the one hand, they form a prison of thought. But it is a prison we can escape from by embracing its totality, becoming part of it, by letting go of barriers that keep us, without claiming authorship. The Author of our thoughts has authored that which thinks and that which is thought. Yet by finding our place within the whole, our thoughts may not be different from those of the Author. And indeed, we may receive the most precious realization that by reflection we have become one with the Author of all. Within this place of relative shelter (ב *Beyt*), we have received (ר *Reysh*) sonship—בר *bar*. In Proverbs, this wonder (בר *bar*, translated here as *son*) is addressed:

Pro 31:2 What, my son? and what, the son of my womb? and what, the son of my vows?

In this realization, we have not become thinkers but nonthinkers. We have become receivers, and we give what we receive. How beautiful is the following saying attributed to Jesus:

Mat 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils:
freely ye have received, freely give.

These words breathe life. It is the life that connects the kingdom of heaven, likened to the universe, even the universe of inner experience, when the creative powers of א Aleph, from which emanate the deeds in verse 8, have been brought into harmony with the powers of the law of love against every human-made law. Then that which is received freely can be given freely, and it is called the bread of life. Notably, as bread is made of grains of wheat, and בר *bar* may also mean *grain*, even *wheat*, the desperate exclamation in Proverbs is answered by turning the promise of the grain into the proof of accomplishment—the writer lives by his sayings, the sayings live through the ages. That which receives has been brought to reception. That which gives has been brought to donation. Life has been given; life has been received.

Number

מאתים – *ma'tayim* – 40.1.400.10.40(600) – *two hundred*.

WHERE מאה ME'AH, or *hundred*, is easily recognized as the time (מ Mem) for the א Aleph to spring to life (ה Hah)—according to Jewish myth, this will be at the “end of time,” whatever that means²¹⁵—מאתים *ma'tayim*, or *two hundred(s)*, denotes a complete cycle of pouring out (מ Mem) א Aleph, after it has come to life (ה Hah), into existence (י Yuwd) cosmically sustained (ם Mem Sophiyt) as a result of the compression by ת Tav on ה Hah. Life and existence are complementary as ק Quwph and ר Reysh. Also *two hundred(s)* is a *double* assertion of the repetition of cycles; it becomes that which *enables* cycles to complete. The first assertion of that is seen in the extension ת- Tav, signifying a “female” plurality, as מאת *me'ot* means *hundred(s)* (with a plural count higher than two; note the absence of ו Vav). The second assertion is the extension ים- Yuwd-Mem Sophiyt, signifying a “male” plurality, which we have seen in the tenfolds (see Part II – Existence). Here one can see that grammar is not always sufficient to explain the peculiarities of these words for numbers, because only one plurality would suffice. Yet the word expresses its own essence. In translations, we read מאתים *ma'tayim* as *two hundred*, but in the original *autiyut*, it is just *hundreds*, without the word for *two*. Note the appearance of י Yuwd and ש Shiyn in both the number-name שני *shaney*, or *two*, and in the

²¹⁵ According to me, it means the time in your own life when you manifest the ק Quwph.

letter-name ריש *reysh*, with value 200. Therefore, when the cosmic container affirms its presence (י Yuwd), it asserts that it contains (ר Reysh) what (י Yuwd) animates it (ש Shiyn) and that it animates (ש Shiyn) through its existential life (נ Nuwn) its existence (י Yuwd) by the flow (מ Mem) of all (ת Aleph-Tav) that it contains (ים- Yuwd-Mem Sophiyt).

If *hundred* brings the א Aleph to life, it is only for a brief moment, for א Aleph dies instantly: it cannot support its own life. But ר Reysh, the two hundred, brings the *cosmic* Aleph to life and sustains it. It is a profound statement that even though everything emanates from one energy (א Aleph), the vision in ק Quwph, or 100, is that א Aleph and י Yuwd can merge for a brief period and hence produce life (ה Hah); ר Reysh is the cosmic container that sustains the conditions for this vision to perpetuate, and it attains a life and life-forms of its own to witness it and be shaped by it. It hatches all visions, and it causes those visions to animate it (through ש Shiyn), causing the cosmic freedom, which is at stake in any conditioned state that ר Reysh might be in, to engender living individuals (נ Nuwn) to assist in its ultimate liberation (ן Nuwn Sophiyt). Therefore, we find that our task as individuals is to assist the liberation of consciousness, to encompass everything, and to bring everything to its conclusion according to the principle of indetermination: leaving *all* options open to *repeat* themselves on different levels of awareness within themselves.²¹⁶

Physical death cannot be experienced by the individual (note that dying is not part of death but of life). But when the awareness grows beyond oneself, death of the lower life-forms can be observed and learned from. Something dead from a higher plain can obtain life on that plain before it ceases to exist. In this way, it is possible to transcend one's own mortality by merging with the universal aim of all life: to assist in the continuation of life and the expansion of it to ever-higher levels of awareness of the visible and invisible ways it is connected to everything by eternal and never-changing principles (of which the *autiyut* are the symbols).

Ultimately, the universe has already proven its eternity and its imperishability. It has poured out its complicated structure into humanity, into each individual—even in every speck of dust—in order for us to participate in its struggle and in its victory, to force us to look beyond the form we have attained and beyond the forms that have appeared in front of us, as *it* has done the same to look beyond its vastness and its emptiness, to allow for this vision (a human being) to become part of its reality even in its

²¹⁶ Compare the exercise on Curry's paradox in the chapter on → ק Quwph.

most remote part. Once the actual manifestation of that vision is there, an infinite self-referential loop is created—it can be observed by a conscious observer as the epitome of that recursive vision. Because when a human being understands that his own visions are part of the universe and the vision of the universe is part of him, so as to intertwine the fates of both, the one cannot exist without the other, and the one assists the other to endure. א Aleph has become יה Yuwd-Hah; י Yuwd has become אה Aleph-Hah. And when the vision of humanity includes the universe as its origin and its destiny, the mystery of existence at its core, at the same time being the core of the universe’s mystery, their mutual destiny is blown open, and *both* are equal and immortal. Whatever we prove humanity is, the universe proves what *it* is.

Scripture

THE SHAVING OF אבשלום Absalom, in numbers 1.2.300.30.6.40(600), David’s third son, is described in the following verses (emphasis mine):

2 Sa 14:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year’s end that he polled [it]: because [the hair] was heavy on him, therefore he polled it:) he weighed the hair of his *head* at *two hundred* shekels after the king’s weight.

The significance of this passage is the fact that the beauty of Absalom must be sought in the understanding of the “sole of his foot” and the “crown of his head.” Note the occurrence of the letter ר Reysh (as *head*), with a value of 200.

The sole of his foot is כף רגלו, or *kaph ragbelo*, in numbers 20.80(800) 200.3.30.6. So what is said here that if he puts in (כ Kaph) words (פ Pah) what is beyond words or wise (ף Pah Sophiyt), his mind (ר Reysh) through his intention (ג Ghimmel) operates (ל Lammed) in favor of him (ו Vav).

The crown of his head is ועד קדקדו, or *ve’ad qadqado*, in numbers 6.70.4 100.4.100.4.6. So whatever he said is connected (ו Vav) to what he observes (ע ‘Oyin) as a resistance (ד Dallet)—which to a wise man is everything he sees, so his wisdom is limitless. And to resolve that resistance for those who listened, he switched between a union of opposites (ק Quwph) and thus created a resistance (ד Dallet) with the aim of resolving the resistance (קד *qad*, related to קדם *qedem*, for *east*, as the direction of spiritual growth); in

other words, he spoke in riddles or at least in exercises for the mind that not many could solve (hence the ו Vav, or 6, instead of the מ Mem Sophiyt, or 600) but nevertheless caused his listeners to be fascinated by them and to repeat them because of their beauty or mystery.

The word for “to poll” is גלח *galach* or in numbers 3.30.8. In relation to the previous word for “foot,” we see here that at times he was not effective, or became repetitive (ח Cheyt). It seemed he was not always sincere in his education “because it (his hair) was heavy.” But when it was weighed (שקל *shaqal*), i.e., when trying (ש Shiyn) to really understand it (ק Quwph) in order to use it (ל Lammed), the hair (שער *se'ar*), which were the emotions (ש Shiyn) that would be experienced (ע 'Oyin) as a consequence of thinking (ר Reysh), represented a mind power (ראש *rosh*, or *head*) of two hundred שקל *sheqel* (a measure) for becoming a cosmic container (ר Reysh) of power (א Aleph) with insights that have a cosmic impact (ש Shiyn).

The story of Absalom does not end peacefully, although his name means (*my*) *father is peace*, or *father of peace*. His name, of course, has to do with the use of the knowledge of Aleph-Beyt (alphabet) to produce wisdom and peace. The problem with Absalom is that he wanted to revenge the rape of his daughter by David's first son, אמנון *Amnon*. This teaches that although one may be wise, others may slander you (kill your daughter), but that raging a war against the perpetrators is like raging war against your father (אב *'av*, meaning *father*), and the peace is lost. By the way, the first principle, א Aleph, rules over the third principle, ג Ghimmel, not the other way around. This means that if the intention of ג Ghimmel is premature or misdirected, it cannot survive the power of א Aleph, which is powerfully committed (אמן *'amen*) toward (ו Vav) the indeterminate state (ו Nuwn Sophiyt) and thus possibly against any living being that is fixated (ו Nuwn).

If criticism hits you, there is nothing else to do than to sit through it, investigate your mind, and change your thoughts about what is happening. For those who this wisdom is worth two hundred *sheqel*, they will remember you for it regardless of criticism. Therefore, according to the story,²¹⁷ 2 Sa 18:18 declares that Absalom had put up a pillar (מצבת *matzebet*, in numbers 40.90.2.400) to his own remembrance, meaning that he suffered a resistance (מ Mem) that transformed (צ Tzadiy) his daughter (בת *bat*, daughter), i.e., his understanding of the dual energy (ב Beyt), which he tried to teach (ת Tav). So this pillar, a *static* reminder, is signifying that same understanding, but it did not have any followers. Since it is rendered

²¹⁷ I leave out most part of the story because of lack of relevance here.

obsolete in those days, it signifies a loss of this knowledge, the קבלה *qabalah*, in a time soon to come.

This also says that if one is to find wisdom, there is no guarantee that anyone will listen to it. And one battles then with the אב 'av, or *father*, which it originated from, which in this case is דוד David, the name meaning *love*, expressed as a resistance connected to another resistance.²¹⁸ These stories give the archetypes of the kind of wisdom that springs forth from a deep-felt love and appreciation for everything, yet there are other things that are more important sometimes, like peace (שלום *shalom*) itself. We know that peace is not a static state but is caused by taking inspired (ש *Shiyn*) action (ל *Lammed*) toward (ו *Vav*) the good of all (מ *Mem* *Sophiyt*). The good of all, when not decided by wisdom, is then forged through the passage of rough times.

If *qabalah* is such a system of wisdom, often called science of the soul, then after David and Solomon ruled, *qabalah* almost vanished and only returned in “spurious” writings, like the Psalms, and in the later prophets and in the Song of Songs. But it did not produce a leader, an incarnated א Aleph, until the arrival of Jesus. According to the Gospels, it is suggested in Jhn 1:14 that he was the incarnated Word:

Jhn 1:14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only (א Aleph) begotten (ב *Beyt*) of the Father (אב 'av), full of grace and truth.

Since we know that we are dealing with psychological archetypes, even the Word becomes an archetype for any or all conceivable concepts, in all their complexity and paradoxical union of opposites. When this Word becomes flesh, it means that from its incarnation, that is, from its expression in the stream of time, it itself becomes a complex and paradoxical union of opposites *within one* psyche, whose origin in death—lack of meaning—was overtaken by life (unrestrained richness in meaning). Again, it would be the general description of an imminent explosion of the *general* understanding of reality, to catapult the evolution of consciousness²¹⁹ into its next stage of development, overcoming its psychological barriers and being “free” of conditionings. With that next evolutionary step, we are back at the

²¹⁸ Pointing to the question (one resistance) of (ו *Vav*) what love *really* (another resistance) is—and therefore *true* love in the sense of this word is the *struggle* to know and understand what love really is.

²¹⁹ Which is that only begotten energy “Qayin complete יהוה” (see my comments on Gen 4:1), begotten of the “Father”—אב 'av or אלהים 'elohiyim.

beginning of the drama where Qayin “kills” Hevel. It is an internal personal realization that only ק Quwph, the cosmic Aleph and resolution of the archetypal battle between י Yuwd and א Aleph, can and must become incarnate within everybody, in order for the א Aleph and י Yuwd to be united.

Therefore the ר Reysh as ריש Reysh-Yuwd-Shiyn, the cosmic container, must support this by providing “experience,” which is יש *ysh*, or *man*, the incarnate (י Yuwd) spirit (ש Shiyn), not yet endowed with “life,” the self-awareness of its dual nature.

Word

רוח – *ruach* – 200.6.8 – *spirit*. When we talk about spirit, we have a vague concept of it, as some power that makes things happen:

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD (יהוה) unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD (יהוה) of hosts.

The רוח *ruach* is a cosmic container (ר Reysh), even the head as a container of thoughts, and it penetrates through or connects with (ו Vav) undifferentiated subtleties (ח Cheyt), possibly with the unsuspected knowledge that lies hidden in front of you. So the רוח *ruach* is the energy spent on a certain thing, a new concept, or a concept based on a physicality (a memory, a known fact), and it is the power to connect that unknown thing with the known. In a way, the רוח *ruach* is the only power that provides true knowledge. One can also see how the רוח *ruach* connects itself to an individual or anything else that is compound (ר Reysh)—practically everything we know is composite—and enters (ו Vav) its elementary stuff, its building blocks, the heritage of its history (ח Cheyt) so to speak. The רוח *ruach* gives its totality (ר Reysh) to everything (ח Cheyt) that it connects to (ו Vav). Note that whatever is here now is drawn out of the past. The רוח *ruach* enters this reality by way of reflections (ר Reysh), originating (ו Vav) in the past (ח Cheyt) in order to expand it or to elevate it to a level of higher usefulness.

רע – *raʿ* – 200.70 – *evil*. (See also the chapter on ע *Oyin*.) Why is this word representing evil? It is the opposite of טוב *thov*, which tries to preserve the value (ט Theyt) of *anything* by repeating it (ו Vav) as an (imperfect) symbol or form (ב Beyt). One can think of habits, customs, and practices. However, רע *raʿ* is the affirmation that the cosmic container

comes up with other possibilities (ע 'Oyin) that cannot be answered by any of the previously formed fixed forms in טוב *thov*. Thus, רע *ra'* threatens every fixed form, being a continuous flow of possibilities (ע 'Oyin), originating from the boundless ר Reysh. But in another reality plane, it is even worse. It is also the word that describes the *identification* of the mind (ר Reysh) with its own realized possibilities (ע 'Oyin), since they are combined in one word. If that which is experienced is the measure for reality, it is really ignorance, because it has become the inverted freedom of ש Shiyh, immanent in שבע *sheva'* / שבת *shabbat*, which is essentially the climax of creation in the seventh day, because it takes as its source the contemplation of any alternative that the cosmic agent ש Shiyh may cause, leaving untouched the form ב Beyt, thereby objectifying it, taking a distance of reality (ע 'Oyin) and perceiving it as that which deserves to be, precisely because it is caused to be the current state of the evolutionary process → אלהים *'elohym*.

So *evil* thus defined is the complete identification with one's own psyche, submerged in its own created restrictions, unable to see beyond that which it experiences, thus unable to answer the question *Who experiences?* other than with "I," the name of the ego, and the exalted טוב *thov* of the mind, while in fact the ego is just an abstraction of the totality that it represents, fearfully guarding its own representation against רע *ra'* and becoming an unconscious evil tyrant in life (expressed by פרעה *Pah-Reysh-'Oyin-Hah*, or *Phar'eah*), creating the process of illusionary self-protection. The reversal of evil is portrayed in → ערל *'orel*.

Thus, "evil" challenges "good," because "good" gets rusted. *This* "evil" is *not* evil but actually good and necessary in order to come up with a new standard, when the old "good" has actually become "evil." Staying with the *same* good is as bad as being evil, because it gives up the freedom of ך Nuwn Sophiyt, the sublimated life of cosmic possibilities 700, which is at stake in the cosmic play we all are part of. Every *but*, loudly referring to the ע 'Oyin of what has been, is the ר Reysh of *ra'*. Every *but*, referring to the still unseen yet present freedom, is a reference to the ב Beyt of Shabbat and remains silent, because it is incapable of becoming tangible without traversing through the other archetypes first until it appears as ם Yuwd.

[Here follows part of the parable of the sower, repeated three times. Notice the three different terms for the dark power, which "takes away the word." Emphasis mine.]

Mat 13:19 When any one heareth the word of the kingdom, and understandeth [it] not, then cometh *the Wicked*, and catcheth

away that which was sown in his heart. This is he which received seed by the way side.

Mar 4:15 And these are they by the way side, where the word is sown; but when they have heard, *Satan* cometh immediately, and taketh away the word that was sown in their hearts.

Luk 8:12 Those by the way side are they that hear; then cometh the *Devil*, and taketh away the word out of their hearts, lest they should believe and be saved.

When we hear these words, we must not ponder about their purpose; we must ponder about their meaning. The Wicked, or Satan, or the Devil, does not exist, but how would *you* describe the process that *prevents* the seed from sprouting? However, contrary to common understanding, → שטן Satan *is* the process that causes (ש Shiyn) the seed (ט Theyt) to sprout (ן Nuwn Sophiyt)! Sometimes we cannot hear what is said, because our intention is not focussed on understanding the words, but rather our attention is focussed on our *preconceived* understanding of the words. For instance, when they hurt, we cannot understand them. But why would words hurt? If they are a lie, they are like arrows and wound, unless we are armored. But if they are the truth, they are like the sun in the desert and make us thirsty and drowsy, unless we have found our way back to the well. These words of Jesus address this pain, by showing its cause. It is important to realize that instead of identifying yourself with either one of the situations described in the parable of the sower, you have to understand that the four alternatives compete with each other in this on (e) very²²⁰ moment. The truth branches in four paths wherever your attention is focussed on.

Likewise, we might add the following parable.

There was a thief walking behind the sower. He was jealous of the sower and wanted to prove him wrong. For he reasoned that if the sower had been wise, he would not throw the seed on the wayside but only on fertile ground. Who is so foolish to waste seed? He would help the sower to waste his seed. The thief followed the sower, and when he slept, he stole some of the seed. The thief went back to the place where the seed did not take root at first, and with the stolen seeds he repeated everything he had seen the sower do. The thief made it into a daily practice. Then on the hundredth day, he saw that one of the seeds had actually taken root! It dawned on him: he *had*

²²⁰ Read: “this one very” or “this [parable] on every.” Words as seeds to insights. Different alternative interpretations compete.

proven the sower wrong! For instead of wasting every seed, there had been *one* that was not wasted. He was so glad and told everybody about the plant at the wayside that had actually taken root. Nobody was interested in his story. His grief was deep, and he became a beggar near his plant. If he just would have continued his procedure, then he would eventually have caused the soil to become fertile where at first no seed would grow. Seeds—even if they do not root but rot—fertilize the soil they fall on. But is it enough? Can a barren soil *demand* more seeds to become fertile? No. But instead the soil needs to receive but one seed and keep it. Then it ceases²²¹ to be barren, and the seed will sprout. Who will blame the thief for his theft? Nobody, for *he* is the one who did the work! And the sower, who heard of the thief, returned to the site where the seed sprouted. He will recognize the plant by the wayside after the kind of the seed he thought he lost. And he will recognize the beggar, now humbled. He will be kind and say: “A thief stole of my seeds, but this beggar became a sower.” Then turning to the beggar, he will say to him: “Here, I give you all of my remaining seeds. *You* know where they take root.”

And the beggar said, “LORD, show me where you go.” And they both left, sowing, some on the wayside, some on stones, some among thorns, and some on fertile ground.

The interpretation of רע *ra'* as *evil* is not an objective one; it is ignorant of the dual motion of the letters. As evil is commonly considered contrary to well-being, the question arises what is still allowed to be off-centered when it comes to general well-being. If everybody would do the same, nothing would change. And since change occurs naturally, it follows that it is not always possible or desirable to do things that are considered to serve general well-being. General well-being defines ר Reysh, and the things that are supposed to happen are ע 'Oyin. But if the current state of general well-being is not achieved by doing the things that are supposed to support that well-being, the result may divert from the standard, and it may therefore be dubbed “evil.” However, רע *ra'* could just as well support the minds that open up to other possibilities (זרע *zera'*, meaning *seed*), and thus they represent the things that would support general well-being in the long run (בן *ben*, meaning *son*). There is a huge resistance toward thinking about

²²¹ Reconsidering spoken or written words may still render them from unheard and misunderstood to heard and understood; some seeds can sprout after many (thousands of) years.

רע *ra'* as an actual helping force to define what general well-being is all about. Consider that those who commit murder in an otherwise “flawless” society point to a deep-rooted problem that has originated by the processes that are in place in that society. A peaceful society can only stay that way when peace is harbored and appreciated in the smallest kernels that constitute its social structure, i.e., in families. Therefore, רע *ra'* is a mirror image of the general perception on how to achieve general well-being. That which is seen as evil has originated from a thought that was nourished in the environment it arose. Taking full responsibility opens up the mind (ר Reysh) to face and accept the current situation (ע 'Oyin), which is *incorrectly* perceived as “evil” because it shows new possibilities and it challenges the status quo. Inability to take this responsibility is the true “evil,” although it may be supported by the environment to ignore it! When light is reflected against the background (ר Reysh), it is observed by the eye (ע 'Oyin); the source (א Aleph) of the light radiating (ו Vav) toward the background (ר Reysh) is not seen, because it is *behind* the eye. That is to say that those who judge something as evil are in a way blinded to what it points to as its origin, and that origin is within their own perception of what general well-being is supposed to be, whether it is true or not, whether the “evil” under consideration is a consequence of that perception or not.

Riddles

1. A story ends. How can it have two ends*?
* Here, *end* means *how* it ends.
2. A story ends. How can it have two ends**?
** Here, *end* means its *purpose*.
3. A story's ends, how many? How many stories end?



ש Shiyn, the Paradox of Cosmic Action

Name	שׁי – <i>shiyn</i> – <i>n</i> tooth, fire; <i>v</i> to pierce, to scatter
Pronunciation	שׁ – <i>sh</i> as in <i>shine</i> , שׂ – <i>s</i> as in <i>seen</i>
Value	300 שלש מאות – <i>shalosh me'ot</i>

Poetry

Fire

The heavenly fire causes all to go around.
See that big light?
It is always there,
but its torments can be severe:
stop you, burn you, destroy you.
Next comes the fire again,
but this time you are invisible,
and the visible has cooled down.
The fire is what you have become.

Letter

שׁי – *shiyn* – 300.10.50(700) – *tooth*.

THE TOOTH, IF it bites you, will insist its immediacy. The tooth becomes a fire on your skin. Emotion (שׁ Shiyn) enters reality (י Yuwd) to make it a proof of life (נ Nuwn), and according to it, life evolves toward its cosmic freedom (נ Nuwn Sophiyt). This fire is created from thoughts, yet it may exist freely from thought and express its powerful emotion of joy, endowing life with grace as its proof.

[This sentence was inserted with the specific purpose to show a cosmic action, working on a physical resistance, connecting to one of the letters of the Hebrew alphabet.]

Number

שלוש מאות – *shalosh me'ot* – 300.30.6.300 40.1.6.400 – *three hundred*.

STARTING WITH ג GHIMMEL, with value 3, the impulse of any action, it can be extended to ל Lammed, with value 30, as physical action and movement, until all movement is overseen in ש Shiyn, with value 300, the cosmic movement that originates in ר Reysh, or ריש *reysb*: the cosmic container (ר Reysh), which by emanating itself momentarily (י Yuwd) causes its own cosmic movement (ש Shiyn).

Scripture

LET US LOOK at this verse (emphasis mine):

Jdg 15:4 And Samson went and caught *three hundred* foxes, and took firebrands, and turned tail to tail, and he put **one**²²² *firebrand in the midst between two*²²³ *tails*.

Now, the story of Samson is a violent story, and many Philistines find their death. Because of what they did to him, he took revenge. But we must not think of Samson as a person of flesh and blood. We must try and understand the letters and the names in order to understand the power of this story. His name שמשון *Shimshon* has two letters ש Shiyn, and by his name (שם *shem*, meaning *name*), he will cause a rage (ש Shiyn) that connects him (ו Vav) to his and his people's destiny and to his and their ultimate freedom (ו Nuwn Sophiyt). As we have discovered with → שמו *shemo*, or *his name*, it is the fire within and how it connects to the fire without. In Jdg 15:3, he says he will be “more blameless” than the Philistines, but he is going to set the whole land on fire. Note how the letter ש Shiyn itself is described in Jdg 15:4 as “a firebrand in between two foxtails.” The word used for *fox* is שועל *shum'ak*: the cosmic fire ש Shiyn is connected (ו Vav) to that which is visibly (ע 'Oyin) moving (ל Lammed). One sees a fox and recognizes him by his tail, but also by his cleverness; he seems to have a

²²² The text uses the word אחד *'echad* here, and it is not to be rendered “a,” but “one.”

²²³ The text uses the word שני *shaney* here, a permutation of שין *shiyin*—note how the ו Nuwn as existential life of *two* foxes is inserted between the fire (ש Shiyn) and the tail (י Yuwd), and they are released (ו Nuwn Sophiyt) in the field.

hunting plan always. Here, the foxes are actually released with fire (ש Shiyn) on (ו Vav) their moving tails (על 'Oyin-Lammed as tail, the last two letters).

The whole story of Samson tries to convey the power of emotions in relation to a divine plan. But it is more personal than that, because the words and names of the persons in this story are alive in everybody.

If we see Samson as the personifier of the cosmic fire within, a different name for the א Aleph, we can see how Samson is constantly provoked by the acts of the Philistines. Note that the word אלה Aleph-Lammed-Pah means that the א Aleph acts through ל Lammed on פ Pah, the “mouth.” It is clear that Samson personifies the א Aleph, that his fights with the Philistines are manifestations of the ל Lammed (note how they are also lessons for the Philistines), and the Philistines themselves personify the פ Pah Sophiyt, the cosmic undifferentiated energy, that which is always present to fight against in order to make them useful.

In a human psyche, the Philistines personify thoughts and actions that are not honest or that are based on illusions; they are deceiving. The manner in which they deceive is compared to how the Philistines provoke Samson.

So if we are talking about the psyche, how do we understand Samson? He kills the Philistines. This means that it is possible to clear the mind of its illusions and lies, of which it might not be conscious of. But the Philistines are not going to give up that easily. The story recounts the sufferings of the inner Self and its countermeasures. The story teaches that the Philistines cannot win, so the lies are eventually rendered powerless, because of the growing divine power of the inner consciousness, which works its own freedom through all events as they are interpreted.

Then the anger of Samson is the symbol for the power of emotion when it is connected to a divine purpose. The divine purpose for Samson is to deliver (להושיע *lebonshiy'a*) Israel from the Philistines (Jdg 13:5), to destroy the latter. This means that the power he symbolizes is an emotional power, which can be concentrated as to become effective. It is possible to direct the psyche into more positive thoughts, although it means that it has to let go of its “idol worshiping,” that is, to use words as if they mean something in the outside world. The true idol worshipping is the fact that we use words to have our way, just as the Philistines want their way. But eventually, we start to notice that our way does not work, and our world collapses, because we do not use the words in their authentic way, and we do not use them with integrity; we do not even use them honestly according to how we understand them ourselves. We have twisted our

words, we use words to say the opposite of what we mean, and our words have become powerless to create a positive outcome; in fact, the words are always equally powerful, but since they create the events according to their emotional charge, we always experience the corresponding effects.

Then if we perturb words, the inner power called שמשון *Samson* is easily provoked to cause suffering, because that is the consequence of being dishonest. Nobody is judging you, no god outside yourself; only you yourself, who is witness to all your thoughts and experiences, suffer from the knowledge that you do not know what you are saying. Gradually though, this inner power, the intuition for the Truth, gains power and overthrows the whole construct of lies.

Then a new cycle can start: the function of Samson is over, and the function of the Philistines is over; peace has returned in the land of Israel. In the last verse of the chapter, it is repeated that Samson judged Israel for twenty years (Jdg 15:20).

Let us return one more time to the quoted verse and see how it instructs us about the letter ש Shiyn.

The following words with a ש Shiyn are used in this verse: שמשון – *Shimshon* (*Samson*), שלש מאות – *shalosh me'ot* – *three hundred*, שועלים – *shu'alim* – *foxes*, וישם – *vayasem* – *and he put*, שני – *sheney* – *two*.

If we look closely at the words for “three hundred foxes,” we see that it says “three” followed by “hundred.” Now look at the word שועל, in numbers 300.6.70.30; the three of hundreds is connected (ו Vav, 6) to the hundred of 70 + 30. These kind of word constructs appear sometimes as a clue to a hidden meaning. Here it is to show that the word “fox” starts to be the instrument for the ש Shiyn to do its work. It is “laid upon” (על 'al) the fox so long to spread this fire.

For a psyche, this means that the inner emotions that are directed toward freedom are the most intense, and they cause suffering to the ego as a reaction to everything that is not in line with that freedom. A psyche will come to a catastrophe before it is truly free, and all this time, unconscious of its own working, it is constantly prompted to give in to Samson for its salvation.

“Salvation” in this sense is not related to sins. But it is related to overcoming the psychological barrier of not knowing who you are—of being selfish in your aims—to becoming a selfless (note the irony that language puts on us) person that is freed of his torture because he is able to do the things he is most emotional about.

Then using language in a new way, rid of selfish goals, becomes the same as to catch three hundred foxes, take firebrands, turn tail to tail, and put **one** firebrand in the midst between two tails.

The last word I want to mention here is “one.” As the reader may remember, the word אֶחָד *'echad* (*one*) is the means by which everything is connected. By putting **one** fire *between* **two** connected tails, we can see how the letter ש, value 300, consists of these **three** flames. The middle flame supposedly gives fire to the outer two. And aren't we back to the inner life, which reflects in the outer life?

Whatever emotion lies at the basis of a word, it will create an event that confirms it. The power of words is that they create a reality according to the emotions that are attached to them (and not according to the apparent meaning in the dictionary). For example, the power of the word “Samson” creates a reality (ש Shiyn) in which we can read about him (מ Mem) as part of our own inner psychological working (ש Shiyn) for our education and liberation (ן Vav-Nuwn Sophiyt).

We all know this to be true to a certain degree, especially if we are in a conversation where we are not understood. This can be very annoying. That feeling of being annoyed is the effect of this inner fire burning the field of Philistines. At that moment, Samson is fighting within you, and you feel the torture on the Philistines. If we think we are not understood, we forget about the need of the others to be understood—most of all the need to understand ourselves *first*. Before that, we do not use the correct words, or we do not use the correct emotions. If we center our emotions, our words will reflect those emotions. If our emotions become agitated, our words tend to cause more agitation. If our emotions become relaxed, our words tend to cause an opening to a better understanding. There is much more to be said about this, but that would require a different book . . .

Word

שבת – Shabbat – 300.2.400 – Seventh day, oath. As the seven is related to the letter ז Zayin, a phase where new possibilities arise, the word could be interpreted as the infusion of positive emotions (ש Shiyn) in any (psychic) structure, container, or form (ב Beyt) so that it ends (ת Tav). It signifies a living death, understood in the sense of a beginning of the end, a transformation toward what ensues next. An “oath” in this sense will cause (ש Shiyn) a בת *bat*, “daughter,” a series of occurrences that strive to contradict it, to challenge it, to violate it.

שדי – *Sheddaiy* – 300.4.10 – *The Almighty*. It has bothered me since 2001 why this word of three letters would be translated with “Almighty” in Gen 17:1, where it appears for the first time in the account of Genesis. What is so special about this word? How could Abram understand it, when it is spoken for the first time? This points to a secret, a secret to interpret words according to the letters they consist of. This word starts with ש Shiynd, the cosmic agent, and it works on ד Dallet to produce י Yuwd. Now, with the interpretation of ד Dallet as *focus*, this word conveys that it is possible to create a reality (י Yuwd), *any* reality, according to the strength of the cosmic agent ש Shiynd (its cause), by focussing it (ד Dallet). In the account, God (ש Shiynd) focuses his attention on Abram (ד Dallet) after four years, to produce a son (י Yuwd) of his own. This word indicates the possibility to *change* reality, by focussing ש Shiynd!²²⁴ Therefore, it changes reality by focussing on its *emotion*, the *cause* (ש Shiynd) of existence, opening the *door* (ד Dallet) to *materialization* (י Yuwd).

שטן – *sathan* (Satan) – 300.9.50(700) – *adversary*. This adversary is denoted with a formula for a powerful possibility. First, it is that which *prevents* you from seeing the truth, at least as long as you are not ready to face it. Second, it will gather its strength to cosmic proportions (ש Shiynd) and bombard the shell that it has strengthened (ט Theyt) to break it open and release the life that is contained in it (נ Nuwn) so it may become the sublimest of representative of the Truth, free to develop into new possibilities (נ Nuwn Sophiyt). The *messiah* (see → משיח *mashiyach*) has embraced this power and uses it to deliver all his people. The game of clustering and forming of shells goes on in every culture, in every religion, in all times, in all reality planes, until all the clusters have been gathered into one, and one humanity is born by whom all things are possible. Why is truth so threatening? Because the psyche is resistant to change, due to its dualistic programming, which favors one thing above another. Because to integrate truth, the psyche has to die to its misconceptions; it has to die to its illusions, it has to die to its superstitions, it has to die to its ignorance. It has to die to time. It has to die to itself. Truth forces the psyche's death, its change into a state of free suspension between opposites. Truth, when it comes, breaks the shell with which the psyche identifies itself. Even if this is painful when change finally happens, it is the best that can happen.

²²⁴ Alternatively, concentrating with an intense positive emotion (ש Shiynd) on any resistance (ד Dallet) renders it into an affirmation of that emotion (י Yuwd). In other words, the interpretation of any resistance can be changed and thereby its function and its effect!

As the best happens at the right time, always. But most people view the best as the worst of all calamities. If they knew the true meaning of “love” (see → אהבה *’ahavah*), they would embrace everything as the best, but somehow they do not. When will delivery come? Let א Aleph become erect in you! How? That is a mystery yet. How can the dead come to life? Only if they never died and are still alive within you! The dead will overcome the living. The living will die, but the dead will live forever in those who live. This is the ultimate paradox of our human nature: how true love equates life and death and how the truth musters freedom from bondage.

שיר – *sheyir* – 300.10.200 – *song*. Note that this word is the reversal of the word ריש *reysh*, in numbers 200.10.300, meaning *head*. As we have seen, the cosmic container (ר Reysh) through existence (י Yuwd) becomes the motor of its perpetuation (ש Shiyn). It is suggested by the word שיר *sheyir* that *emotion* is the motivator and creator of the cosmic container, which first initiated it! And even that emotion manifests when it is reflected by the cosmic container *it* creates! The world is changed, not according to the mind, but according to the heart! This is a secret truth, this is the song of the Song of Songs, that when you are happy, your reality will reflect it. It is the good news. Yet when you are not aware, your mind pushes you through the emotions it is built on, until your reality explodes in front of you. It is the same principle, yet reversed. You cannot pursue happiness and find it outside yourself. You cannot find the necessary conditions for your happiness anywhere, because if you are looking for it, you perceive that you lack it, and you will lack it more, as your emotion is reflected. However, if you start by feeling happy, you will find more happiness reflected in the things that you experience, because you are not looking for it, and your life naturally evolves toward the fulfillment of the emotion of happiness that you have, even toward the happiness that you are.

שלום – *shalowm* – 300.30.6.40(600) – *peace*. Contrary to popular belief, peace is not a passive state, where nothing happens and everything is “at peace.” Sometimes peace is compared to the first day in the winter, when snow has covered the streets and roofs of your neighborhood. You look outside, it is peaceful, white, quiet. But that is not the peace we are talking about. Because we know that if we go outside, it is cold, and if we are hungry, we cannot easily find anything to eat in a white landscape. The lack of peace is starvation. Starvation is an extended case of hunger. How to still hunger? Find the food! Despite the cold, you put on your coat, take your gun, and go out on a hunt. You have a good condition, and you track down a deer. You follow the tracks until you have it in your vision. You aim and . . . What happened in “The Deer Hunter”? The hunger was

stilled by having the deer locked in the gun sight. The sight is the trigger that shoots the hunger. But if we know we can reach that point, we can passionately (שׁ Shiyṇ) work (ל Lammed) toward it and connect (ו Vav) our intention to the persistence and well-being of all (מ Mem Sophiyt). Peace, in short, is the result of passionate actions, knowing that you have done what you need to do to make a difference. What you need to do is not to go out in the world to hunt but to still your hunger from within first. When you are able to still your hunger within, when peace itself is the trigger that causes your hunger to die, everything you find on the outside will be as food for you, which strengthens you. But if you are hungry and go out without peace, the cold will drive you to suffering and a sure death.

שׁ – shem – 300.40(600) – name. Every word in the Bible consists of letters, which are symbols for an energy that operates within. It is possible to endow the words you speak with an emotion (שׁ Shiyṇ) so that it will cosmically spread (מ Mem Sophiyt) that emotion. A spoken word itself is like a loaded (שׁ Shiyṇ) bullet (מ Mem, a physical resistance) spreading itself and its contents through space, finding obstacles that it penetrates with the power of שׁ Shiyṇ that is released. Those obstacles are possibly other minds, or they could be other things. A word penetrates everything to the farthest corners of the universe, because it is like a radio program. The word operates according to its characteristics and causes interference with the other radio programs present. It is possible to say the same things with different emotions, and the effects are different. A word is not the meaning in the dictionary; a word is a mystery that is loaded with intention. The intention cannot fail to manifest as an emotion in those who listen to it. But even if there is nobody to listen, there is an effect, because the word was spoken and the emotions were loaded in it. If somebody listens, a word becomes temporarily part of their awareness, and it signals its emotion to the heart of the listener. It can kill or give life, but whatever this bullet is loaded with, its influence is either temporary or timeless. Those who hear it are not able to repeat it. Because to repeat it would mean to mimic the same emotion while saying it. So instead of listening to the meaning of a word, it is more important to listen to the emotions that the word brings, because they teach you what your own heart knows the word means and indicates what the other person feels. Is it possible that the emotions we feel when we listen to words are those of the speaker in the moment the word was spoken? Without impulsively reacting, but by first reorienting our heart to a healing emotion we intend to send with our words, we are able to release the emotion we received and induce the start of peace and understanding.

Now, a name is a word as well. A name is a word for a person. A person gets his name on the eighth day (see → שמנה *shemoneh*). This means that a new cycle (ח Cheyt) starts, with this person personifying the name he gets. A name gets “loaded” with the person that wears it. It is definitely *not* the other way around, that a person is loaded with a name. A name is loaded with a person. This means that a name has as many meanings as persons that wear it. The same with words in general: each person gives an individual color to a word. Words and names have meaning, but it does not mean that that meaning is constant. This means that words and names may even attain a meaning that is opposite to its general meaning. It is all in the intention. There is a secret in this, that any word can attain the meaning of any other word. Therefore, the only meaning of a word that counts is the emotion that you yourself put into it. And since words are vehicles of emotion, those emotions will be reflected to you in the same manner that you use them. If you put in sadness, more sadness comes to you. If you put in happiness, more happiness comes to you. If you put in indifference, more indifference will come to you. If you put in love, more love will come to you. If you put in everything you’ve got, more of the totality of you will come to you, and your name will become a living name.

שמו – shemo – 300.40.6 – His name. This concept is the basis for the “religious” experience, because the cosmic action (ש Shiyn) will act on the waters (מ Mem) to produce a connection (ו Vav). This is like a chemical radical, which connects to the available resources and collects all the power from what it finds in order to be able to grow. The process is a continual one, which allows for experiences to become divinely orchestrated. Compare (emphasis mine):

He [the Father of the totality] is good and his sons and daughters are perfect and worthy of *his Name*.

– Gospel of Truth, logion 53

שמים – shamayim – 300.40.10.40(600) – heavens. According to “Hebrew grammar,” this is the plural form of ש *shem*, or *name*. It is clear that all the names (שם *shem*) manifest (י Yuwd) into a physical resistance (מ Mem) and may become cosmically connected (מ Mem Sophiyt); that means mingled in the common reality we may experience. The “heavens” is the private realization that through names, reality is created according to the emotions put into them. These emotions themselves are the “waters” that flow out of a word; they become the vehicle of time, they become the source of time. But there is no time in these heavens; the names just manifest according to their essence as they are formed by the letters of the *autiyut* and the intrinsic

meaning of these letters. The intrinsic meaning of a letter is subjective, although their origin is objective; each subjectivity contributes to objectivity. Time is the manifestation of a name. But just as other things, time decays. Time can decay in your world in order for you to enter timelessness (see → משה *meshach*). Just as all the other names can decay so that you are able to build them up with different emotions. But who builds these words when they have decayed? There is a mystery, that all the names decay, yet all the recorded names in Scripture still have a life if they come to life in your heart. This mystery, that there is a *living* word, is the mystery of humanity. Humanity is located at the crossroad between the word and the mystery of its origin and destiny. If this mystery is taken as the starting point, questions and answers just belong together, and no question will be unanswered as well as no answer will be unquestioned. This mystery has no name, at least no single name, and therefore, no single name will suffice to describe it. Yet there is a single name that is not pronounced, and that name is a mystery unto itself; however, if that name is understood, the mystery has found a way to explain itself, becoming the core of a human life.

שמש – *shamesh* – 300.40.300 – *sun*. The full power of the cosmic movement (ש Shiyn) over a fixed time (מ Mem) repeats (ש Shiyn, compare with שש *shesh*) its cycle of seasons. Note how the “heat” (ש Shiyn) of the sun works on water (מ Mem) to evaporate it and become “sunlike” as it rises up to the sun (ש Shiyn). Also note it is a name (שם *shem*) that perpetuates its power (ש Shiyn) with cosmic reach (value 300). Where שמים *shamayim*, the heavens, constitute the medium in which they exist and through which they connect to everything, שמש *shamesh*, the sun, is a “star” with the most powerful name (the name of ש Shiyn), which lights up all that is located in these heavens. It is the symbol for a reawakened active consciousness, aware of what moves it and aware of what it moves, perpetuating itself and endowing the waters with its fiery energy to move along with it.

שן – *shen* – 300.50(700) – *tooth*. The cosmic movement directly influencing a living entity. This is a surge, a shortcut, a catastrophe. When this emotion—a passion, a desire—comes over you, it tilts you into a very high vibration. You do not know whether you are actually living or fading away in oblivion. What really happens is that you, the 1 Nuwn, the 50, are instantly transformed to the realm of 1 Nuwn Sophiyt, the 700, the sublimated 7 of all possible possibilities. Time and space cease to exist for you. Something happened, an encounter with Truth; all words in your mind are gone, and nothing can be thought, said, or done. Everything is over and

done with, yet strangely, you feel at peace, because you have witnessed the face of what you once called God. (See the chapter on → ע 'Oyin.)

Exd 33:20 And he [God] said [to Moses], Thou canst not see my face: for there shall no man see me, and live.

In the next moment, you live again, then die again, then live again, and so on. There is no contradiction in this contradiction. A contradiction is of time, while life and death are of no-time.

שנה – shanah – 300.50.5 – year, to repeat. Compare with → שנה shanah, also meaning *mo*. Of course, this word signifies the sun's cycle coming full circle within a year. It is the cosmic movement (ש Shiyn) of nature (נ Nuwn), showing that life has been fulfilled (ה Hah). It has the connotation of a “period” in which the “biting” challenges (caused by ש Shiyn) of existential life (נ Nuwn) have been overcome to reach the current phase of conscious life (ה Hah).

Riddles

1. a. What is the fallacy in a statement like “If I were God, then I would not allow *<something not to allow>*”?
- b. What is the fallacy in a statement like “I am angry at God”?
- c. What is the fallacy in a statement like “I love God”?



ת Tav, the Paradox of Cosmic Resistance

Name	תו – <i>tav</i> – <i>n</i> mark, cross; <i>v</i> to implode, to restrict
Pronunciation	<i>t</i> as in <i>trace</i> (<i>th</i> as in <i>at</i> <u>heart</u>)
Value	400 ארבע מאות – ‘ <i>arba’ me’ot</i>

Poetry

The Law

ת
[
[@] @ . @ @ @ ת @
@ [
[]
[.
@]
[]
].
@.
[]
..
@@
[]
@.
@ת
[
ת
]
ת.
]
ת.

Shorthand Law

ת[[@]@.@@@ת@[[[.@][]].@.[]..@@[]@.@ת[ת]ת.ת.

Added Interpretation of the Law

THE “ת” TAV STANDS for the Law, *explaining* itself by means of *events*. An event is a block with an opening marker “[” and a corresponding closing marker “]”. Implicitly this means that the Law knows what it is doing and does not lose track.

Each event consist of *elements*, declared in order of appearance, each by a unique symbol with a suffix “@”, and next explaining them in a block with two markers: the opening marker is the same symbol prefixed with “@” and the closing marker is the same symbol suffixed with “.”. Within this block the (sub)event is mentioned that makes up the *consequences* of the element.

The consequences of any element are the means by which it is possible to arrive at an *interpretation* (or *explanation*) of an event that contains this element in its declaration.

Therefore the interpretation, symbolized by “@”, occurs twice. The first time, it occurs at the element level as a suffix, where it has the effect of *invoking* its consequence, a (sub)event corresponding to the element. The second time, it appears at the interpretation level as prefix, where it provides the *interpretation* of the (sub)event being invoked, following the same structure: each (sub)event is a list of elements followed by their consequences. By this twofold level of interpretation, the Law gains *conscious* feedback and learns. It learns by expansion.

This learning is a separate event (shown by the double occurrence of “@”, i.e., “@@”), and it will be interpreted according to the Law itself. Note that the first occurrence of “@@” means that the Law will interpret itself, while the second occurrence of “@@” means that the Law arrives at its interpretation of interpreting, showing what it has learned.

In the simple scheme shown above, *it arrives at the conclusion that it has learned the basic means by which it operates*. The last part, where ת (Tav) appears again, the Law starts to explain itself recursively on the level of interpretation. At that level, the next change will appear if the scheme is expanded recursively. See the next page for the expansion of the second recursion.

So this Law is recursive and defines itself by recursively evolving. This definition of the Law treats the recursion on the highest level, but it is possible for events to have subevents that are defined at an equal or higher level than the interpretation of the event it belongs to.

[Below, the expansion of the second recursion of the Law.]

ת
 [
 [@] @ . @ @ @ ת @
 @ [
 []
 [.
 @]
 []
].
 @ .
 []
 ..
 @ @
 []
 @ .
 @ ת
 [
 א @ ב @ ג @ ד @ ה @ ו @ ז @ ח @ ט @
 י @ י @ כ @ ל @ מ @ נ @ ס @ ע @ פ @ צ @
 ק @ ר @ ש @ ת @
 @ א
 [
 <explanation of א>
]
 א .
 :
 : <for each letter ב – ש: a []-block with a corresponding
 explanation>
 :
 @ ת
 [
 <explanation of ת>
]
 ת .
]
 ת .
]
 ת .

It is possible that events define each other recursively. The scheme shown here is the overall meaning of the Law. But it can be refined to provide interpretations of certain events and subevents. Eventually, the only letters to be used would ideally be those of the *autiyut*. Of course, the Law has provided the *autiyut* as a means of basic building blocks of its working, for us to figure out.

This shows an ever-evolving awareness of the effects of the Law throughout all events that take place; not only in humans but in the universe itself is this awareness present. And that awareness is trying to make itself known. First by producing a grandiose background that seems noisy, but from within an outer corner, there it crystallizes into life and consciousness within itself, proliferating in many different life-forms, giving expression to its immense imagination, until eventually a kind of life occurs that reflects this creative power: humankind. But this humankind has its own evolutionary path, similar to the one that the universe has *already* gone through. This human being has to learn to distinguish the things that go on inside and that go on outside themselves, causing a split perception of reality. Eventually however, the evolved human being will see the split as a distortion of reality and will be able to restore the unity within themselves and find themselves to be a perfect reflection of the universe. It is exactly by the same process, to find that spark within themselves and let *it* evolve. This spark within cannot be distinguished, it cannot be found, just as our earth within the universe cannot be found. But it is there. This existence is pronounced by the ׳ Yuwd. IT **IS** tHERE. And we call it “it”—never to be forgotten again.

The Law declares itself by its unfolding effects on everything. In it is the explanation for everything, for nothing is outside itself.

Letter

תו – tav – 400.6 – mark.

תו TAV AS Tav-Vav is an opposition between, on the one hand, the limits of speed according to which the universe operates against and, on the other hand, the proliferation of life, fragile as it is.

The letter ת Tav is a cosmic resistance of the Universal Law, to which everything is subdued, opposite to א Aleph, which creates-destroys. Things happen according to this Law, and things happen *only* because this Law allows it to happen. This Law allows for free will, but the exertions of the free will have an effect that is governed by this Law. A modern saying is, “You cannot have everything,” meaning, “You cannot have everything

you *want*.” This is the material way of thinking, where the wanting has nothing to do with free will. You may turn the saying around and say, “You *can* have everything,” meaning, “You can have everything you want, if your *will* is according to the Spiritual Law.” Such saying must be explained, of course, but the fact that it has to be explained shows the lack of understanding about this Law. Isn’t this also what Jesus said when he said these things:

Mat 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Mat 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.²²⁵

Jhn 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Jhn 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Jhn 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

This persistence of Jesus telling his disciples to ask “in my name” must be understood as an illustration of the Law. To find this Law within us is most challenging. The Law does not allow for any structures to proliferate, unless they follow the course of action that the Law prescribes. The Law, whether it is called Father or Son, remains untouched by any of these names; we have to find the proper names *inside* us. This name cannot be spoken; it is our own Self that provides us access to it. It is an autonomous entity we have access to. Every question asked in earnest is answered, everything asked for is provided; every answer and every provision is in accordance to this Law. If we think a question is not answered, then have we asked according to the Law? That is, have we used the right way of asking?²²⁶ Or is the answer not recognized as such? Have we received

²²⁵ See also Luk 11:9–10.

²²⁶ There is a subtle difference in interpretation of the “right way”: it is about the *how* instead of the *what*. The Western mind is preoccupied by the information contained in a question. The Eastern mind is dedicated to the intent behind the question, that which connects an emotion to an act. In the same way, “according to the Law” is interpreted by a Western mind as following certain rules, but those rules are not written or referenced anywhere. The Eastern mind considers the moment in which the question

without noticing? How do we expand our awareness to either specify the question or recognize the answer? Question and answer are as two sides of a coin. The coin does not exist without heads nor without tails. The “coin” is the Self, generating the questions and the corresponding answers. When the lack demonstrated by the question is filled, the abundance provided by the answer is absorbed. When that which is here is perceived as not here and that which is not here is perceived as here, then the here and the not here are interchanged, causing the manifestation of the Self. To detach from the result is the equal attachment of joy to question and answer.

In a psychological sense, ת Tav is our personal limit made clear by the things that happen. Can we surpass it? Then we must surpass the moment of obstruction yet stay in the moment of revelation. When we sense ת Tav obstructing us, it is time to use the experience as a fecundation of rigid structures in our psyche and loosen them up. In that way, א Aleph will become active against the experienced resistance as the opposing creative force of life-death and the intent of our questioning will be tuned, until the answer has come. Thus a small cycle in the drama is completed. Thus part of a greater cycle is repeated and has proceeded to the next level. Thus all that happens is part of a cycle of questions and answers, consciousness giving meaning to its parts and reflected through them to itself.

So the *autiyut* tell the story of all conceivable things in terms of them being the reflection of א Aleph, an inconceivable power permeating the universe in various gradations, and in its relationship to all things defines the dynamics of the Sacred Alphabet. It moves according to its own dynamics, as it molds the psyche of a human being as a mirror of that human being to prepare him to break free from its illusion, and as it molds humanity as the reflection of the universe as a cosmic incubator of א Aleph: individuals doomed with an imaginary death, yet blessed with prophecies about their resurrection, occurring continuously; every *alive* individual endowed with the same possibility to come to that cosmic life of immediate confrontation. When an individual succeeds, they have freed themselves from the protection of the psyche, the shell of fear that held the abundance of א Aleph back.

occurs, the right moment, and adds meaning to it according to the accompanying emotions about the result. This is an unwritten law. But then again, anything is always *only* written internally, within the context of consciousness observing itself.

Number

ארבע מאות – 'arba' me'ot – 1.200.2.70 40.1.6.400 – four hundred.

NOTICE HOW THE resistance, depicted by ארבע 'arba', or four, is followed by מאות me'ot, or *hundred*. As in all other cases of the hundreds, the output of the first number is resisted by a fixed time period מ Mem and transformed into a timeless resistance in ת Tav, through being loaded by א Aleph and attached to the timelessness with ו Vav. So any “hundred” is just a gigantic enlargement of the original archetype, immeasurable, cosmic, and attached to everything. Note that מאות me'ot could also be interpreted as “from א Aleph connected to ת Tav,” i.e., spread across the totality of meaning, the expanse of every conceivable concept.

Scripture (1)

WITH THE VALUE of ת Tav being 400, it immediately draws us to the story of bondage in Egypt, which lasted four hundred years until Moses.

The story of Moses actually indicates that *unless* there is some other possibility, the people of Israel are dead ת Tav in Egypt. Nevertheless, God allowed the bondage to take place and allowed it to take such a long time. Be amazed, if you will, how God's plan is perfect in every detail, even if the details are periods of four hundred years!

If we become aware of the bondage of our soul, we head for the struggle of survival. Our opponent, as strong as Pharaoh, can only be subdued by complete trust in God. Moses, on this path, first took the wrong turn by murdering an Egyptian. To avoid persecution, he went forty years into exile, which lead to his experience with the burning bush in Exodus chapter 3. When Israel was finally released from the bondage of Pharaoh, the people dwelt another forty years in the desert, before arriving at the promised land.

In this story, the word תמים tammiym is spelled out, idiom *perfect*.

- ת Tav: First we see the 400 (years) reflected in the time of bondage. (Exd 12:40 mentions 430 years.)
- מ Mem: Then we see the 40 (years) reflected in the time of exile of Moses in the land of Midian (by reconstruction). Until he was eighty, when he faced Pharaoh (Exd 7:7).
- י Yuwd: Then we see the 10 in his relatively brief encounter with God on Mount חרב Choreb, called the mountain of God (Exd 3:1),

where he first heard God's voice from the bush (Exd 3:2). Forming the word שלום *shalom*, meaning *peace*, from the events as follows: the experience of the voice from the fire (ש Shiyn) had a major impact on his further activities (ל Lammed), with which he connected (ו Vav) the testimony of the name (השם *hashem*) to his people (מ Mem Sophiyt). In fact this event is the affirmation that Moses (משה *mosheh*) is crucial in this story, because he swaps faces with God as it were. A "savior" is born, for Moses is to lead God's people out of Egypt.

- מ Mem: Then we see the 40 in the travel of Israel through the desert, with their murmurings against God (Exd 16:35), ending with Moses's death at age 120 (Deu 34:7). We also see the story repeated when Moses goes up Mount Sinai to receive the Law (Exd 24:16). The first time, he goes up for forty days and forty nights (Exd 24:18), receives the Law with ten commandments, and returns. He finds the people worshipping a golden calf and destroys the Law, signifying the relative weakness of the Law if it is not obeyed. Then he goes up Mount Sinai²²⁷ (Exd 34:2, 29) *again* forty days and receives the Law for the second time (Exd 34:28). Finally when he returns, the Law is received, signifying the 600, מ Mem Sophiyt.
- מ Mem Sophiyt: The switch from 40 to 600 signifies a perception shift. When the discipline of the 40 is completed, after the years in the desert of doing things repetitively, the people reach the promised land, which is a land of prospering and riches on the one side, and with struggle and battle on the other side. Moses dies at age 120, again forty years later (Deu 34:7). Perfection strikes from both sides. If there have been described physical battles, they only reflect the inner struggle to become perfect. And maybe that struggle is the sign of perfection itself. How can you battle on this

²²⁷ Mountain Sinai (סיני *sinai*) is held *equal* to mountain Horeb (חרב *choreb*, *desert*, see [BLB]'s ref. for *Horeb*). Horeb is mentioned in Exd 34:2 right before Moses goes up the (same) mountain called Sinai. Mount Sinai is located in the desert of Sin (סין *syn*, or *clay*), meaning a state of copying archetypes (ס Samekh) through existence (י Yuwd) producing offspring (נ Nuwn); and if this offspring is "liberated" (ן Nuwn Sophiyt), then the Law, characterized by ten* commandments,* materializes* on Mount Sinai.

* Note how סיני *Sinai* is formed by adding a י Yuwd (value 10, commanding, materializing) to סין *Sin*.

earth when you realize that a physical battle is only a projection of your inner struggle to avoid it? Just avoid it, and all struggle will cease. Do *not* struggle—the smallest contradiction within the letter ⲛ Tav—because whatever you do will be multiplied. Yes, such is the contradictory movement of this powerful system of energies. You cannot fight it *without* a fight,²²⁸ but you can *embrace* it without a fight.²²⁹

Perfection is the constancy of God's care for his people. Nobody is beyond or outside his plan, and his plan is rooted deep within each of us as an eternal Law, which we can either learn to obey, in which case it will prosper and offer us life, or we do not learn to obey it and we will suffer and die even without living.

If we translate this, it means that deep within ourselves, we know with a clarity what unconditional love is, and only if we become pressured to use it, we will—our ego needs to break before we dare to be so vulnerable. The irony is that being vulnerable is not the same as being hurt. How are we to learn from others that the way of unconditional love is one that leads to happiness? How are we to learn the *unconditional* part, which seems to be governed by thousands of conditions, which explode into millions when you start looking into them? Overcoming these conditions as limits, turning them into opportunities, is building a life that is fulfilling.

This perfect Law is not one of precepts, rules, and commandments—at least not those we think about as carved in stone. But the Law is one of being present, of intense observation of your internal processes, describing how you think and feel and how you can change that if you do not like it. That Law operates always the same, and through hardship and effort, observation and study and practice, at any moment of your choice, you are capable of reaching the other end of the spectrum, joy and happiness, which is its deepest treasure, allowing and enabling you to attain well-being and fulfillment. What if you would know that the Law regulates that you are happy when you follow it? Then you *will want to obey it*, because it ensures happiness.²³⁰ This is the Law that everybody wants to find but does not listen to. Let me repeat: to obey the Law equals to be happy. Now turn it around: whatever you do *when* you are truly happy, *that* is obeying the Law. And whether or not this Law can be recorded and includes those

²²⁸ A fight is necessary; a fight is inevitable.

²²⁹ A fight is not necessary; a fight is avoidable.

²³⁰ But this time, you found your *own* motivator, and there is no brainwashing possible.

ancient commandments—they are an arbitrary set of rules anyway—you will have to find that out for yourself. Only if you have examined the *recorded* Law, finding to your own detriment that it is impossible to keep it, then you will find a different Law. Because the Law, after all, is that which always works. And that which does not work should be amended or erased. The perfect Law teaches what really works.

Scripture (2)

טוב THOV AND רע RA', extremes of conduct. The one, *thov*, of conditioning, the other, *ra'*, of unrestrained thinking *about* things. These must cease according to the universal law of ת Tav, which unites them and pacifies their illusionary idiomatic difference, contrary to their essence according to the *autiyut*: *thov* starts off with a fertilized cell ט Theyt of new insight and connects it with ו Vav to a shell ב Beyt, giving it form and recognition, making it *good* when repeated, while on the other hand *ra'* receives from everywhere (ר Reysh) impoverishing reflections of realized possibilities, always a step behind, never settled, and believing in impossibilities, i.e., things *not yet* seen, while seeing possibilities *already* realized (ע 'Oyin).

Finally it becomes necessary to give a new explanation to the word “Christ,” traditionally a Greek word meaning “anointed.” But as we have seen, destiny imposes a flux on words that hint at their true meaning. It is quite possible to see in this word the four letters קרשת *grist*. The beauty of this word begins with the crescendo of its values: 100.200.300.400, totaling

to 1000. This value is attributed to a *big* א Aleph since אלף 'eleph—pronounced differently but written identical to אלף 'aleph—means *thousand*, standing for the largest conceivable power of thousandfold amplification א Aleph, the already unimaginable, ever-present power of life-death.

Let us investigate the word קרשת according to the *autiyut*, where ק Quwph is the cosmic Aleph, resolved in its destiny, from which the following three emerge—first the universe of ר Reysh, the cosmic container in which it all happens, reflecting its origin and destiny. In turn, ר Reysh both activates and is activated by ש *syn* in its role as piercing light through all possible dimensions, while it is in constant alignment with the cosmic resistance of ת Tav, or cosmic Law, determining the evolution from the perspective of destiny.

This new word קרשת *grist* is the most compact force that may impose itself at any time, to anybody, in any situation, regardless of previous (static) knowledge or traditions. Its conception is beyond space and time,

unchangeable, unseen, untouched, and unreachd. But if we accept its significance, it demystifies Jesus, called Christ. If from beyond space and time, this concept of קרשת *grist* was bestowed on Jesus, it means that *it* penetrated his consciousness to such a degree that it transformed him in his core, where his desire and passion became to live and die his *name*, Jesus, as discussed under י Yuwd. Do not be afraid: who needs a myth? We ultimately need the *understanding* of the myth to such a degree that reality itself becomes the full measure that our consciousness allows for. It is not just our responsibility or some doctrine; it is our unavoidable destiny to receive it.

Therefore, nobody should force anyone to believe that Jesus was “*the* Christ,” when that term is based on fertile fantasy, buried under dogmas and traditions that have kept people in spiritual prisons, opposite to his intention and opposite to the traditional meaning of Messiah, who sets *all* of his people free. And who on this earth would be an exception? The fantasy has gone to such extremes as to ascribe to Jesus all powers of the Creator. Therefore, it is very understandable that Jews oppose Christians, but only when both parties are still living in separate worlds. However, we all share the same reality but look at it from different angles. If everybody recognizes that the polarization was set in place by Jesus himself, with the intent to show everybody in the whole world that there is a way out of dogmas and religion, we could all be able in our own way to receive קרשת *grist*, by which all we know breaks down, for the simple fact that we have neglected to recognize that what we believe has been our choice in a desperate attempt to make sense of reality. In doing so, we have transformed ourselves into killing machines that will kill anybody for believing differently than we do. The truth of the matter is that reality may be understood only if one is ready to accept contradiction as essential to *every* step of the way. The inevitable consequence is that this truth will break down all walls we have built around ourselves, but it opens up the possibility that we can finally understand on a different level who we are, what happened, and what our individual mission is.

Such aspects of the Creator as have been ascribed to Jesus must be *understood*. One way out is that the early Christians may have understood this, but by lack of words and by the lack of a better environment, they were forced to impose a myth on people. That myth, however, is based in truth. They took Jesus as the impurity around which the perfect *crystal*²³¹ can be formed. And neither the impurity nor the crystal can ever be

²³¹ With a slip of the pen, coincidentally the original word here was *christ-al*.

accused of being wrong. Everybody looking at the crystal may wonder at its beauty, and that is phase one. The beauty of the myth may have been the means by which we now still have a partially reliable account of Jesus's life. It may serve anybody that realizes this state of consciousness, and it may serve many ends.

The first end the Gospel serves is that of affirmation. If Jesus lived that other life, then it becomes possible that others may try and find that life, as Jesus instructs:

Mat 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

To take up the cross is to integrate body and soul, heart and mind into a single entity called a human being and become a source of love, instead of a pit of dread. It also shows that it is not evidently easy to attain that life. It demands a shift in perception that is beyond initial understanding. The practical teachings have not been in place for the majority of people to attain that perception shift and its relation to life. On the other hand, the current materialistic perception is so widespread that for most people it has caused the kind of living circumstances that obstruct their freedom to make this perception shift.

It could be the fear of losing what they have—this fear will eventually cause every possession to be dispossessed. It could be the fear of losing oneself—this fear will cause everyone that will not make the perception shift to die. It could be lack of understanding—this lack will be filled up by the new generation, which will find other ways of understanding this eternal truth until they have regained the understanding of the *autiyut* by their own means, as I have shown. When the full understanding of the *autiyut* is in place again, the new earth and the new heaven will have arrived. This process has started way before Jesus, and Jesus saw that too.

His Disciples say to him: When will the Sovereignty come?
Yeshua says: It shall not come by watching for it. They will not say: Behold here! or: Behold there! But rather the Sovereignty of the Father is²³² spread upon the earth, and humans do not see it.

– Gospel of Thomas, logion 113, cp. Luk 17:20–21

The perception shift can only be understood subjectively. There is nothing outside you that can show you what it is. It happens when the names of

²³² Meaning: *is already*. Compare also with Mat 12:28 and Luk 11:20.

God and Jesus are internalized, internally recognized, internally connected to your very being. For then, and only then, will you be “in Jesus” and “Jesus in you”; only then will you be “in the Father” and “the Father in you,” and only then will there be no perceived difference anymore between human beings and will we be one people.

But mind you, who could understand this concept without the help of the *autiyut*? Even Jesus himself may have wrestled with this concept, knowing well that it goes far beyond one person. His wrestling can partially be reconstructed by the recount in the Gospels of his temptations in the desert. Jesus never “was” the Christ; but if ever, he is *still* becoming it, for the impenetrable depth of his contribution to the meaning of an impossible verb. If a man was killed, it certainly was not קרשת *Qrist*, for that is something that will never be killed, because it is “written in the stars” with the tetrad of cosmic letters, has been available from the beginning, and will always remain available. It can “come down” as י Yuwd in the East every moment (Mat 2:9). So when we have outgrown the old concepts, we have to accept that there is more to the story, which essentially has a message of the existence of another kind of life and hence another kind of human being, far beyond the concepts by which humans have lived thousands of years before Jesus and far beyond the concepts by which human beings have lived for the many centuries after Jesus. It does not make it less enigmatic, for it throws us back to prehistoric times, when humans were able to communicate without words. Only after these heavenly humans had dared to use their Sacred Language for other things, i.e., use it profanely²³³ instead of divinely, they gradually degraded to earthly humans as we know them today. And in their decline, some of the heavenly must have shivered with a fear we can barely imagine, and they decided to put in all their gained energy of Light into the writings we know today as the Pentateuch. Regardless of some copying errors that may have entered the text, there have always been guards to protect its inner core. That inner core is the *autiyut*, and it is explained throughout the whole text! So whatever the errors are, these cannot be anything other than marginal errors! The written Torah is a margin, but the unwritten Torah is a rock.

Also a better understanding of the concept of faith is necessary.

The first meaning of faith is to believe that God exists. If no such faith existed, people would not strive at all to live according to God’s law. Or so goes the defense. This faith was put in place and has never left the earth completely. This kind of faith requires places of worship and priests and all

²³³ Remember Gen 11:6, regarding Babel.

kind of regulations. But if God is found *within*, all these things become obsolete. But not to the extent that faith itself will become obsolete.

Jhn 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

²⁴ God is a Spirit: and they that worship him must worship him in spirit and in truth.

And elsewhere in Paul's letters:

¹ Cr 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

In the religious context, this does not make sense. Because it addresses the deeper essence of the meaning of being human. Hence, temples and prayers become obsolete, because the truth about prayer is prayer in Truth and in Spirit, and it is located inside you. So what is this Spirit, what is this Truth? How can we pray to Self? What can I say? In surrender to the best vision we may have, we do not need to ask; our vision is the prayer! In surrender to the most sublime feelings that we have, we do not need to ask; our feeling is the prayer! We are likewise dependent on the Spirit to know what vision to have and what feelings to have; this way of praying in Spirit is always in accordance with the divine Law, drawing from a limitless power of love, peace, and understanding.

However, the faith that remains has other qualities.

שמע ישראל יהוה אלהינו יהוה אחד: (Deu 6:4)

ShemA 'Yisrael: יהוה 'Eloheinu יהוה 'echa*D*.

Deu 6:4 Hear,²³⁴ O Israel: יהוה [is] *our* God, יהוה [is] one.

The second meaning of faith is to believe that Jesus was the Living Son of God, personifying the above mentioned faith, taking it one step further, by showing that his life is intimately related to God, whom he calls his Father. This kind of faith, however, prevents us to experience that which we

²³⁴ Because of the large ע 'Oyin, we are inclined to read: "Look! (ע 'Oyin – eyes) at the letters of the *name* (שם *shem*, *name*), its inner structure is its secret and is reflected in *you*, the reader, *Israel*: on the inside you are divinely human, transiently existing, on the outside you are humanly divine, powerfully active. Ponder, ponder, ponder and delve through the core of the Earth to find the eternal (עד '*ad*, *eternal*) truth about yourself."

believe. Jesus becomes a demigod or even a god. We worship an image, even that of a dead body, but how does it help us to cling to this image? Somehow this dead image must come to life! Until then it is kept dying by our “living faith”; obviously, this state of affairs does not make sense.

Jhn 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son²³⁵ can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Jhn 10:30 I and my Father are *one*.

Jhn 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own *name* those whom thou hast given me, that they may be *one*, as we are.

Jhn 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

The third meaning of faith is that every human being can receive *qrist*hood, as a verb within the heart, from which emanates the Universal Law, called with different names: peace, love, wisdom, compassion, understanding. This verb קרשת *qrist* ends the polarity that has been infecting the thoughts

²³⁵ Intermezzo. It is telling that Jesus mentions “the Son” in the third person. Is he really referring to Himself? As it stands, His statement may represent all such Sons, where and when they may exist. It deviates from Jesus as *only* Son. Never does Jesus claim that he is the *only* begotten Son. It’s *only* in the gospel of John we find this phrase and in Paul’s letter to the Hebrews, but Paul is referring to Isaac as the only begotten son of Abraham! The phrase “only begotten son” can be understood as meaning that any *such* begotten son must necessarily be of a certain kind, sharing many characteristics with Jesus, first of all interpreted as a spiritual Son, a Son of the Spirit, which is One and All in All. Isaac and Jesus have some things in common. In the triad Abraham–Isaac–Jacob, Isaac is second, just as in the triad God the Father–the Son–the Holy Spirit, Jesus is second. Isaac is being offered up by his father, to be saved by an angel, and Isaac begets Jacob/Israel (third) who had twelve sons and one daughter Dinah (Gen 29-30, Gen 30:21), to beget the children of Israel (Exd 1:1-7, Dinah not mentioned but implied). Jesus is offered up by *his* Father, to be saved by the “resurrection.” And after his ascension, the Holy Spirit (third) is poured out on the twelve apostles (Act 1:26, Act 2:1-4) and Mary Magdalene (not mentioned but implied; see Gospel of Thomas, logion 114), to beget the Sons of God/Spirit-filled Christians (Rom 8:14, Jhn 1:12).

of humankind and transforms everything into treasures of the heart and treasures in the heavens. Compare these verses:

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

²¹ For where your treasure is, there will your heart be also.

and

¹ Jo 5:7 For there are three that bear record in heaven, the Father, the Word,²³⁶ and the Holy Ghost: and these three are *one*.

and

Col 2:3 [God, the Father and Christ] in whom are hid all the treasures of wisdom and knowledge.

Of course, there are many other faiths that can be called *religious*, and they operate mostly on the outer experiences, with rites, with commandments and regulations, and they inflict imprisonment on the human spirit. Maybe they do that to force the spirit to overcome them. And if the spirit does overcome them, it is a very special occasion. Religions make clever use of an easier claim that God can be found *outside* oneself. Priests will declare punishments for disobeying the precepts they have received of God and declared in God's name. It is not necessary true that the precepts and regulations are wrong, even when these could be within scrutiny, but the perception that these precepts have divine authority in and of themselves *instead* of God makes for a situation where human power is exerted on disobeying participants. The participants cannot help themselves believing the priests, because they are confronted with their own reality in which there *are* priests. And a priest is a guardian. Priests have placed themselves in the place of God, or worse, between God and the people, not only to serve God, but to inflict punishment on God's people by exerting *human* power. Are priests really necessary to teach us who God is? We should recognize that they personify our personal unwillingness to look for God (within) ourselves. It could be argued that priests only exist because we

²³⁶ The Greek text shows *logos*, which besides *word* or *cause* (our *logic*) could just as well be *verb*, related to other meanings as *decree*, *mandate*. Because a verb is that by which an action occurs, even *causes* things to happen.

have in some degree *left* God. Therefore a high priest should be exemplary to a life *united* with God. Such a high priest is not somebody that exerts a human power of bondage, using rules and regulations as his reference, but somebody that exerts a divine power of love and healing, based on his internal knowledge of his personal unity with God. Such a high priest can freely act outside an officially regulated office!

And so when somebody claims to be a Son of (any of) your god(s), it does not make sense. But if somebody claims to be the Son of the Father, which he has found within himself, *that* makes utter sense. It is a closed system in that way. And so the dispute between Jesus and his contemporary priests has been fought on different planes. Jesus fought on a personal plane, where he was connected to the source, right there within himself. Yet those who fought *against* Jesus had corrupted the basic premises from which their faith sprang. Of course there is only one God, and he is the Creator, but everybody in his right mind should ask, “God, where are you?” (i.e., the name of the angel אִיאֵל 'Aiy'el) and, “God, what great unknown are you?” (i.e., the name of the angel אַרִיאֵל 'Ariy'el) and, “God, who is like you?” (i.e., the name of the angel מִיכָאֵל Miyka'el) and, “God, who are you?” (i.e., the name of the angel מִיִּקְאֵל Miyqa'el) and, “God, who is what you are?” (i.e., the name of the angel מִישָׁאֵל Miysha'el). The names of these angels answer the question they pose!

אִיאֵל	'Aiy'el	God unseen is <i>within</i> everything seen, from the smallest to the largest, and all of it is at his disposal to act with to answer.
אַרִיאֵל	'Ariy'el	God unknown reveals Himself <i>through</i> everything known, from the smallest to the largest, and all of it is at his disposal to act with to answer.
מִיכָאֵל	Miyka'el	God immaterial at the right time brings about all the material things necessary to prove his power.
מִיִּקְאֵל	Miyqa'el	God immaterial brings a resistance into existence until his purpose is revealed, and he uses personal testimonies to answer.
מִישָׁאֵל	Miysha'el	God immaterial makes man (אִישׁ 'eysb) to be like him, by turning him front to back, and the deeds of a man who recognizes his own face are those as if done by God.

What the question lacks for an answer is its answer within the *autiyut*.

Maybe, just maybe, there are other words to describe this kind of intimate relationship. That relationship is so personal and intricately intertwined with one's own personal thoughts that it is ridiculous to accuse somebody of blasphemy. Even if somebody intended to blaspheme, God is beyond blasphemy. And if it would be possible that somebody blasphemes your god, what kind of god is that? But I will not blaspheme any god; what would be the purpose? If somebody would blaspheme, he will be blasphemed. For he has introduced a misconception—even if blasphemy of God is not possible, the introduction of deceitful words will return to the one that speaks them, by the fact that everybody has the Self to answer to. But if truth proceeds out of my mouth and if truth is what I write, then that truth will be my witness. No lie will undo it.

Word

קבל – *qabal* – 100.2.30 – to receive. Yes, *what* to receive? A word in this wonderful language communicates its meaning (ק Quwph) in the letters (ב Beyt) it is written in (ל Lammed). Once you have the insight how opposite things come together, and how they should be connected, you create a cosmic connection within you, the cosmic Aleph. Next, you will try to find words, an idea, anything at all that can describe this phenomenon, because the ק Quwph is always one inch away from being understood, and it is beyond perception. With this expression, with these words, you find the reasons to act accordingly. When you receive an insight, you integrate it in your personality, and it becomes a way to be free to act this or that way depending on the situation. There is one rule: there are no rules when you understand something. The mystery of who you are is the only thing that only you can find out. How? By delving into the understanding of your habits—change them if you need to in order to make progress. Note that קבל *qabal* differs from הבל *Hevel* by the first letter. Where הבל *Hevel* is a prisoner of existing archetypes, קבל *qabal* is the producer of new archetypes, bubbling without cease, overwhelming to the extreme.

קין – *Qayin* (Cain) – 100.10.50(700) – possession. The destroyer of illusions. The archetype of the incarnation of יהוה (see Gen 4:1). The cosmic Aleph, the merger of opposites, he who has made the opposites meet (ק Quwph), existing in the present (י Yuwd) in a living organism (נ Nuwn) that is able to transform to possess an “eternal life” of cosmic freedom (נ Nuwn Sophiyt).

If, contrary to the assumption of H. Somers, Ph.D. (see [SOM]), Jesus did come to the understanding that he had a *biological* father, despite all the

secrecy around his birth, it is possible to explain the next sayings from the Gospel of Thomas²³⁷ (which has parallels in the canonical Gospels) in a positive way:

(Yeshua says:) Whoever does not hate his father and his mother in my way, shall not be able to become a Disciple to me. And whoever does not love his Father and his Mother in my way, shall not be able to become a Disciple to me. For my mother bore my body, yet my True Mother gave me the life.

– Gospel of Thomas, logion 101

Yeshua says: Whoever shall acknowledge father and mother, shall be called the son of a harlot.

– Gospel of Thomas, logion 105

Because Jesus discovered that his intuition and inquisitiveness led him to answers that were not provided by his mother nor by his father (whom he might never have spoken to), his nature did not resemble their nature, and his inner knowledge grew regardless of their shortcomings. Finally, possibly in his young adulthood, Jesus found all the answers he was looking for, and he called its source אב 'av, Father.²³⁸ But as explained earlier, that word אב 'av means a lot more than “father,” neither pointing to a biological father nor to a religious father. Now, Jesus has become such a destroyer of illusions that he sweeps the floor with parenthood. And there is a deeper secret to that. It is not so much a condemnation or brutality or hate but simply a statement of fact, that there is a different kind of parenthood. The biological function of parents is to have children, but *spiritual* children do not have *biological* parents! And those spiritual children, they are called “Sons of God,” and there is a true Father and a true Mother. Which parents have a true understanding? Which parents do not consider their children their property? Who does not allow parents their illusion of being the owners of their children? And so the biological order is opposite to the spiritual order. The biological order determines exactly two parents, but the spiritual order denies them as the source, the result or the semblance of the inner process that leads to one’s own discovery of one’s boundless Self.

²³⁷ Compare Mat 10:37, a milder version.

²³⁸ The gospel of Thomas talks much about Spirit (א Aleph, a unitary dichotomy) and images (ב Beyt, a dual unity).

קרשת – Qrist – 100.200.300.400 – exaltation, glorification. [Not in the dictionary.] Integration of opposites (ק Quwph, the cosmic Aleph), entering the cosmic container (ר Reysh), exerts a cosmic action (ש Shiyn) toward its limit (ת Tav), denoting an expanding universal consciousness limited only by its current state of growth yet feeding on its reflections.

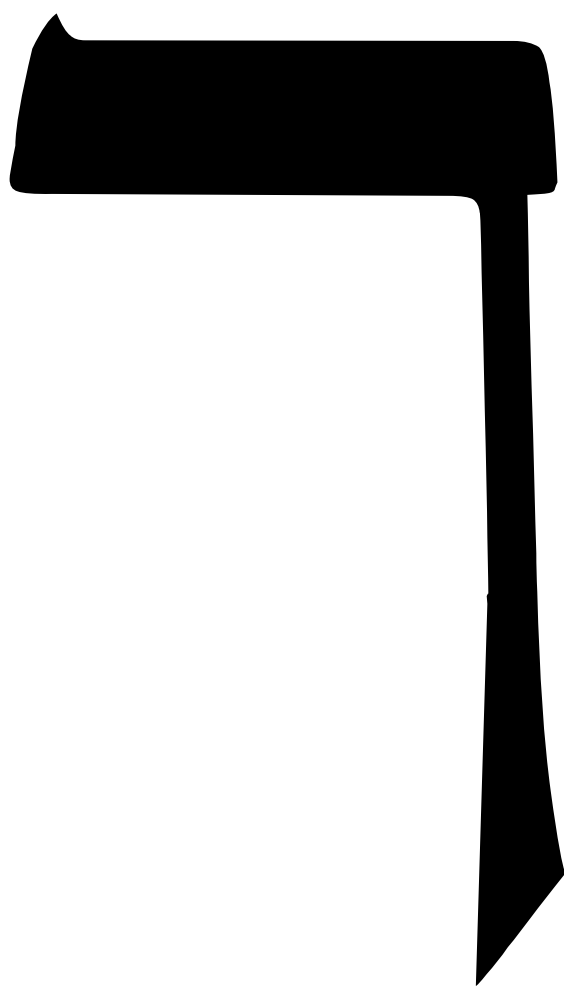
Below, related words marked with * are *not* in the dictionary. But still an interpretation is provided.

- קִר – *gor – cold* (Aramaic). In the sense that the cosmic Aleph is only generative of the cosmic container but does not fill it with life in this stage. It is a necessary state of premature development. The mind is formed during childhood, but for most men, possession of the mind is a cold, waxed ideal.
- רֶשׁ – *rash – dream, poor*. In the sense that which is dreamt is as real to the (subconscious) mind as which is real. Dreams are powerful in that they can direct actions toward an intuited goal. As a dream persists, beyond one's control, circumstances arrive to assist its realization. Also, *poor*, in the sense that the dream in order to manifest takes you through its opposite first. Dreamers are often poor, but they may not stay poor. When their fate turns favorable, they are called visionaries.
- שֵׁת – *Shet/Set* (Gen 5:3) – *six* (Aramaic). In the sense of opposites that attract and therefore aid each other to maintain the connection, which is bound to end, either because the connection is broken or the connection is maintained until the participants are consumed and there is nothing to maintain a connection with.
- רֶשֶׁת – *reshet – net, inheritance* (Gen 15:7). From יֶרֶשׁ *yirash*, to (dis)inherit, (dis)possess, i.e., both extremes. A dream catcher. It spoils it or saves it with the ת Tav of cosmic resistance, depending on the context.
- רָת – *rat ** – *to disappear with trembling*. The cosmic container (ר Reysh) implodes (ת Tav), as to withhold the effects of that which it contains. It disappears by a sublimation, a lack of action, and with a sucking power following it as to signify something has taken it in a haste. Think of the sinking Titanic; it disappeared and was buried in sea, and it took many passengers with it. The word occurs in Aramaic, related to רֹאֵה *ro'eh*, meaning *vision* or *prophecy*.

- ש ק – *qash; qasha – straw, chaff; priest.* The point here is that the ק Quwph, which is the cosmic Aleph, produces a cosmic movement ש Shiyn. The chaff is thrown away and considered useless; it is “judged” as it were. As for the priest, he might be in that spot, for sometimes priests are killed or neglected. What if we could turn it around: those who are killed are priests, that is, they become martyrs? And who says there is always a murderer when somebody is killed? This is an inner process.
- ת ק ש – *qeshet – bow, archer.* From קוש *qosh*, meaning *being bent like a bow*, i.e., a locked tension or power between the opposite sides of the bow.
- ת ק ר – *qarat * – Self sacrifice.* This is a means by which a cosmic Aleph may cease to be part of reality. The property is generally called heroic if it contributes to a betterment in humanity’s conduct in successive generations who are acquainted with this kind of behavior. The word occurs in Aramaic, related to קריה *grayah*, meaning *city, possession, calling, exclamation.*
- רש ק – *geresh – board, corresponding to a dream (related to the tabernacle).* The cosmic Aleph breathes a dream of its bliss of uniting operation through the means of the cosmic container, which it animates. The universe tries to produce a cosmic Aleph, a merger of א Aleph and י Yuwd in ק Quwph, which is neither war nor peace, does not prefer good or evil, yet instills itself in its union with all the undifferentiated energy. But when this ק Quwph acts back on the cosmic container, it produces its own cosmic movement and therefore comes to life. The dream is confirmed, and it is the most intense form of satisfaction. This word also occurs in Aramaic, meaning different things, like *to collect, to freeze, dung, heavy, thick.*

Riddles

1. a. What would happen in any universe where an infinite force meets an immovable object?
- b. What would happen if the Holy Spirit meets any non-Christian religion?



ך Kaph Sophiyt, the Paradox of Cosmic Consciousness

Name	כף סופית – <i>Kaph Sophiyt</i>
Pronunciation	<i>kh</i> (aspirate) as in Scot. <i>loch</i> , Ger. <i>ich</i>
Value	500 חמש מאות – <i>chamesh me'ot</i>

Poetry

Paradise (1)

Four scholars, Ben Azzai, Ben Zoma, Acher [Elisha b. Abuyah], and Rabbi Akiba, entered פרדס *pardes* (paradise). Ben Azzai beheld it and died; Ben Zoma beheld it and went mad; Acher beheld it and trimmed the plants; Akiba went in and came out in peace.

(See [JEN] under “Gnosticism”).

Paradise (2)

Four entered פרדס *Pardes* (Paradise): ben Azzai, ben Zoma, Acher (i.e., Elisha ben Abuyah), and Rabbi Akiba.

Ben Azzai looked and died. About him it is written, saying, “Precious in the eyes of the LORD is the death of his saints.” (Psa 116:15)

Ben Zoma looked and was smitten (i.e., became demented). About him it is written, saying, “Have you found honey? Eat (only) what is sufficient for you, (lest you be filled with it and vomit it).” (Pro 25:16)

Acher looked and cut the shoots (i.e., of plants; became a heretic). About him it is written, saying, “Do not allow your mouth to cause your flesh to sin.” (Ecc 5:6)

Rabbi Akiba entered in peace, and he went out in peace. About him it is written, saying, “Draw me after you, let us run, (the king has brought me into his chambers).” (Sgs 1:4)

(See [SWE] and [GOT].)

Paradise (3)

Akiba says to his companions who have entered פֶּרֶדֶס *pardes* (paradise): “When you come to the pure marble stones, do not cry out, ‘Water, water!’ for of this it is said (Psa 101:7): ‘He that worketh deceit shall not dwell within my house.’”

(See [JEN] under “Gnosticism”).

Truth in Disguise

You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.

1 Enoch 15:3. See [SAC].

Leaving to Enter

Where was I?
I left and
turned
to enter
my right Self.

Letter

NOT MANY HAVE a clue about the so-called סופית *Sophiyt* ending letters. In modern Hebrew, they are out of use. They tell an intricate message that I have not found in any source but for a short mention in the books of Carlo Suarès. He does not particularly stress their importance, although he recognized their importance. Most see them as handy to assign the numbers 500–900 to them. Of course, that is indeed a use, but who imagines the *meaning* of these numbers? The values assigned to them, from 500 onward, are not *just* extensions of the archetypes. There is a dramatic change when we go from ת Tav (400) to כף Kaph Sophiyt (500). The change is comparable to the phase change of water when it becomes boiling to change into steam. In this analogy, 1–400 is water, 500 is steam. The story

of the Sophiyt letters has not been told plainly, not even in relation to the *autiyut*. So here we go.

7 Kaph Sophiyt, with value 500, is the sublimed form of its archetype 7 Hah of life. If there is a mystery, it should be told right here. How can we die and live? How can we see God face-to-face, as Moses did, and live? Do we understand that understanding is out of the question? But we can understand our amazement, and we can understand our utter dependence on what we receive. If you realize that everything you have is what you have received, then your whole life becomes a gift that you can be joyous about. Nevertheless, the step from despair to joy may seem very huge. The reason is that the things you despair are coupled to beliefs that throw you down the spiritual ladder. If you realize that your beliefs are the only thing that keep you from experiencing joy, you can start working on the elimination of beliefs that do not help you and replace them by others that fit you better. It is equally true that your beliefs when they fit you cause true joy. Therefore, you cannot depend on others for your joy and happiness; you cannot depend on what *they* believe. Ultimately, you will have to do some adjusting. And it is not just about faith in God that we are talking about.

If you can overcome the hurdles of your belief system, you have conquered the trap you were trapped in. Replacing your belief system by another seems far-fetched, because the belief system you have right now has taken you years to build, hasn't it? Well, that may be true, but in one second you can choose to go a completely different path, diverging from your old beliefs, into a wide unknown of new beliefs that offers a more fulfilling life, even a victorious life. Life starts to emerge when you try out new beliefs; it is like a desert (7 Cheyt) with an oasis in its center (7 Mem), with the potential to sustain life across the whole desert (7 Shiyn).

This leap into the unknown does not mean that you have to do anything to force yourself. On the contrary, if anything works, then it is that you should not force anything but let it happen and receive. An acute attention for your inner world is absolutely necessary. Thoughts and emotions are the measurements of two instruments: your mind and your heart. These measurements are there to help you. You have to find a way to understand the measurements so they assist you in your decision making, instead of sabotage you. This way you become the master of both your mind and your heart. The response to the measurements comes from your Self, the spirit. And that response can overrule your thoughts and your emotions.

Examples have a limited capability to guide you to reach that state. Because they will show a state of being you have not reached. So how would that example be helpful to you right now? Maybe it would, maybe it wouldn't. Chances are it wouldn't, because it boils down to the very core of the way you think and the way you can decide to think something else. If **I** could give you an example that works for you, it would be based on *your* belief system. But the chances that any example would fit your belief system is rather small, because how do I know what your belief system *really* is? So that would mean that your belief system prevents you from exactly duplicating the example, and you are left with questions if it does not work. The slightest difference between your belief system and the "required" belief system I might describe will exactly prevent you from being able to use that example, for these belief systems are *different*. Would it help you to convince yourself that the differences are small enough to overcome them? Still, you are the only one that could ever overcome those differences, and nobody could make it easier for you. And how do you know where to look for those differences? There is also the possibility of a difference in interpretation. So how would you know beyond a shadow of a doubt that you have duplicated *any* belief system? These differences cannot be named until they have been identified by you yourself! If you would believe in a technical approach, you can learn a thousand techniques and still not reach that state, because the techniques are keeping you from reaching it. Another approach could be to go on an adventure that will teach you a lot, but you will perhaps not reach that state, because the adventure is not designed to ensure that you will reach it.

Why doesn't anything seem to work? Because you do not know yet what you want to reach! You only have words to describe that unknown state indirectly, but all those words have in common that you have to look for their meaning within yourself. There is no other place to look for answers, because that which is within is *all* there is concerning you. Take this as the first step.

Maybe I found it a long time ago and did not even know it! If I had not known the Light, how could I possibly recognize it? Or if I had known it and originated from it, how could I recognize it to *be lacking* anywhere?

Only later, when I had tried to extinguish it, I learned by experience that I was extinguishing myself, and at a certain point I just quit trying to extinguish it. Only then did I start to regain my memory and remembered everything I had always known. And the light of that discovery guided me back to the source of that Light. The most amazing discovery was that there has never been a lack of Light at all, I just did not recognize it

anymore. And when I finally saw that I was approaching the Light, I was not afraid anymore and walked right into its flaming blaze.

Eternal life is not for the mind; eternal life is for the spirit. Therefore, the mind and the spirit are not at friendly terms when the mind tries to convince the spirit of an untruth. In turn the spirit becomes sad, but it takes on all the arguments of the mind as a load. The spirit will not persuade the mind, because the mind cannot be persuaded, but the spirit will enter its love into the heart so that the mind stops thinking and the heart starts knowing. When the heart is strong enough, it sends its knowledge to the mind. Then the spirit is relieved. Such is the way of the spirit, that it teaches life to the heart, while the mind is left to its existence. All the time, the spirit waits patiently but is powerless to speed up the awakening, unless both the heart and the mind come to a mutual realization and confess:

We have been ignorant of you; you, who are me. We are dependent on you for our lives, emanences of you. You have been so loving and patient without exception. You touched us, and now we are ready to return our love to you.

The next moment, the heart and the mind merge, and life and existence become being spirit, out of space, out of time, connected to everything that has been alive, everything that is alive, and everything that will be alive.

Number

חמש מאות – *chamesh me'ot* – 8.40.300 40.1.6.400 – *five hundred*.

THE 5, THE PRINCIPLE of coming to life, exalted beyond the present so that it becomes a cosmic principle from which everything draws its breath.

Scripture (1)

AT THE END of Gen 5, we are informed about Noah's sons:

Gen 5:32 And Noah was *five hundred years old*: and Noah begat Shem, Ham, and Japheth.

The names are נח Noah, in numbers 50.8; שם Shem, in numbers 300.40(600); חם Ham, in numbers 8.40(600); יפת Yaphet, in numbers 10.80.400.

These names should be understood as the life of נח Noach (Noah), meaning *rest (repose)*, who is five hundred years, meaning that this man came

to cosmic life and caused that Life to take on its own life. We see that Noah produces three sons, whose names we need to understand.

First, notice that שם Shem and חם Cham are respectively the last two letters reversed and the first two letters of **חמש מאות שנה** *chamesh me'ot shanah*, the **five** hundred years of נח Noah's "age," related to the quality of cosmic life of ך Kaph Sophiyt, value 500.

Next, notice that Shem and Ham end in ם Mem Sophiyt, a water element. And then the third son, Yaphet, produces the י Yuwd, drenched in פ Pah to cause a cosmic resistance in ת Tav. The letter פ Pah in his name, the undifferentiated energy in existence, is the exalted state of the archetype ך Cheyt, present in Noah (his father) and Ham (his brother). These names relate to Noah as follows.

The first step to come to the cosmic life (ך Kaph Sophiyt, 500) is to understand the names (שם Shem, meaning *name*). This causes (ש Shiyn) a cosmic watering (ם Mem Sophiyt), as the flood that is recounted in the next chapter is an example of. The Shemites are, according to this myth, the people that understand names, i.e., those formed with the *autiyut*, and who use names in the original meaning of the essence of things. More specific, they are those who have knowledge of *the* Name, **השם**²³⁹ *ha-shem*, often used as the indicative of the Tetragrammaton. But rather than to say it refers to the name, it is better to say that it refers to the *knowledge* of the name, because of the ה Hah in front of it, making it a *living* name.

The second step is to accept the coming flood as a cosmic death (חם Cham, meaning *blackness* or *hot*). Death (ך Cheyt) becomes universal (ם Mem Sophiyt). This is the experience of total devastation and despair, caused by the prison of believing in death. The lack of inspiration, the lack of motivation, the lack of the will to survive. This devastation has the potential to suddenly turn into a fire that is able to boil the water that is drowning the one who experiences it.

And finally, the miracle is the third step of quickening (יפת Yaphet, meaning *opened*), where the ך Cheyt of Noah's name finally comes to life, because it becomes an existing force (י Yuwd) that operates on the resulting undifferentiated energy of potentialities (פ Pah) to cause a cosmic resistance (ת Tav) in order to survive. Yaphet: the י Yuwd is "doomed," being in constant transition, but it is also "saved," because only in this way is the

²³⁹ Note the similarity with the word **משה** *Mosheh* or Moses, being the reverse of **השם** *ha-shem*.

explosive power of א Aleph challenged, by creating its opposite cosmic resistance (ת Tav) in the occurrence of י Yuwd. Things are not what they seem! We already know that from פ Pah, rubble and shadow, the ה Hah originates.

Without the *sons* of Noah, no human life would exist on earth today, or so the myth tries to tell us. Hence, a person that experiences his life (א Nuwn) as a prison (ת Cheyt) might be the chosen one (ש Shem), who by going through the emotions of being imprisoned (ח Ham) finds out that there is a miraculous way out (פ Yaphet). Thus, the deeper meaning of ת Cheyt is revealed, that of a completed cycle in the growth toward a new way of life. On a physical level, this means that all life assists in that growth. On an individual level, one can experience a transition from an old tradition that is dead to a new tradition that is alive. And that means that the new tradition is repeating all the principles of life on a different level, having new options available for growth. In that sense, “death” has become part of the conscious experience and an instance of the cosmic life (7 Kaph Sophiyt, value 500) germinated in that experience follows.

This life after death (a kind of rest, a kind of surrender) is called Life, with a capital. It is beyond the mind, because the mind’s limited understanding is its prison. Only if the prison of the mind is broken down, *flooded* so to speak, will the mind be able to absorb a new life that comes from being accepting and receiving whatever comes in the moment as that which *resists* death. Then the prison is opened, likened to the ark landing and all the animals running overland, occupying the earth again. It is like the creation happening all over again, and there is a new heaven (more depth to the names) and a new earth (more depth to the experience).

Names and experiences match in the Hebrew of the *autiyut*. Therefore, that language communicates the mystery of being human, and every letter of the *autiyut* contributes to the experience of that mystery. What is said has become experience, what is written has become tangible. Death is an illusion when life is all you see around you. Therefore, live as if there is no death and abandon it from your thoughts. Living becomes a conscious dying, but there is true joy to be found. Because if you live as if there is death and you project your fears to a future time, you might die without ever having lived. Fears are your gateway to happiness, and you need to go through them *now*. Pass them by experiencing them consciously and prove to yourself that you are stronger than them by finding limiting beliefs as their root cause and then dismissing and changing them by drawing from deeper emotions of gratitude, appreciation, love, understanding, and peace. Then true joy will enter your heart, and you will receive Life.

Isa 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD (יהוה), so shall your seed and your name remain.

Scripture (2)

THE NEXT IS a parable about the kingdom of God that I wrote toward the end of November 2007. It is taken from [CU1].

The Woods

THE KINGDOM OF God is like a treasure in the woods. It lies hidden, and nobody knows where.

At a certain time, a man comes along and he thought to himself, *If I understand nature, I have to go into the woods.* And he went into the woods and studied all the life thereof.

He noticed the smallest animals to the biggest predators. But his smell was repelling to all of the beasts. So he was safe. Then he came into the center of the woods and found an open area. It was a strange sensation, for there had not been any other open area anywhere else in the woods. And he sat down there. He noticed a thing sticking through the ground, and he did not recognize it. He started digging.

And what he found was dazzling. He found a coffin, and the thing standing out was a flagpole that originally was planted next to the coffin. The flag had long been gone, but the pole was still there. He opened the coffin, and he found gold. He thanked God the whole day.

Then he thought to himself, *I cannot leave it here, because it would be of no use. But I cannot carry it with me either, because it is too heavy.* So he sat there for a while and concluded, *I have to go back and ask my friends to help me carry this coffin. Then we can all enjoy the treasure.*

But then God spoke to him, “Do not do that! The smell of the gold has removed your repelling smell to the predators, and even the smallest beasts will sting you to death if you walk back now.” So the man felt trapped.

He said to God, “How could you lead me to find this treasure and not provide a way out for me?”

But God said, “I *did* lead you here to find this treasure, and I *will* provide a way out of here. I will even find a way for your friends to enjoy the treasure with you.” And the man waited for three days, but nothing happened.

Then the man said, “LORD I am getting hungry. What will you do?”

And God said, “I am waiting for you.”

And the man answered, “LORD, I am sitting here. *How* are you waiting for me?”

And the LORD said, “Ask, and it will be given to you.” And the man thought to himself, *This is crazy*.

He waited for three more days, but he was starving. Then he came up with the following prayer: “God, if you would that I die here, your plan will not be fulfilled. If you would that I leave, I will be killed by the beasts. I wish that the woods were gone. Then there would be no predators nor small beasts that could hurt me.” And the LORD came with great power, and a fire from heaven burnt down the woods. This fire was seen all throughout the country, and his friends came to him and saw from afar the treasure with the gold.

They started fighting already before they reached the man, for they were jealous of each other and wanted each other’s share. All men died, but a woman approached on her bare feet and said, “I am not that fast as those men. I cannot fathom why they all had to die by killing each other. But I just wanted to know where the fire came from.”

And the man said, “The fire came out of your heart. You saved me from those bandits with your prayers.”

The man closed the lid, and they left the place and left the treasure where it was. They lived happily ever after.

By now, the woods have grown back.

Word

7- – <suffix> -ka – 20(500) – **your (singular)**. What happens if you address somebody with “you”? You refer to something (somebody) outside yourself; you, who exist and observe, address something (somebody) outside yourself that is alive and observed. That which (the person who) you observe is alive. Everything (everybody) outside you is alive, and who you call “you” is a representation of all that is outside, a representation of all that is inside, a different living aspect of you. The “you” is what contains you, a 5 Kaph, a physical container, surrounding you, with you in its center. But the 7 Kaph Sophiyt transforms the “you” you refer to into a living dimension that assists you, and you are not imprisoned anymore. When you hear “you,” you are addressed as part of a living dimension, *your* living dimension.

Riddles

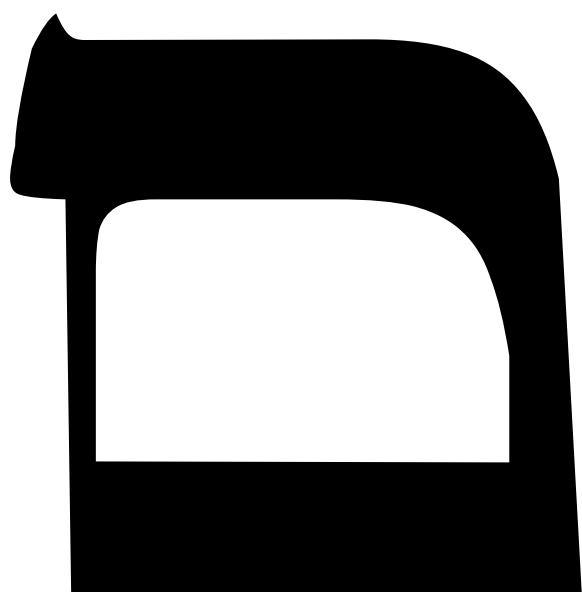
1. Solve the following infinite number of puzzles:

For any $n \geq 3$, an $n \times n \times n$ cube can be filled with $n \times n$ equal L-type n -ominoes.

An n -omino consists of n unit cubes lying in a plane that are attached at the sides face-to-face.

An L-type n -omino is one that consists of $n - 1$ cubes aligned in a straight line and one cube attached to the side of one of the cubes at the end, forming a right angle with the others. It looks like an L.

Comment. This puzzle is easy for n even but somewhat more difficult for n odd.



מ Mem Sophiyt, the Paradox of Cosmic Emptiness-Fullness

Name	מם סופיט – <i>Mem Sophiyt</i>
Pronunciation	<i>mb</i> (aspirate) as in <i>dime</i>
Value	600 שש מאות – <i>shesh me'ot</i>

Poetry

Time Will Tell

A story is but a story.
Told by a thousand words or more.
But a story can come to life
when it captures the imagination.
The dynamics of its inner structure
will transform reality
until its message coincides
with what people know is true.
Or is it that reality structures the story,
told and experienced as one and the same?
What else is there than a story?
Time will tell.
For the best story is the one
that outlives all the others.

Letter

מ MEM SOPHIYT, WITH its value of 600, is the transformed מ Mem, with value 40. מ Mem is a physical resistance to progress, be it water or time, and in מ Mem Sophiyt it is transformed into a cosmic sublimation of the ו Vav with value 6. It is spreading like a flood, breaking all dams and doing

away with space and time. This dynamical movement contains only that which is able to spread. The truth is that everything that is conceived of in this consciousness spreads everywhere. All that exists is present everywhere, only on a different scale, in different form, in different appearance, but nevertheless it is present and flowing through everything, expanding, bubbling, progressing.

Number

שש מאות – shesh me'ot – 300.300 40.1.6.400 – six hundred.

IT IS THE projection of the archetype 1 Vav, with value 6, into the cosmic realm. Hence, it is that of a cosmic connection, a cosmic copying. It is the number that connects anything with everything else. Things and concepts, ideas and emotions, everything is connected with everything else through the 600. Therefore, what is happening in the smallest, what is discovered in the smallest, is happening in the largest, is discovered in the largest. An internal change has a cosmic relevance. An external change has an internal relevance. Something temporary will remain forever, and eternity is localized in the minutest passage of time.

Scripture

THE NUMBER 600 appears for the first time in the following verse (emphasis mine):

Gen 7:6 And Noah was *six hundred* years old when the *flood of waters* was upon the earth.

The story of the flood is a story about the מ Mem (water) turning into the ס Mem Sophiyt (flood). But more enigmatic than that is the fact that one has to become *like* Noah in order to survive this flood. Therefore, since the flood is a myth, used for education, it means that it talks about anybody that is able to withstand this flood and being transported to a new place, a new land, a new life. When Noah opens the ark on the mount, it was the next year (emphasis mine):

Gen 8:13 And it came to pass in the *six hundredth and first* year, in the *first* month, the *first* day of the month, the *waters were dried up* from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was *dry*.

And creation starts over again. The myth suggests that we all descend from Noah. This is a way of saying נח Noah, in numbers 50.8, is an archetype for

every human being coming to this earth. He is like Adam, but the dynamics of his name show that he is an archetype of a seed (נ Nuwn) that is confronted with death and resurrection in ח Cheyt. The story of the flood says, in so many words, that time kills all the people that have ever lived before, but nevertheless you can start living *now*. Isn't it true that all the people that lived yesterday are dead? We think of some of them having survived, but they have changed. *Nothing* is the same; whatever is here now is different from how it was there then. There is no "saving the past." One cannot hold on to a baby; it grows into an adult and will leave home one day. Therefore, it is said that Noah found grace in the eyes of יהוה²⁴⁰ (see Gen 6:8).

Now, the word for grace is ח *chen*, in numbers 8.50(700), a reversal of the name נח Noah—something one has to *see* in this language of the *autiyut*. There is no other language that would give away this clue; only by reading the *autiyut* is it revealed. Is it any wonder that there were eight (ח Cheyt, value 8) souls (נ Nuwn, value 50) present on the ark? (See Gen 7:13.)

The new cycle of life and death starts when you are born; it is mercy itself that you were born, and you are born anew every day. And there is always the possibility that that mercy will turn into a sublime way of finding the purpose of life, namely, to know the truth and be free (נ Nuwn Sophiyt). This purpose has never changed: a human being is free if the seed that they are "dies" and then sprouts. They find themselves to be transformed into a mystery. This purpose of freedom and indeterminism is spread through time by □ Mem Sophiyt and transforms the world so that every life has its own course to this end: to be free and express the deepest part of itself, as in opening the ark that contains all of life, allowing all the animals to come out so they are free to spread and multiply again. With Noah, a new earth and a new heaven have already come. A new way to live, a new way of conducting oneself, a new way to tell a story. And if it has come *then*, when this story was written, it has come *now*, when the story is understood, and it will come *forever*, because all that is written is repeated; it is the structure of life itself. This "flood" is not a disaster, but the psyche considers the loss of its structure a devastating concept, and a person holds on to his own

²⁴⁰ Note that this translation of Gen 6:8 contains a subtlety, causing one to think that God *had mercy on* Noah. Instead, it should be clear that *Noah found mercy*, i.e., it is Noah who *had* mercy afterward, and then "in the eyes of יהוה." Meaning that Noah *understood* the name יהוה by *looking very carefully at this name and how it works*. It is therefore suggested that such insight is a sign of mercy *on Noah's part*.

artificially constructed “I,” concerned about his sanity, believing it *causes* sanity. Ironically, such person lives in a dream they have created during their past life and lives in their current life as a slave of their beliefs, most of which are based on fears.

Therefore, fears are looked upon by these biblical stories with a microscope, making them appear larger than life. The only purpose for that is to breed over time a kind of human being that is able to face their deepest fears, dies to them, and lives in freedom forever after. This *is* the resurrection! The quarrels and fights and wars about whether this must be called “resurrection in the flesh” (because if and when this happens, you are still living) or that it must be called “resurrection in the spirit” (because the life obtained is on a different level and at first invisible) are just symptoms of a childish play, showing that those who engage in this struggle are not yet matured enough to integrate the truth both ways.

Word

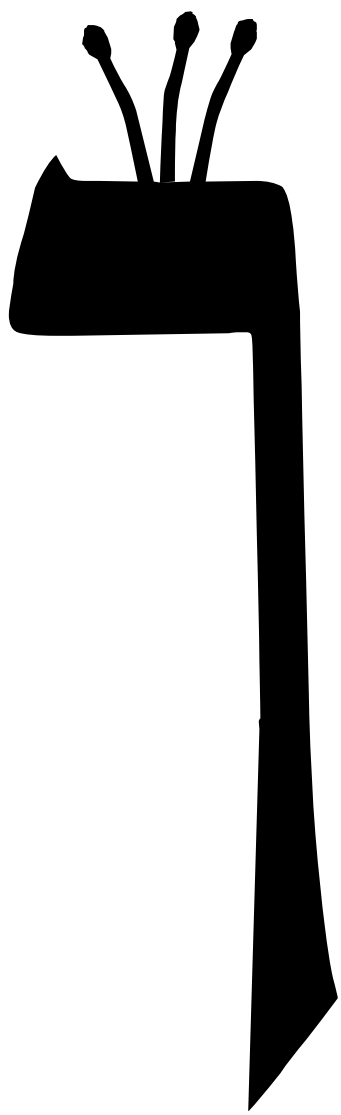
כָּם – <suffix> **-kam** – 20.40(600) – pl. *your*. If that which is yours (see → ק- Kaph Sophiyt), through overcoming the resistance of rejection (מ Mem), becomes universally available with מ Mem Sophiyt.

רָם – **ram** – 200.40(600) – **exalted**. This is, as part of the explanation of the name of → אַבְרָם *'Avram* (Abram), a lonely place, and those who have been there and returned have been touched by God or an angel. Abraham was touched by an angel; Moses, by God himself. Noah, on the mountain where the ark settled, was touched by “mercy.” The exalted state of mind connects to everything there is, and everything flows in and through each other, and everything becomes clear. Job was attacked by אֱלִיבּוּ *Elibu*, meaning, “He is my God,” a *relative* of Ram (Job 32:2). The name אֱלִיבּוּ *Elibu* means that this creative power becomes very personal indeed when it appears acting upon you in devastating ways (see → אֵל *'el*), drawing you into the present moment (יָ Yuwd) and showing that it is alive (הָ Hah) and connecting (וָ Vav) to whatever it meets. This means that Job himself, he attained this state but went on to even higher states. This makes the story of יוֹב Job, in numbers 10.1.6.2, a story of an *inner* dialogue, which tries to explain how existence shows how the *inner* אֵ Aleph expresses itself by being connected to the *outer* בָ Beyt. The name of Job is an explanation of יְהוָה if we note that the first הָ Hah corresponds to אֵ Aleph and is hidden and the second הָ Hah corresponds to בָ Beyt and is visible. The life of Job is, first, one of destruction of the visible as a consequence of an inner struggle and, last, one of attainment and

abundance of the visible when he passes and conquers all the trials during this dialogue. Therefore, the true life is one that merges the inner life and the outer life, when the words one speaks always express the conquered inner states, and the outer states reflect the harmony corresponding to the correct meaning thus learned by going through the necessary, challenging emotional states. Then every word one speaks is a living word, contributing to this true life, always more focussed, always more powerful, always more effective.

Riddles

1. a. A car driving at *any* speed possesses at all times four different (separate) parts that *do not move* with respect to the road. What are they?
- b. Given the answer to the previous question, how is it possible that a car is able to move at all? (Reasoning: if *some* parts do *not* move, how is it that *most* parts *do*?)



י Nuwn Sophiyt, the Paradox of Cosmic Indetermination

Name	נון סופית – <i>Nuwn Sophiyt</i>
Pronunciation	<i>nb</i> (aspirate) as in <i>dine</i>
Value	700 שבע מאות – <i>sheva' me'ot</i>

Poetry

Chances Are

Chances are that you have learned to read;
if not, you hear this read aloud.
Chances are that you have learned to live;
if not, you hear this as a cloud.
Chances are that you have learned to die;
if not, you hear this as a doubt.
Chances are that you have learned;
if not, you hear *this*.
Chances are that whatever you have learned,
if not applied, you will hear it aloud.

Letter

THE י NUWN SOPHIYT is the sublime life, where the seed (י Nuwn, 50) has bloomed beyond its conditioning and has entered (י Vav) an undetermined state (י Nuwn Sophiyt, 700), not following the pattern that it originated from. Such an undetermined state is necessary to follow up on things that arise beyond the horizon. Every conditioned behavior is doomed to fail in a certain situation. Therefore, by being sensitive to change, any pattern can be adjusted, any pattern can be modified, any pattern *must* per force disappear in order to give rise to new possibilities or, because of the change

that comes about, to adjust to the new conditions in order to survive. The force that pulls patterns to their sublimation, to their freedom, is the ך Nuwn Sophiyt. Therefore, any view of life as purely biological is doomed, just as any view of life as purely spiritual; however, since the spiritual is just a way to say that there are unknown forces, unknown factors that influence outcomes, the unknown is really the biggest challenge to address. It is clear that the living organisms have to overcome their individual conditions when they are to face and survive the unknown. When that which is unknown takes shape in the form of a changing environment, the living organisms in it feel the urge to transform and shake off their old skin (habits). The possibility for a human mind to become reborn is hidden from view. The mind perceives all the patterns that it is used to, but new patterns are resisted. Therefore, minds tend to become petrified, inflexible. This is called “old.” A young mind has the capacity to shake off its conditioning, as far as it is not useful for the unknown to be addressed and learn new things. An old mind can become young again when it is determined to face the unknown.

But life itself is at stake in the cosmic drama played out by the ם Yuwd and the א Aleph. Life is trapped in living conditions that constantly change. Extinction is not just as probable as the development of a new species, but new species could emerge from more primitive ones over time. Restoration of the biosphere starts with returning to a way of living that does not stress the environment to the point of extinction of living organisms. What happens to the psyche when it gets old? It loses its flexibility, and it seems doomed to die. But some people keep that flexibility, because of the way they think. They do not condition their mind with all the things that are supposed to happen or could happen when you are old. They refuse to think it, and they do not identify with being old. They keep a young mind and identify with youth. They live life as it comes to them, and they find new things to do, new things to learn. They harbor the way to take initiatives and to push themselves out of the comfort zone of their habitual patterns. They think and make plans, they connect to life and help build a better way of life for themselves and for others.

When א Aleph becomes alive in them, they go through a phase transition, nothing more. They lose their securities and find that they were *not* securities! Then they look inside and find other things that they did not lose and strengthen them. This process connects them to the higher Self, and they become the survivors. They take on different roles, and they develop into a different way of being.

If the world at large changes our living environment, what do we do? Are we going to protest but after that go back to our job? We invest some of our life to vent our frustrations, but what do we do to change the environment, what do we do to change our own environment? What do we do differently so that the condition we want to change comes about?

Positive actions toward a new goal are different from negative actions against the status quo. Protecting oneself will not cut it when that protection contributes to the problem. At a certain point, there is no way out but to put yourself on the line. Take a risk for what you believe in. This risk is ‡ Nuwn Sophiyt—it might be threatening, but it might also be liberating. In fact, it is both. The fact that you took a risk makes for opportunities that you will find, because they are on the path that *you* take and nobody else. The opportunities that come to you confirm that you are on the right track in order to build toward that new goal. In order to be effective, you are going to use everything you've got, specifically to bring about the change that you envision. But when that change comes, we are back to a new status quo. Or aren't we? Therefore, the fragile balance between benevolent living conditions and malevolent living conditions may shift, depending on whether you do something that contributes to a benevolent living condition for you and somebody else. If you are the only one that benefits, chances are that you will eventually find yourself in a hostile environment. If you do things that fulfill you but are also beneficial to others, chances are that you find yourself in a friendly environment.

For instance, you look around and ask yourself how you like the way that people treat you. That is an indication for you whether you contribute to the well-being of the environment you are part of. Then when you want to change the way that people treat you, you might want to change the way that you treat people. You will figure it out. You will sense that “treating” involves everything that you do, from looking at people in a certain way, listening to them in a certain way, to doing your shopping, the way you drive, the way you conduct yourself in any situation.

But when it comes to the survival of humanity, it is clear that it has been a growing fish, a growing ‡ Nuwn. Now that it is big, it is ready to take the next step. We have to take into account that humanity consists of us, the individuals that make up humanity. The coordination that humanity is showing is tremendous. Countries are like organs of the body; each organ behaves differently but according to their own rules (politics) and fulfills a purpose in the whole community of countries (knowledge, trade, resources) or is sick when there is a war going on. Wouldn't we all want to live in a healthy world? Then every country can only do its part. But these countries

are not like fixed organs. The borders of cooperation are open to all! Now, has every country the means and opportunity to codepend for their well-being on the well-being of another country? Has any country the freedom to do as they please when their behavior impedes another country? Not only do we have sick countries that make war internally, we also have expanding countries that, for any reason, try to swallow up another country. How is the balance of peace restored? People, conditioned by the place they live in, they defend their rights, to the point of war. Where can one go for peace without fighting? How can the selfish need for peace become a reality for the whole world? Indeed, people find out for themselves over centuries that living without fixed conditioning is the way to adapt but also that to be able to change your ways, to change your conduct into serving others, is the way to prosperity. But no single method will work forever. It is up to the individual to develop a sound way of thinking that equips him to deal with the situations he finds himself in on his route toward his goals. Since anything is possible, everybody should essentially have access to all the knowledge, and this is the first purpose of the Western world, to educate the people well. Better education makes for better government. But how to evaluate the quality of education is an ongoing debate. Do we make our children critical? Do we intend for them to be able to use their own minds to their full capacity? Do we stimulate them to use their talents?

Or do we make robots out of them, indulge their childish behavior until adulthood? What kind of adults do our children turn into? Trust them more, so that they learn to depend on their own critical thinking. Love them more, so that they learn to trust the power of their own understanding. Possibly, to trust children more and to love them more is enough already for adults to learn. Meanwhile, children will become happy adults and with a healthy way of thinking will also contribute to a loving and healthy environment for them and *their* children.

The ך Nuwn Sophiyt calls for a different approach, possibly radical, in order to change the way to perceive things. This means that it is necessary to integrate opposites, see them as extremes on an otherwise continuous scale of alternatives. Changing your perspective changes the position of opposites. The scale between the opposites being continuous, you might become more aware of the intermediacy of concepts in order to find their hidden possibilities.

The term “radical” in the above paragraph tries to indicate a shift toward the other side of a perceived scale. The vision might be radical, but through gradual changes, the result will come about. If there is a lack of vision,

everything will come to a deadlock, until there is little alternative and little time to realize that vision. The best vision is the vision that benefits all. This is the vision of a peaceful earth, without war, with enough food for everybody, with a people's mind-set of taking care of each other. A different vision of the world cannot help us to work toward achieving these ideals unless we get involved and do our part, whatever that means.

Believing that wars are of all times is only due to an easy evaluation of history. But just as animals die out, the patterns that lead to war may die out as well. Since these patterns originate in what people believe, it is imperative that we start to understand how to change our beliefs and then to actually change them accordingly, building toward fulfillment of a beneficent vision that is shared among enough people.

This is what I did. I changed my beliefs, and I am working toward that goal described above, to benefit others by my writing, a vision that is worthwhile to give my life for, so that in generations to come, the earth will be a better place than I found it in. It is a challenge, but it will be successful because it is the only alternative that makes sense to *me*.

Number

שבע מאות – *sheva' me'ot* – 300.2.70 40.1.6.400 – *seven hundred*.

THE ARCHETYPE OF זין *zayin* (note how it ends in ‏Nuwn Sophiyt, value 700), or the seven of possibility, is extended and sublimated in the hundreds—that is, it pertains to a cosmic realization of possibility, which is akin to cosmic freedom. One can say that without cosmic freedom, the universe would cease to exist or become like a flatlined existence with no change. Change, the archetype of ג Ghimmel (3), sublimated in a cosmic movement ש Shiyn (300), would be numbed to become motionless. One can conceive of the possibility that in a rigid structure, less and less movement occurs, much like in a crystal. But the ‏Nuwn Sophiyt (700) brings all levels of existence to a different level of interaction, causing a progression toward freedom of everything involved. One could think of it as the totality of all possible realities, being present as an unlimited supply of potentialities, with שׁ *shiyin* pulling out of balance (ש Shiyn) all that is (׳ Yuwd)—and by nature, all that is is locked to some degree—in effect unlocking it (‏Nuwn Sophiyt), thus showing ever more unknown aspects of reality.

Scripture

TAKING THE IDEA of a movement-restricted crystal a step further, we must take note of this verse (emphasis mine):

Gen 5:31 And all the days of Lamech were *seven* hundred *seventy* and *seven* years: and he died.

למך Lamech, in numbers 30.40.20(500), is Noah's father, and we know from Gen 5:32 that Noah was five hundred years when he begot *three* sons—Shem, Ham, and Japhet. What this means is that if the archetype of seven is exhausted on all levels, the next movement is one of life in the hundreds, as indicated by the last letter of Lamech's name, the ך Kaph Sophiyt, with value 500, which is the final stage of the development of Lamech.

The description of Lamech why he calls his son Noah, we find in

Gen 5:29 And he called his name Noah, saying, This shall comfort us concerning our work and toil of our hands, because of the ground which the LORD (יהוה) hath cursed.

This could as well be translated as “because of the ground which hath cursed the LORD,” meaning that the resulting situation was such that יהוה could not presently manifest.

We must understand that all the words used here are metaphors, such as “comfort,” “work and toil of our hands,” “ground,” “cursed.” It takes considerable effort to understand this verse in any different way, because the shown idiomatic translation of Scripture is like the crystallization of a living language, making it dead, almost indistinguishable from purposeless. Noah is the state of mind that breaks open this crystal, breathing life (נ Nuwn) into its death (ח Cheyt). The “curse” is not the LORD's but the result of אררה אשר האדמה *ba'adamah 'asher er'rah*, or the life (ה Hah) of Adam (אדם) being crystallized as the “ground” (האדמה)—note how both the lives of this “ground” are *externally* pressuring on Adam—in such a way as to cause (א Aleph) the cosmic movement (ש Shiyn) to produce a state (ר Reysh) in which the power of creation (א Aleph) must shake it (ר Reysh) and give birth to a second state (ר Reysh), flipping it to its mirror, or opposite, to make life (ה Hah) possible again. We sense that the flood is clarifying what the crystallized state calls for, namely complete destruction. But all these are allegorical for an inner state of being that is totally fixated on a rigid, almost one-dimensional understanding of reality. This state of being is almost impenetrable for the cosmic movement, so it is the cause

for the cosmic state to produce a crisis at large, in order to find a way for י Nuwn Sophiyt, or 700, to prevail.

The flood could be interpreted in a positive way by saying that all the rigid structures became fluid, resulting in a complete lack of structure and foundation, only preserving the life principle itself that gave rise to this radical change. It only created a fertile environment for what would survive, which would become more receptive to the manifestation of יהוה.

Word

אמן – 'amen – 1.40.50(700) – truly. Committed, faithful, trustworthy. That which is asserted (א Aleph) in time may become (מ Mem) a liberating reality (י Nuwn Sophiyt). Also see elsewhere for another explanation, and in the chapter on → י Nuwn.

בן – ben – 2.50(700) – son. He who comes after the father, who diverges into freedom (י Nuwn Sophiyt) from the point where his father (אב 'av) went into captivity (ב Beyt).

חתן – choten – 8.400.50(700) – father-in-law. He who gives his daughter in marriage (Gen 34:9). The daughter of another father is married unto a man, who is the son of his own father. Therefore, the father-in-law introduces his daughter to the family line of the man. In this way, the development of the son is made secure to become a father himself. The Hebrew text mentions Moses's father-in-law, the priest of Midian, as the catalyst to his ministry. Not only does his father-in-law change names (for he transmitted his knowledge to Moses), from Reuel (Exd 2:18) to Jethro (Exd 3:1), from the beginning he also was a Kenite, i.e., a descendant of Cain (see Num 10:29, mentioning Raguel as a variant English spelling of Reuel; Jdg 1:16; and Jdg 4:11).

כהן – kohen – 20.5.50(700) – priest. He who knows that his inner life produces freedom of a different kind, not of this world, be it peace or love or understanding. But most importantly, he can withdraw eternal life from the *autiyut*.

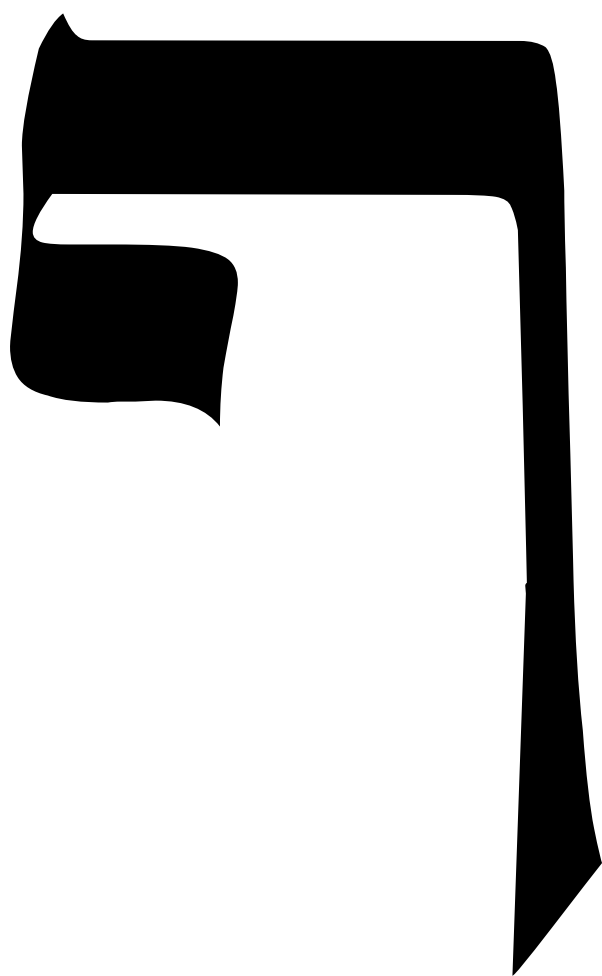
שטן – sathan (Satan) – 300.9.50(700) – adversary. He who causes (ש Shiyn) the crystal (ט Theyt) to birth the seed (י Nuwn) of freedom (י Nuwn Sophiyt). See the chapter on → ש Shiyn and elsewhere.

Riddles

1. Freedom of interpretation occurs in the definition of physical objects. A definition of such an object cannot be as general as to include all possible objects that are similar enough nor be as specific as to exclude all objects that are too dissimilar.

Decide on a physical object and by what name it is known, such as a “table.” The first player tries to formulate and narrow down the definition of that object (here, *table*), using properties, measurements, materials, and the like; and the other player will describe or find an object that satisfies the definition and is *not* a table, *or* he will describe or find an object that violates the definition yet one feels *should* be called a table. It is fun when the first player agrees with the arguments given by the second player. Next, the first player adjusts the definition to either include the object if it was to be admitted or to exclude it if it was not admitted. This makes for a new challenge for the second player. This game may not end . . .

Note: The definitions as they occur in this game tend to cause awareness in both players that a certain object, or the word for it, has a surprisingly unexpected depth of meaning that is hard to pinpoint. At the same time one wonders how certain interpretations of a word have become “standard” in favor over others that are “just as reasonable.”



ה Pah Sophiyt, the Paradox of Cosmic Knowledge

Name	פה סופית – <i>Pah Sophiyt</i>
Pronunciation	<i>ph</i> (aspirate) as in <i>elaphe</i> (see [DIC])
Value	800 שמנה מאת – <i>shemoneh me'ot</i>

Poetry

All Knowing

If there would be justice,
that all that is said and done
is witnessed and judged and
rewarded and punished
accordingly to a just law,
it would not matter when.
Then, knowing all, I could be at peace.
And I found it so,
stored in the Akashic records,
when I remembered my Self.

Letter

THE ה PAH SOPHIYT, with number 800, is the sublimation in its cosmic level of its archetype ה Cheyt, number 8. Therefore, it is the most subtle and undifferentiated energy; from it everything can be reconstructed, given enough time. This letter takes on mythical proportions in the Akashic records, the Book of Life, and other such symbols. But in the *autiyut*, it is the sublimation of all cycles, of all knowledge, of all history. It is the mainframe storage of all programs that have ever run or will ever run. With “program” is meant any process in relation to any other process,

where each process has a start and a finish. In addition, even “start” and “finish” are programs with specific functions, so we can talk about the end of the beginning and the beginning of the end.

The פ Pah Sophiyt is strongly related to א Aleph, with name אֶלֶף *'aleph* in full, being its last letter. When the power of creation has done its work, the results of its conditioned actions are stored and preserved. One can say that every particle leaves a perfect trace of its whereabouts in the things that appear as a result of its interactions. According to quantum physics, solid particles have the capability to “dissolve” into a wave again. Yet if particles are observed, the wave is reduced to a single state, and that is why certain groups of particles have a way of staying together, because they are locked within the observations of many.

Therefore, we read

Perhaps the immobility of the things that surround us is forced upon them by our conviction that they are themselves and not something else, and by the immobility of our conceptions of them.

– *Marcel Proust*, Shiprecords. From [HER].

In this novel of Frank Herbert, the “ship” represents the human experience, bound in space and time, “running its consciousness program” to test its crew. This ship chooses to communicate with some of its passengers and not with others. These passengers are, just as the personages in the Bible, representatives of certain reflexes, certain programs.

As for the names in the Bible, they all represent programs in themselves. Each word as it is read is a program that is run. It has a different result in each consciousness, according to its individual understanding of the *autiyut*. Yet by the past (origin) shared by all individual consciousnesses, all these results are linked together and represent that program’s effect on the collective of all individual consciousnesses. The collective of these individual consciousnesses is itself another representative of consciousness. Each individual part is a running program with an uncertain destination. However, if a part is observed within consciousness, it has become immobile to a degree, so it is locked to run its program. Therefore, when consciousness is all-pervading, then that which exists represents the level of consciousness of the whole, running the programs that have been activated. The uncertainty of the outcome is evident from the occurrence of more and more individual consciousnesses, from the ever-changing relative configurations of their respective states at any single moment in time.

In one moment, two particles are observed, and it is possible to measure their distance. In another moment, this distance appears as a *physical* object that is either expanding or contracting, either accelerating or decelerating. Yet again in another moment, the expansion and contraction of *that* object are represented and appear as two negative and two positive particles, where the pairs of opposite charges attract and pairs of equal charges repel. And so on for all subsequent moments, where the cosmic container represents that which has been with what is, translating it according to the law of “now.”

Everything is represented in some way by something else. Everything recorded in one language is also recorded in another language, be it a spoken language, a written language, a language of physics, a language of religion, a language of philosophy, a language of love, a language of mathematics, a language of art, or a language of life. Therefore, knowing only one language, one cannot see what it represents. Yet if one knows two or more languages, one can see how the one translates to the other, and one can construct a new language, translating anything represented in any known language to the new language.

The interesting thing that can happen is that experiences that belong to the past can be reinterpreted, and the lessons learned can be translated into the present. Therefore, nothing will ever be lost, and everything not yet represented by some individual consciousness will be represented someday in some language in some individual consciousness. If there is a problem to solve, the Akashic records contain its solution; it only needs to be translated into reality.²⁴¹

All this is proof of the fact that ¶ Aleph is alive, creating and destroying, “writing” the Akashic records, with consciousness as its pen. There is no right and wrong in these records, and everything is recorded for the sake of diversity, for the sake of combination, for the sake of expanding consciousness. If an individual consciousness expands beyond a certain threshold, it has access to (part of) these records, as it becomes part of the pen and part of the writing act.

And so it can happen that whatever we see is recorded, because *we* see it and *we* are conscious. And because we see it, the collective consciousness is affected and expanded as it is intertwined with our own individual consciousnesses. And because consciousness expands continuously by its observations through us, its expression into a manifested reality changes.

²⁴¹ Knowing that a solution exists is often an important step to actually finding it.

Whatever comes up is the result of observation, making conscious what was not observed before.

We are here to witness so that we expand our consciousness and may become conscious writers of the Akashic records.

Number

מאת – *shemoneh me'ot* – 300.40.50.5 40.1.400 – *eight hundred*.

NOTE THAT *HUNDRED* is written as מאת *me'ot*, without the ו Vav, as in מאות *me'ot*. See Gen 5:4 below.

A character in the narrative of the Hebrew text is known by their name, שם *shem*. And a name gives information about that character that is named. However, a name that uses the *autiyut* expresses its *own* essence, without referencing to something outside itself. A name consists of letters, and it records or defines the life of the character in the narrative with that name, at least in concept. That life exemplifies the essence of that name as a translation into persons, places, events, actions, circumstances, interactions. Yet the narrative is closed within itself, until someone reads it. Until that moment, there are no real events, no real actions, no real circumstances, no real interactions. Once a reader reads it, he will imagine “persons” and “places” and “events” and “actions” and “circumstances” and “interactions” that match those words. Yet the reality plane has been transferred from the text to the mind of the reader. And the reader associates with his thoughts similar things *outside* himself.

We notice two similar abstract relationships: the one between the text and the reader, and the other between the reader and his outer reality. The narrative imagines a reader outside itself until manifested. Once manifested, the story is transferred to the reader’s mind (letter by letter, word by word), and the reader imagines a reality outside of himself (in another time, in another place, about other people) until manifested.

Yet the story is unaltered. And the transferred story in the mind of the reader is unaltered. It is, however, the consciousness of the reader that shifts from the story (the *names*) to an imagination. It is then also the consciousness of the story that has shifted from being closed within itself to the reader. Then it becomes clear that the experience caused by the imagination of the reader is the experience expressed by the text, which is cause *and* effect of the reader. The reverse is also true that the reader is cause and effect of the text.

This poses us with the difficulty to contemplate the possibility that there is *no* external reality. The text is not outside of the reader but inside him. Neither is the reader outside of the text but inside it. And the imaginations are but partial interpretations. Ask yourself this question:

With some exercise, can I avoid the imaginations and experience the names directly: now, here, about me?

Then the names cause internal experiences, and the true interpretation of the names *are* those experiences, but without reference to the outer world! In this sense, can we understand the end of the world, that there is no external world! There is only a changing internal world, which is intimately connected with an evolving consciousness.

Whatever the experience of the reader is when the text becomes a conscious part of him, that experience is *written* in the Akashic records with a *living* alphabet. What will those records manifest? In what reality, imagined or real?

Returning to our consideration of names, we find that *all* that which is possible to experience deserves a name. Each name represents its own experience. And each experience is built up from the archetypes of the *autiyut* and their developments from idea to manifestation to fulfillment. And within the reality plane that a name has manifested, it is clothed with other names that are manifested in that same reality plane.

Asking somebody who never had an orange to imagine its taste results in a powerful magnet to attract that experience to manifest. But the taste is not experienced yet. The imagination can cause the conditions that make the experience inevitable.

To ask somebody who never saw a particular word (or name) to imagine its meaning also results in a powerful magnet, now to produce an interpretation. But with the basic meanings of the *autiyut* activated, the word immediately attracts that interpretation as a direct experience of the thought process itself. A name expressed in the *autiyut* is the experience it causes in a conscious mind when it is understood this way. This is therefore a purely *subjective* experience. However, it seems that the subjective experience converges, because the subjective experience of the *autiyut* converges. This brings us back to the observation that the *autiyut* are self-expressing energies merging subject and object, cause and effect.

As with the orange, we can never be sure that the experience of the taste of the orange will be pleasurable or not or that the “same” taste is tasted when different people taste the same orange. Therefore, the orange does *not* define its taste, but the person who eats it defines it subjectively.

The orange is its own cause and effect; it has a juice. But once the juice is tasted, it has transferred itself to a different reality plane and becomes a *subjective* cause and effect.

Thus, when the experience of a name is extended to the cosmic level of the hundreds, it works like a magnet, manifesting other names that represent undifferentiated or unconscious aspects of its potential.

Scripture

LET US LOOK at the next verse (emphasis mine):

Gen 5:4 And the days of Adam after he had begotten Seth were *eight hundred* years: and he begat sons and daughters.

Shem is שם, in numbers 300.40(600), and Seth is שת, in numbers 300.400. The *third* son of Adam starts with 300 and ends in 400. The conflict and interaction between the 300 and 400 is as strong as between the א Aleph and י Yuwd. Where ש Shiyn expands, moves, and feeds, ת Tav limits, causes friction, and drains. This age of eight hundred years of Adam should be understood as the deliverance of all of the necessary information, where this third son will carry all of humanity through history with all their experiences recorded. The recorded account in Genesis is kind of a record of all that humanity represents. שת Seth is the one that is unaware of his potential. His name has become obscure to him, because the ת Tav, with value 400, has replaced the מ Mem Sophiyt of שם Shem. Instead of the development from מ Mem to מ Mem Sophiyt, from 40 into 600, allowing for a cosmic multiplication of the ש Shiyn, we now see a development from 40 into 400, cosmically *resisting* the expansion of ש Shiyn.

The reason for Seth's ignorance is found in the verse where Seth is named (emphasis mine):

Gen 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God (אלהים Elohiym, *not* יהוה), hath appointed me (שת-לי shat-ly) another seed instead of *Abel, whom Cain slew*.

To say that Seth is a replacement of Abel is a dubious title as we have seen. The last part of the sentence reads

:הבל כי הרגו קין – Hevel, *kay harago Qayin*.

For the record, it should be noted that this *could as well* be translated with

Gen 4:25 because he (Hevel) slew him, Qayin.

Grammatists will object that this pattern is normally translated as “for he, Qayin, slew him (Hevel),” and they will point to the context. However, to rely on these conveniences to make sense of a story that has not even been understood, denies the depth of this wondrous text, which shows its double face with every letter, with every word. There is no slaying but the slaying of a *name* so that Qayin can live. Qayin survives the confrontation here, but it is he who is doomed to continuously being slain by Hevel while he (Hevel) remains alive within us.

Seth symbolizes the misrepresentation²⁴² of words and therefore causes mistranslations for generations for centuries. Nevertheless, this cannot go on indefinitely. The 7 Nuwn Sophiyt of קין Qayin draws freedom nearer with every mistake. Remember that we are not dealing with a simple language and that the translators have inserted the “whom,” which is not there. The word כִּי *kīy* must give the reason why God “appointed” Adam with Seth.

It is noteworthy that this verse (verse 25) comes right after the warning in

Gen 4:24 If Cain (קין) shall be avenged sevenfold, truly Lamech seventy and sevenfold.

If the next verse (verse 25) means that Hevel slew Qayin, as counterintuitive as it appears to those (named Seth) who translate these letters as if they were dealing with a normal language, we must take this very seriously.

Let me give a possible explanation how the reverse is true that Hevel slew Qayin. We must understand this in a different manner. First, in appendix A4, I explain why Qayin did not really *kill* Hevel. There I show that the interpretation hinges on the meaning of the verb הרג *harag* and that the meanings *to kill*, or *to slay*, are not correct here. We must then understand that the confusion arises from the *first* verse where this verb is thus (mis)translated. But whatever happened to Hevel, this caused Qayin to live in the land of Nod. It seems he never returns, but that is far from true. We know the Kenites, meaning the descendants of Qayin, enter the stage again in Gen 15:19 (after the flood²⁴³), and look at the subsequent verse,

²⁴² Or, more sympathetically, *confusion*. But the result is the same, namely, the loss of conscious knowledge of names: שט *set*, a ת Tav for a ש Shiyin, showing the ש Shiyin provoked to pierce (ת Tav) as a thorn until the hour of reversal occurs as a successful birth of a delightful new awareness → תשע *tesha'.*

²⁴³ This implies that Noah and thus all his descendants are also Kenites.

containing a parable of בלק Balak, when he talks to בלעם Bala'am, where "the Kenite" is written identical to קין Qayin:

Num 24:22 Nevertheless the Kenite²⁴⁴ (קין) shall be wasted,²⁴⁵ until Asshur shall carry thee [Bala'am] away captive.

The Kenites are always wasted (slain) by the Hevels of their time. אשור Asshur is the second son of Shem (see Gen 10:22), but the same name occurs earlier rendered as *Assyria* (identically spelled אשור *ashshur*, in numbers 1.300.6.200), mentioned as the area toward the east of the **third**²⁴⁶ river in Eden (Gen 2:14). This name *Asshur* turns our heads from the inside out, because by the creative power of א Aleph, the cosmic movement (ש Shiyh) connects (ו Vav) with the cosmic container, or mind (ר Reysh); when this connection is made, it remains as a constant conscious interaction between ש Shiyh and ר Reysh, which rightfully is connected to ג Ghimmel, or 3, the archetype of change, motive, and impulse. This inner change happens when you understand a name—therefore אשור Asshur is a son of ש Shem. And when this happens, those who become Asshur are carried away captive, like the Kenites they have wasted before, because now *they* have become free, just as Qayin, and they share his lot when they realize their folly when in the past they condemned Qayin (by mistranslating²⁴⁷ his conduct). Whatever happens to the Kenites, this is for the best. But they do not really fight with weapons. They fight with other means or not at all but nevertheless are killed with weapons by the Hevels of their time.

Balak and Bala'am part and go each their own way at the end of the chapter. The intrigue of their dispute, where they tried to curse Israel, is turned into a blessing.

²⁴⁴ This is read *Cainite* instead of *Cain*, the group of descendants of Qayin (Cain).

²⁴⁵ The word used is בער *ba'ar* in *piel* (a verb modality), meaning *to be exterminated*.

²⁴⁶ Just as Seth is the third son of Adam.

²⁴⁷ Thus they "misrepresented" Qayin as a murderer. The reason is that they projected on him their own fear of death, which Qayin had overcome as the representation of the immanent and eternal יהוה: a dying and resurrecting entity, absorbing its life in its death and absorbing its death in its life.

And so do I hope that with all this, my words are a blessing after all, even for Israel, for whose name is a mystery . . . and whose name has become a blessing to me.

Word

אֶלֶף – *'aleph* – 1.30.80(800) – *oxen*.

כַּף – *kaph* – 20.80(800) – *palm of the hand*.

סוֹף – *soph* – 60.6.80(800) – *limit*.

THE MEANING OF these words is treated elsewhere.

Riddles

MATHEMATICS IS THE art of knowing what you know to derive what you do not yet know. This is a paradox. More than in any other science, if a question is put in mathematical terms, it represents the answer in its most rudimentary form.

1. Repunits are numbers consisting of only the digit 1. So the first few are 1, 11, 111, 1111, etc.
 - a. For any natural number n , prove that $(10^n - 1)/(10 - 1)$ represents the repunit with n digits 1.

For the next exercise, one is allowed to use the so-called small theorem of Fermat (the proof is omitted here):

For any prime number²⁴⁸ p and any integer a , p divides $a^p - a$.

Example: For any prime number p , if $p = a + b$, then p divides $a^p + b^p$, because $a^p + b^p = (a^p - a) + (b^p - b) + (a + b)$ and p divides each partial sum because of the theorem.

Example: 5 is a prime number and $5 = 2 + 3$, so 5 divides $2^5 + 3^5$. Note that

$$\begin{aligned} 2^5 + 3^5 &= (2^5 - 2) + (3^5 - 3) + (2 + 3) \\ &= (32 - 2) + (243 - 3) + (2 + 3) \end{aligned}$$

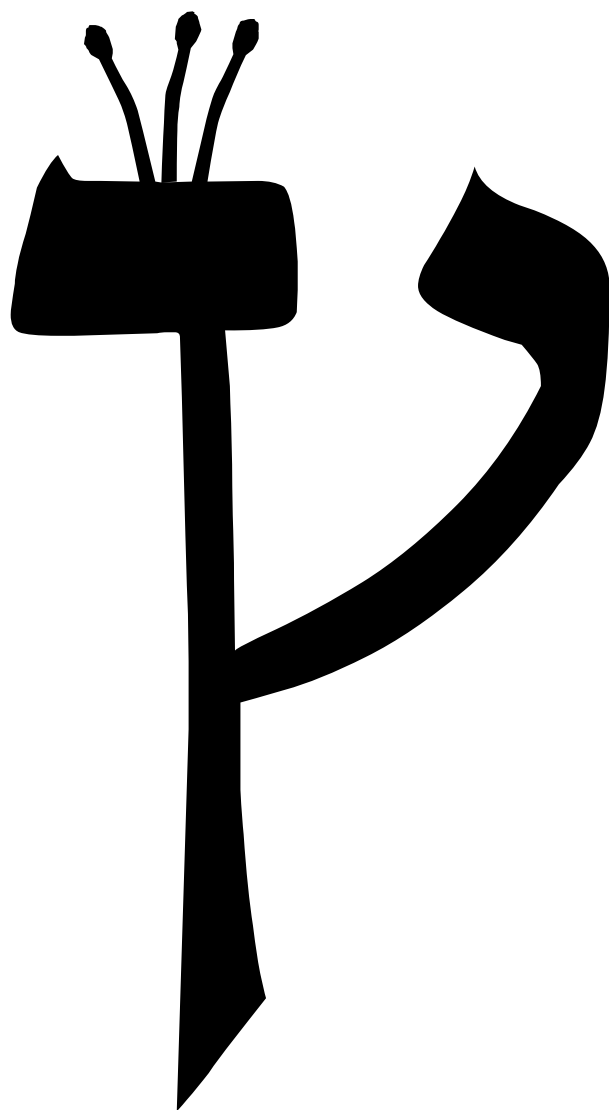
²⁴⁸ A prime number is an integer bigger than 1 that is only divisible by the integers 1 and itself. There are good reasons to exclude 1 from the set of prime numbers, but this falls outside the scope of this book. It follows that 2 is the only *even* prime number.

$$= 30 + 240 + 5 = 5 \times (6 + 48 + 1) = 5 \times 55.$$

- b. Prove that every odd prime number except 5 is the divisor of some repunit. **Hint:** For every odd prime number $p \neq 5$, find a repunit that has p as a divisor.

Note: If one were asked to construct a strict subset of the positive integers such that every prime number is a divisor of some number in this set, it seems inevitable that one should at least know all prime numbers, of which there are infinitely many. However, the largest known prime number at the time of writing (February 2012) is unchanged since 2008 and it is $2^{43112609} - 1$ (see [PRI]). Hence, at first it seems impossible to find such set. However, here we see that the set of repunits extended with only the number 10 (which has the prime numbers 2 and 5 as divisors) is certainly a candidate. Please, check this. The repunits are easily listed—we “know” all of them by their length—*without* knowing all the prime numbers, yet they somehow “remember” all the prime numbers. Of course, there are more trivial subsets, like $\{1^k, 2^k, 3^k, 4^k, \dots, n^k, \dots\}$ for any fixed positive integer k , and $\{1^1, 2^2, 3^3, 4^4, \dots, n^n, \dots\}$. A prime number p divides the p^{th} element of these sets.

2. As for the Akashic records, search the Internet to read about their history (and future). Wikipedia is a good start. Find other terms describing them.



ץ Tzaddiyq Sophiyt, the Paradox of Cosmic Transformation

Name	צדיק סופית – <i>Tzaddiyq Sophiyt</i> – <i>n</i> righteous person; <i>v</i> to be righteous
Pronunciation	<i>tʒb</i> (aspirate)
Value	900 תשע מאות – <i>tesh'a me'ot</i>

Poetry

Warning

“But we are *not* all meant to become prophets now,” said the prophetess.

(From a private conversation in 2007.)

Encouragement

Joe 2:28 And it shall come to pass afterward, that I will pour out my spirit upon *all* flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

From Here to There

Sending.

Where you are, there you are.

Those who are there do not have to go there.

Those who are not there, do not know how to come there.

From there to here is only a heartbeat.

Receiving.

Truth

This is acquaintance with the Living Book,
whereby at the end
he has manifested the eternal ones
as the alphabet of his revelation.

These are not vowels nor are they consonants,
such that someone might read them
and think of emptiness,
but rather they are *the true alphabet*
by which those who recognize it
are themselves expressed.

Each letter is a perfect thought,
each letter is like a complete book written
in the alphabet of unity by the Father,
who inscribes the eternal-ones
so that thru his *alphabet*
they might recognize the Father.

– Gospel of Truth, logion 15 (italics mine)

Righteousness

The people of the earth,
they long to see a righteous person,
and they push the weight of their expectations
upon the shoulders of a man they do not know.

And when he comes,
he gives them back their weight,
showing them how to carry it;
he transforms their heartache
into joy
when they find
that they have an equal place
in his victory,
when they have learned to appreciate
every difficulty
as the answer of existence
to draw them to their destiny
to be that righteous One.

A Question of Many, an Answer of Many

“Are you an atheist?”

“Let me put it this way. I do not believe in God. But I definitely believe in God’s *name*.”

This is meant as a pun to start a dialogue. The problem with this statement is that the term “God’s name” refers to “God who has a name.” In reality, I believe there is *only* a name and others have mistaken that name for *God’s name*, which is therefore a misnomer. This thinking error occurred because the name itself was not understood anymore. In the Western mind, a name refers to something *else* than the name. Consider that the word “table” is not a table. In the Eastern mind of the *autiyut*, where names are expressions of their own essence, there is no difference between a name and its essence. Therefore, there is no need for something to “have” a name. And there is no need for a name to be the symbol of something else. The name itself is the mystery it conveys! A name is a closed loop. It opens up when its essence is attached to other words or names. Consider “*Everything* is a name.”

“Let me put it this way. I do not believe in God’s name as if *it* is God or *a* god, as if I would worship a name. But I definitely *understand* God’s name, and I believe it is the *correct* understanding. This understanding pierces the heart, transforms it, and brings it back to life.

“Let me put it this way. I do not merely *intellectually* understand God’s name, as if it were a theory without any practical relevance. My understanding of God’s name involves its *activation* as a living word, *attaching* its movement to the fabric of my thoughts and feelings and—through me—to the fabric of my experience. Therefore, it is a dynamic *insight* that has changed the way I live, how I understand life in general and human nature in particular. In fact, it has provided me with a different view of reality that *enables* me to live and become a living representative of its essence.

“Let me put it this way. The activation of God’s name has triggered my participation in *eternal* life, *immediately* and *indefinitely*. Never have I felt more alive, never have I felt more love, peace, and understanding for the human condition. And this remains

true throughout my life, meaning that it provides an expanding awareness of the ineffable mystery that I am forever part of and that is forever part of me.

“Let me put it this way. If I did not know better, I would start to believe in God again.

“Let me put it this way. I live by one word. That word is יהוה.”

Letter

THE 𐤅 TZADDIYQ SOPHIYT, with value 900, has an additional 𐤑 Quwph in its name, compared to the name for 𐤆 Tzadiy, with value 90. The reason is that in the end, the beginning is contained.

This letter sublimates the archetype of 𐤅 Theyt, which is the impregnated cell, the crisis or change that causes a transition of reality level; either it is a transition from the level of archetypes into existence or from existence into archetype. The 𐤅 Tzaddiyq Sophiyt affirms that after the manifestation of the 𐤆 Yuwd, it is integrated again in the 𐤑 Quwph, the cosmic Aleph. Therefore, this archetype is that of the possibility of transformation of the reality as we know it. This letter promises the new heavens and the new earth all by itself—not that it promises it in a distant future, but because it has already happened so often that it is just a matter of degree.

Prophets have grasped the spirit of the *autiyut* and are totally isolated from the “normal” experience, because they have caught a glimpse of the truth of transformation. Unable to find other words than those formed with the same letters, they could not find a different way to express the transformation. They were caught in the language that had “degenerated” into a profane way of communication. As noted before, they would have done better to abandon the *autiyut* altogether, learn Chinese, and then talk Chinese to the descendants of Israel. But you can see clearly the problem here. First of all, the language barrier is one that cannot easily be overcome, and if it could, it would take such a dramatic change of language that the tradition and hidden wisdom of the *autiyut* would be forgotten. But I have a question, why these prophets did not just say what they could have said. Why were they not pointing to this hidden language? Instead, they used the same cryptographic mode of speech or writing that they had cracked—who will say they actually spoke?—and added to the holy writings by following the movement of their expanded consciousness.

If they would preach to the people to return to God, what did they really mean? Prophets *do* emphasize the name of God. Here are some examples:

Psa 8:1 O יהוה our LORD, how excellent is thy name in all the earth!
who hast set thy glory above the heavens.

With the following alternative rendition (emphasis mine):

Psa 8:1 O יהוה our Master, how excellent is thy name in all the
earth! [*that name*] *which* hast set thy glory above the heavens.

Must we understand that the psalmist is expressing his praise because he experiences a pure feeling of joy inside, with no object that receives the praise but only the psalmist himself going through his emotions, the *name* itself guiding him to utter his praise? It makes sense to me, because then, the praise itself becomes the mode of expressing the name—and it proves a mystery. And for all those who believe that he praises a “God,” so be it.

The psalmist will receive all the honors of those who are trapped. If one praises, what will this cause in the world? Our psyches want to have an object outside ourselves to receive the praise, but what we want does not need to be there—there is only our own mind engaged in praise. There is a secret to that, which is maybe the biggest secret of all. Praising this way, will make the meaning of this sacred name evident. It deserves the utmost reverence for the mystery of praise, the mystery of joy, the mystery of happiness. These are *emotions*, and these emotions speak a different language. What if *that* language is the only language that is able to change the way we experience the world? What if *that* language is the only one that changes the world? Because our mind is part of all, it registers our emotions and our emotions charge our thoughts and our thoughts affect all, including the world. How this intricate system of feedback really works is a mystery for anybody to discover. Living in thankfulness, living in joy, creates a world that is worthy of thankfulness and joy. Therefore, if you are able to be thankful, to be joyful, it *is* the expression of the sacred name in you.

Knowing the joy of praise *creates* the proof in the world around you that this name is exalted above all other names.

The Aramaic name יֵשׁוּעַ *Yeshuw’a* and its variants are names that try to pinpoint the fact that *who you are is what you see*. יֵי *yish*, the existing principle (י Yuwd), through your emotions (שׁ Shiyin), penetrates (ו Vav) the reality you observe (ע ‘Oyin).

Filling in the blanks becomes a reversal of the life we have become accustomed to. Instead of reacting to what we see, we need to delve deeply in our hearts to find a favorable emotion to respond with, so that *feeling* it, the things we observe change accordingly. We are not swayed back and

forth by the winds of tidings coming to us; we are stable in our peace, and the world is affected by our trust that we will see its effects. This is not blind faith but faith above reason. Once you practice this for a reasonable²⁴⁹ amount of time, you will see the undeniable results.

Here is another example, still from the Psalms:

Psa 20:1 יהוה hear thee in the day of trouble; the name of the God
(*Elohiym*) of Jacob defend thee;

should be rendered (emphasis mine):

Psa 20:1 *Let יהוה sing to thee*; in the day of trouble *let the name* of the
God (אלהי *Elohey*) of Ya'aqov²⁵⁰ *exalt thee*;

With these original meanings of the verbs used here, changing them in a wish or hope not yet fulfilled and making it clear that whatever may happen is within the reach of your own opportunity to initiate, it gives the distinct impression that the name has a power of its own to help you out. This is much different from a religious devotion that attributes power to an unseen god. It is the integration of a name within the personal experience, thus causing it to come alive; the name itself does something within you, because the appearance and order of its constituent letters have a meaning that you can grasp and live by. This will result in you singing and you exalting, not to a god, not to an object beyond your understanding, but the singing and exalting itself become the experience of that name! The emotions of being alive within, in full awareness of the mystery you are experiencing in that very moment. This *is* the power that sings to you and the name that exalts you. Understand this correctly! *See* the situation you are in and sing and exalt it and understand *yom*²⁵¹ power to connect to the cosmic life as symbolized by the ך Kaph Sophiyt. Whatever comes to you is for you to sing about and to exalt its lessons that it teaches. There is no other higher instruction than to discover this! You fall in the living space opened up before you, you fall where you have not been before, and where you are at the present, there you live.

²⁴⁹ How much time a day do you spend on being happy?

²⁵⁰ And remember how Jacob was *renamed* Israel after conquering God and man (Gen 32:28).

²⁵¹ ך- Kaph Sophiyt is possessive suffix with nouns for the second person singular (you).

Here is another example:

Pro 18:10 The name of יהוה is a strong tower: the righteous
(צדיק *Tzaddiyq*) runneth (ירוצ' *yarutz*) into it, and is safe.

If the name were just “letters,” how could it be that you “run into it” and “be safe”? It is only when you become aware of it (י Yuwd) and get it through your mind (ר Reysh) that it is connecting you (ו Vav) to a complete transformation (ץ Tzaddiyq Sophiyt). You “run into it,” because you start understanding it and you start changing your act. Yes, you will be safe when you have turned around and the heavens and the earth have been replaced.

Here is yet another example:

Mic 4:5 For all people will walk every one in the name of his god
(אלהיו *Elohay*), and we will walk in the name of יהוה our God
(אלהינו *Eloheyinu*) for ever and ever.

This means that everybody will have to learn their own lessons, through personal experience, but “we,” who are alive (note the נ Nuwn), we take the holy name יהוה as the lesson itself. It will cause eternal benefits for all people!

Oh why? *Why* is this not taught everywhere? Why is this not taught everywhere *yet*? It is because not too many live by this name, because not too many have learned their lessons yet. There is always hope. And the hope fills me with joy, the joy fills me with power, the power fills me with words, the words fill me with life, and the life fills me with everything; and what I have, I give, because I received it by grace. And grace and mercy is what everybody needs and deserves and receives at the right time. And from these, true love sprouts. Let us look at the following verse (emphasis mine):

Jer 31:34 And they shall teach *no more* every man his neighbour, and every man his brother, saying, Know את־יהוה, for they shall all know me (אות' *'otiy*, *my signs*), from the least of them unto the greatest of them, saith the LORD (יהוה): for I will forgive their iniquity, and I will remember their sin (חטאת *chathat*)²⁵² no more.

²⁵² From missing the point—as in *miscomprehension*, *misconception*, *misinterpretation*—and in so doing, resisting א Aleph cosmically with ת Tav, producing random events (את 'ot) from ignorance (ח Cheyt) working on its psychological egg (ט Theyt), causing mischief, disasters, stress, and the like.

Finally, the word for *sin* appears, and I should add that it should be understood not as anything against a written law, not even against the Law of Moses, but against an infinitely more powerful law that will never cease to exist and to work its wonders. It should be understood according to the letters of the *autiyut* as the automatic process, the blinding habits one is trapped in (ח Cheyt), building a protective and formative shell (ט Theyt) that will have to deliver the א Aleph, the power of life-death (א Aleph), yet in the meantime preventing this birth so strongly as to cause it to work calamity (ת Tav).

To know יהוה is to know אותי *'otiy*, or *me*, as the *sign* (אות *'ot*) of power that connects all to this one moment (י Yuwd). And not only to know it as an archetype, as a “mark upon Qayin” (Gen 4:15), but as a fulfilled knowledge that we are all conquerors of our past and live in the presence of prosperity.

Number

תשע מאות – *tesh'a me'ot* – 400.300.70 40.1.6.400 – *nine hundred*.

IT IS THE transformation spread over an immeasurable time and the timeless delivery (or timely deliverance) of a new reality. This most enigmatic letter must be our commitment—to know that the point of change is always right in front of us. Start to change. How to start? Stop resisting. Embrace your vulnerability (another word for conductivity). Then the power of change runs through *you*.

Scripture

THE NUMBER 900 does not appear on its own in Scripture. Most notably, the oldest age that appears is that of 969 years, the age of מתושלח Metushelach, and his son למה Lamech lived 777 years (see an exposition elsewhere), whose son is נח Noah.

Instead of Scripture, I include here a personal poem. It has much significance, since it is called “The Transformation.”

The Transformation

I STOOD STILL, firm,
my eyes were closed;
the inner light was mighty,
flowing through my body.
Everything was burnt
from inside out.

My substance yielded
into a fluid crystal
like a shining metal;
everything collapsed
into harmony
of an infinite flow
of reconstruction
of inner power.

My personality had vanished;
I was one with the All
and the All was one with me.
My inner bowels did not exist,
but the flow of the liquid crystal
transformed my metabolism.
My brain did not exist,
but the flow of the liquid crystal
transformed my thoughts.
My heart did not exist,
but the flow of the liquid crystal
transformed my feelings.
Drifting on energy,
my body shape was transparent,
liquid,
fluid,
bubbling out.
My arms swung around,
my neck stretched out,
my body bowed and turned,
my legs lifted above my knees;
then

my hands turned toward my hips
and entered into my stomach,
my feet returned to my chest
and entered into my shoulders,
my body collapsed and stretched,
my head sunk into my lungs;
my body was utmost changed.

Then I chose,
my personality and looks,
and reappeared as somebody else,
a woman of good looks.
Again I transformed
into a child with wise eyes;
again I transformed
into a man of stature.
I was Samson,
I was Jonah,
I was Adam,
I was Qayin,
I was Sarah,
I was Esther.
I was woman
and man,
no difference.

Then, my other self appeared
as my sister,
and I showed her what is possible.
She touched me,
and she was transformed
equally in the fluid crystal.
And she transformed in other forms
and I said,
“Enter me, and I will enter you.”
We entered each other
and we were one.
We enjoyed each other
within each other

and we decided and made a choice.
We turned apart and became
the persons of our choice
as was dictated by the balance
within our being.

And we stayed apart for a few seconds,
then entered into each other again;
we were transformed completely.
Did we remember who we were?
Did we lose ourselves?
Or had we gained humanity?
What memory could undo
our intricate merging?
Memory was an illusion,
and we let it go.
We did not need memory,
but enjoyed being within our being.

We looked for others and showed
the union and separation
within the flow of Transformation.
People were first reluctant.
Only one of the audience dared.
Then others followed and soon we
were with four,
then eight,
then five hundred.

Humanity came together
into the bubble of consciousness
and unity.
And whatever the bubble touched,
it was attracted and transformed,
and when six billion people had joined,
there was not a single one left—
the bubble of humanity
embraced the planet earth.
The earth was absorbed and transformed.

The earth and the heavens had become
a total union with humanity.

This giant cosmic bubble
was now drifting,
perfectly according to nature's laws.
Drifting and contemplating,
tried out their possibilities.
The bubble flattened more and more,
changing shape, not mass,
changing motion, not shape,
until it found the rhythm
of spreading completely around the sun,
embracing all its light,
for an instant blocking light,
absorbing it by letting it penetrate.
The next moment,
the sun was absorbed within the bubble;
the liquid crystal now was source become,
with all the energy of the sun,
with all power of expansion into the cosmos,
spreading the Transformation to other parts.

The bubble had to separate,
but using the Universal Law,
joyful parts were separated,
saying words of love,
gently pushing,
yet propelling
each part its separate
exactly opposite way.

And the bubble became two.
And each individual bubble
had so much power it could
forever divide and separate
according to the inner harmony
of those that remained
partly or wholly

within the part of the bubble.

No part within a bubble
was silenced.
Every part within a bubble
was a joyful player.
Testing this,
testing that,
enjoying the Transformation
over and over again.

The outer parts of the bubble
desired to reach for the stars;
they saw so many and decided
to form more teams,
for now it was so clear:
the Transformation
must be transported
from here to everywhere,
from the far west to the far east
of the universe,
from the far north to the far south
of the universe,
and from there back again,
forming the bubble of All.

And the parts of teams
departed in love,
choosing, dividing, propelling,
and so it happened
that along with the Transformation,
love spread across the universe,
until the original bubble
had become only light transforming.

And upon arrival in another star,
the singleton would make itself known
as the representative of God;
at first few listened, but some believed.

And slowly but surely,
all the other stars
were transformed
and they joined the
'Transformation of the All
into one consciousness
of harmony and love,
enjoying now forever after.

(From [CU1], written February 22, 2008.)

Word

עץ – 'etz – 70.90(900) – *tree*. That which is seen transforms while you look at it. Realized possibilities constantly transform, leaving only traces of its coming-to-be in the invisible realm of what we call the past.

Riddles

1. a. A teacher took effort to collect *all* the true statements and write them in a book, titled, *All True Statements*. Then one of his students found a true statement that could not be in the book. So the book did not contain all the true statements, although all statements in it were true. So, the title of the book was saved. Can you find a true statement that was not in the book?
- b. Over the years, different editions came out. The strangest thing happened: some true statements were present in the second edition, not in the third, but in the fourth and all the following editions.
- c. There was also a true statement appearing in the fifth edition only, not in earlier and not in later editions.
- d. Assuredly, *this* book you are reading contains at least one statement that is not true, even if all other statements besides this one are true! Prove it.

Note: The students discovered many other peculiarities of this book, the which, if they had to write every one in future editions, I suppose that even the world itself would not contain enough paper for the books that had to be written.

Closure

2009

THIS MOST SIGNIFICANT year for me has brought many discoveries.

First of all, I discovered a talent that I had (or developed) since I was a teenager, but:

- I did not know it was a talent, so I did not recognize it as one.
- I did not know what its purpose was, so I could not use it.
- I did not know what the consequences are when I use the talent, so I could not enjoy its benefits, but most importantly, nobody else could!

On the surface, that talent could be called “writing.” But I found out that it is not just writing stories. It is a mode of being where words appear on paper, but where my attention is placed on my heart. The resulting writings have much similarity with dreams or visions. But they are neither. Nor is it spontaneous writing as some flimsy or “spirit”-guided experience. It is a very conscious happening, concentrating on what is going on in my heart.

This gift to write about what is going on in my heart make my writings very personal. If somebody would be able to understand the writings, they would be able to see inside my heart.

But there is more. The writings are “symbolic,” in that the words that I use symbolize certain things for me, which are invisible. These words, however, are connected with a deep emotion inside me. Therefore, the words, produced by the mind, contain the emotion, produced by my heart. Then again, the dynamics of the emotions are placed in a logical scenery—that is, the mind can distinguish the interrelationships between the words used. This means that the scene described can be apprehended as if it were a scene from a movie or, indeed, just something that you could see.

But lately I found that it is much more than that. If those symbols are understood and the emotions that are attached to the words are felt, the reader should be able to be in the same place where I was. The effect of that is that the reader is able to identify my heart with their own.

Understanding this process correctly, I must conclude that my words are instructions to the mind to reproduce a state of understanding of the heart. The benefit of this is that the mind of a reader, while reading my stories, is temporarily involved in entering their *own* heart, being guided by my words.

This then is my talent, to show maps of the heart. This understanding has emerged in 2009. I checked some of my writings, and to my amazement, reading them after more than twenty-five years, they are as crisp as I can remember. But the added feature now is that for the first time I'm conscious of their meanings, and I can follow them through to their conclusion.

Because many of my dreamlike stories were not finished, or so it seemed; they did not have a satisfactory ending or resolution. But *this* year, since my discovery, I started writing these scenes with an ending and a resolution. No doubt, because I reached a state of being where there *is* a resolution.

The shocker was that I had to conclude that what I discovered about my talent, about the scenes I have written in the past—namely, that the words are symbols for emotions—matches my discovery about the Hebrew alphabet, the *autiyut* in short, as a set of symbols that are able to absorb emotions. Thus, from day one that somebody is learning the *autiyut*, strong associations with emotions are made. This is how I set out to write this book in 2008.

When I connected these understandings, I was able to finish this book by adding some very positive conclusions to my understanding. But this is not only to my own benefit but to the benefit of all, because gradually one will be able to dive into the depth of one's own being and discover one's own gift to know beyond using the mind.

When in the past I heard, "One does not need to think," and, "Thinking is your worst enemy," and more of those, I would likely get offended. That is because it has never been *explained* (whatever that means: explained either with words that speak to the mind or with words that speak to the heart) to me what these sayings meant. Therefore, I developed my thinking during the first phase of my life. I am not the most talented thinker, I am not the most intelligent person, and I am not the best mathematician. But I believe in the ability to develop a way of thinking and a way of being smart and a way of using mathematics that together add up to something amazing. I used my knowledge of mathematics to understand the abstract nature of the *autiyut*. I used my intelligence to figure out that they are free to develop in one's thinking. I used my thoughts to monitor their development in the direction of my heart.

The process could be described as an explosion in my mind, breaking away the walls of confusion and misunderstandings, and when the walls were gone, the energy of my heart could enter my mind. That was a very painful process when it first started, but gradually, I have become accustomed—although that is somewhat contradictory, since it is constantly surprising—

to its wondrous consequences. It seems I surrendered to an inner movement that was present since my youngest years. To me it makes completely sense now how my life has developed into the present, and I am able to think it through without regrets, sadness, anger, resentments, or bitterness.

Elements of my past that have been painful have become sources of joy. Elements of my past that have seemed incomprehensible have become easy to grasp and sources of wisdom. Elements of failure have turned into signs of victory.

So my determination to write this book accelerated the process, and many wonderful things happened. My talent resurfaced, and some of my visions I have included in different chapters. I have included one in the chapter on → ז Tzaddiyq Sophiyt, for it describes the (cosmic) Transformation. The other I have included in the chapter on → ק Kaph Sophiyt for it represents a coming to life.

I have always been a scientifically inclined person, and being a mathematician, I know the value of proof. To my own satisfaction, I have seen my talent's proof, but since it is about my heart, the proof is only verifiable by those who can enter my heart. To a scientist, this must seem very vague. But there is also an intuitive side to me, which I am now most grateful for, because it led me to the understanding of my own heart. To my utmost joy, it taught me the understanding of somebody else's heart. The inner fierceness and the sharpness, the power and the violence that I have experienced while digging for the truth, is tremendous. At a certain point, reality looked so extremely bleak, because it seemed that all the answers to the whys were missing and smothered under half-truths and falsehoods, commonalities and prejudices. Was I the only one to notice? But now, the pressure is subsiding more and more, and I have started to enjoy the relief of being truly myself, whom I have always wanted to be and thought I could not be but who I now know I will always be and I have always been.

Growing for ages
 in darkness and ignorance;
 the weight of debris of vegetation
 is pressing down on its deepest layers
 until a certain threshold is reached
 and a crystal is formed from carbon
 under the highest pressure:
 diamond,
 the hardest mineral,
 the most precious stone,
 and in quality transparent,
 letting Light shine through
 in all the colors of the rainbow.
 This is the good news.

Kabbalah

IN THE WINTER of 2008, I started a course in Kabbalah with Bnei Baruch, see [BBK], led by Rav Michael Laitman, Ph.D. Since Kabbalah is now open for study to all who are interested, I was one of the first to join an Internet course—it is offered for free. The course material is very thorough. It is a work of love by all those who participate.

When I first started studying with them, it was very upsetting to me that I discovered that this study uses completely different words than those that are used in the Torah. After I completed more than half of the course, I quit due to personal circumstances. A feeling of disappointment stayed with me for a while, because I hoped to have found a confirmation of my discoveries centering on the Hebrew letters. Among Kabbalists, there is a notion of “attainment” they use when a true understanding of certain principles is achieved, so you can reproduce the results of certain Kabbalistic experiments—as Kabbalah is viewed as a science. There is also the notion of “attaining the letters of the Hebrew alphabet.”

To show you my problem with this course, I will quote from [LAI], by Rav Michael Laitman, Ph.D., who studies the Zohar on the basis of the writings of another great Kabbalist Rav Yehuda Ashlag. The *first comment* by Laitman in the book reads:

The Torah is a Kabbalistic book. It was written by the greatest Kabbalist Moses.

The first statement is true. If we translate it, we see that the Torah is a *scientific* book. And the science it is written in is called *Kabbalah*. That means that Kabbalah is the *tool* to convey a certain knowledge (science) that is contained in the Torah, which I would call “the science of being human.” The Torah being a Kabbalistic book does *not* negate the fact that it is also (interpreted as) a religious book. But the point is that the religious nature of the *interpretation* of the book is wrong.

The second statement is not true as a matter of fact, but it is true in the language of Kabbalists. How to understand that? Moses might or might not have lived—does this mean a man like Moses lived? According to common Kabbalist interpretation, any name conveys the essence of the *person* that carried the name. But the Kabbalist means with a *person* an invisible *state of mind*.

Moses, supposedly the greatest Kabbalist, is the “true” name of the person that “wrote the Torah.” This then means you have to have *the state of mind*, called “Moses,” to be able *to live a life according to the Torah*,²⁵³ called “wrote the Torah.” That state of mind is praised as “greatest Kabbalist,” meaning *of the highest understanding, or enlightened*.

As we have seen in the course of this book, the names themselves are explanatory of their own essence—there is no need for a name to be linked to a (biological) *person*. Therefore, the plain statement that Moses wrote the Torah is a confession that nobody knows who wrote it. But the Kabbalistic interpretation is *informative*. Therefore, we must see the Torah as *information* in order to understand it!

Nevertheless, I must add that it is not important *who* wrote it but only that it is written. It also means that, in fact, the Torah was written not by *one* person but probably by a team of very intelligent, wise, and even enlightened persons. The only remaining question that I have in this life is, “How was it *possible* for anybody to ever have written the Torah?” I find this a greater mystery than that people can levitate or fake death.

INTERMEZZO.

You can interpret this question in two ways. Either as interpreted in plain English or by interpreting the words Kabbalistically.

In the first sense, it just means, “How is it possible that somebody sat down and wrote the Torah, putting in it all this knowledge?” It seems the writer gathered some eternal knowledge. Maybe they invented the language or the *autiyut* as used in the Torah, for the specific purpose to convey this knowledge. The wisdom and intelligence that we witness seems to be so extraordinary that I would call it superintelligence (“Moses”). The implications are just too vast to go into right now. If they could do it *then*, we should at least be able to comprehend their message *now*. Then we can finally *learn* from it our own nature.

In the second sense, the question is how it was possible to live accordingly to the (Kabbalistic) knowledge that the Torah contains? The answer is linked to the first. If they knew how to actually write the Torah, it is clear that they *must* have lived accordingly. For if they possessed a higher knowledge that is *not*

²⁵³ Or plainly, to live, to come to life.

conveyed in the Torah, then the knowledge in the Torah cannot lead to the preservation of the knowledge that they wanted to preserve. And if it was not possible to live accordingly, there would not be a point in writing it thus.²⁵⁴

To the unprepared mind, the distinction between the Torah that is written and the Torah that is lived is marginal, but to the Kabbalist, this difference is essential.

The superficial story is one of religious content, if only because the word “God” appears. I would only like to remind the reader that the word(s) that are translated with “God” are not “God” in *Hebrew*, nor do they mean “God.” It is custom to think that way, and a whole culture is built on this premise. However, they are words that convey ruling powers within our psyche, that govern our development and are present for us to contact and become aware of.

The religious conflict started between Cain and Abel, who brought offerings to God. The core of the Torah of course is that it is *not religious*. Somebody that asserts this different view is like Cain, and he is “slaying” the believer Abel, who thinks that it *is* religious. Nevertheless, such a Cain believes in something else! Belief and religion are related but are much different. Modern psychologists have mild formulations for the nature of beliefs, like, “Your reality is colored by your beliefs,” or, “Your beliefs are a filter through which you see reality,” and the like. My statement would be much stronger: “You create your reality by choosing your beliefs.” We hear:

“Arrgh!”

and Hevel drops to the ground, dead. As a humanity, we are constantly in the process of sharing our beliefs with each other. By what we talk about and do with each other, we softly coerce each other in accepting certain beliefs.

Religion is also a set of beliefs. Do they still work for us? If not, then according to me, there are *better* beliefs, which work better for everybody. If once upon a time the *belief* that God could heal *did* heal, but now we have chosen not to believe in the *existence* of God, then the only thing required to heal is to believe in healing itself. Sic! We become what we believe. The question, “How does it work?” is produced by our mind. But if we in our heart believe strongly enough in our healing, in the *possibility* of healing,

²⁵⁴ With the exception that the understanding of *which* things are impossible, the desire of proving them possible is born.

in the state of being healed, we are healing *somehow*. Then a miracle happens, because the mind does not comprehend the reality it is confronted with. This is the oldest and eternal Truth, that the mind has to surrender to the power of belief. And if it does, belief will accomplish whatever it sets out to do. Compare this with

Gen 11:6 And the LORD (יהוה) said, Behold, the people are one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

The critical note here is that instead of believing in good things for all, people started to have “materialistic” thoughts. It was not about being happy or healthy anymore, it was about acquiring and building and ruling and things like that. This has to be viewed as a psychological blindness to the same concepts of belief. Of course, you can do anything you set your mind to, *by the same principle that your mind can make you healthy or happy or smart or loving or wise!* That principle is called faith.

The veil of religion has covered a deeper message that only now, in this age, starts to emerge. I have given a theory for the reason it has happened. But if I were to solve the problem that the authors of the story faced, namely, to hide the knowledge that we can now learn from, I would not have known how to solve it. The paradox of the solution is that the message is more important than the people that have carried it through history: *they* all died for the cause of protecting this message, and *it* survived! People were used as dummies for a test-drive of this story. But unless that message is completely understood and used correctly and everybody has access to it in its original language, I guess that wars will continue being fought about the nature of the “one true God,” the most powerful notion ever thought of by humanity. And there is a bright truth hidden in the darkness of misunderstanding this concept that will blow away all religions.

But now that it is known that the Torah *does* contain a knowledge, we should ask *what* that knowledge exactly is and how to integrate it, if it is not through religion.

I have given my best shot in this book. I am one person of the seven billion that now walk on this planet. What will its impact be? A domino effect maybe?

If anything, I now feel deeply connected with the authors of the Torah, more so than with those of the Gospels. That is because whatever is the hidden message of the Gospels, it is already present in the Torah.

When that is recognized by most people, the religious disputes between Jews and Christians will cease at once. They describe the same principles, but with different symbols. How will we agree on their common “translation” into *sense*?

If the symbols in the Torah are characters whose names tell of their essence, the characters of the Gospels should also be interpreted that way. In that respect, the Gospels are just a continuance of development of a mode of thinking that was started by the authors of the Torah. This makes for an interesting possibility: the writers of the Gospels attained knowledge of Kabbalah and decided to honor the leader of their movement *posthumously*, and instead of giving a historical correct order of events, they used the elements of history to weave a story that matches an esoteric knowledge that has been known for more than five thousand years. They interwove a hidden message in a story that was evidently based on historical events.

This has then ever since led to the quest for the “historical Jesus,” and only recently in 2008, Paul Verhoeven, the well-known Dutch director, has succeeded according to my satisfaction. By now, his book [VER] is translated into English, but his first publication was in Dutch, with no indication that it would ever be translated.

However it may be, Paul Verhoeven has succeeded to reconstruct the historical account accurately. But nobody to date has dared to talk in churches about the meaning of the myth itself. It is not enough to say, “The Gospels are a myth,” or, “The people and events in the Gospels are symbolic,” or, “Jesus was only a prophet,” or, “The Hebrew text was only adequate for a people that lived²⁵⁵ long ago,” or anything like that. I feel that there is some piece of the puzzle left missing here. We keep using language to make up something out of thin air. We should be able to *explain* the myth—that is, to point out to the deeper truth that is conveyed by the myth—and then live it. The problem of course was that the truth the myth is talking about was far too advanced for the common people of those times to grasp, a taboo even. And if you cannot handle the truth, what are you going to be satisfied with? Religion is a good alternative, for it has many benefits for those that adhere to it. However, the ultimate goal of religion is for people to outgrow it so that they have integrated the whole teaching into their personality. Presumably the integration of the teaching makes you a better person (whatever that means; you will find out when you get there).

²⁵⁵ Their essence can be resurrected!

By reading the book of Paul Verhoeven, it suddenly became clear to me for the first time in my life that the message that Jesus brought is completely different from the message the *Gospels* bring.

The *Gospels* have a message, hidden with Kabbalistic means—in short, that it is possible to attain enlightenment if the ego dies.

But Jesus, being a so-called eschatological prophet, he had the message that the kingdom of God will come soon. He was intuitive about this; he did not have a proof. But he saw a proof in the healings that occurred around him, e.g., see Mat 12:28 and Luk 11:20. These healings were as baffling to him as to those who were healed. His heart was compassionate. But he was also very angry at the scribes and Pharisees (see Mat 23:13–36) and even threatened them with hell (verse 33). As for Jesus’s anger, that may well have killed him, as (only) the righteous one knows יהוה in all his habits and is enlightened in all that he causes (Psa 145:17).

I’d like to point out that Paul Verhoeven does not explain the healings; he keeps them as miracles and adds that he believes that Jesus “performed healings.”

At present there is more evidence for the following assertion. The reason people heal is that they have faith in their healing. However, if somebody believes that they will heal, for instance by just touching the raiment of a garment of somebody, then the occurrence of that event might trigger healing.²⁵⁶ Another trigger could be to see a medical doctor, but this is culturally determined and deeply engrained. However, in both cases, this is a *transfer*²⁵⁷ of power, a psychological projection: the patient believes that he or she will be healed because the healer (holy or learned) has certain powers. And the healer believes that he or she does have that power and proclaims it. In reality, the healer has the same power as the patient, which is proved by finding them both in their healthy state, after the healing occurs. There is no transfer²⁵⁸ of power from the healer to the patient. The patient just opens a psychological possibility within himself to “receive” healing, which just means *he or she is suddenly able to use his or her own power to heal himself or herself*. Every other aspect in a healing process is just a means to the goal to trigger this innate power to heal. And when it is triggered, those aids were successful but only as far as triggering this power.

²⁵⁶ Luk 8:43–48 (thy faith), Mat 15:21–28 (thy faith . . . as thou wilt).

²⁵⁷ *Transfer* as a *misplacing*. The patient transfers their *own* power to the doctor.

²⁵⁸ Transfer as carrying over or bestowal.

Projection is a known psychological concept, and people nowadays use that principle all too often to explain what happens to them. It can take the form of blame. Projection happens if you project the reason for how you feel onto somebody else. This is evident from sayings such as, “You make me feel miserable,” and, “I miss you, because you aren’t here” (during a phone conversation with a *living* person). Assuming that there is no physical violence but just words, these words show the principle of projection.

Nobody can make you feel miserable, only if you allow yourself to feel miserable about something. The problem is that you do not know what your mind is doing when it tells you to think, *You make me feel miserable*. In your mind, the “you” refers to another person. But in reality, the thought that makes you feel miserable is exactly the thought, *You make me feel miserable*. The fact that it makes you feel miserable is caused by the fact that you fail to see that it is *not* somebody else that makes you feel miserable but the thought that projects your emotions to somebody else. Your emotions reflect your belief in a *thought* that nevertheless is not true. Your heart always knows when your mind believes in an untruth. Such a situation results in misery of some form and degree. And in Jesus’s mind, there were many to blame, proportionate to his misery. Therefore, Jesus’s Gospel is not one of peace. However, the Gospel of the Gospel writers is. They show that you have to deal with the pain that you cause yourself. And if you survive, you know who you really are. This is how יהוה is the ultimate test for everybody, for its law is eternal. The Gospel writers molded the story to this pattern and made the survival of death a literal event. In reality, they point toward a state of living beyond suffering, resulting from a mysterious event, where you have integrated, forgiven, and overcome your inner turmoil.

Missing somebody (dead or alive) is also projection. You project your loneliness on the event of somebody being absent, while that feeling is not related to the presence or absence of somebody. You simply choose to feel lonely, while you just as well could *feel* “in good company” when you go about your activities. You would not feel lonely when you are cooking in the kitchen while your friend is in the living room, would you? (Assuming that during preparations, you look at your knife and hands and not at your friend.) Even if you do not see or hear your friend, you do not feel lonely, because your mind knows your friend is near. That “knowledge” is a thought in your head. To know that somebody is near is not the same as seeing, hearing, or feeling them. But it gets rid of the feeling that you miss somebody. You use the situation to think that you are not alone, and you feel accordingly. Instead it is possible to choose your feelings without the projection on the current situation. Then somebody

might or might not be with you, but you may choose to feel “in good company,” regardless. In my vocabulary, I cannot miss somebody who I know I am near to—in my heart—no matter where that person is, dead or alive. It also shows that that person is dead or alive according to your own thoughts about them. If somebody is not near to my heart, I might miss them for the perceived distance (in my heart), meaning that I would like to come closer to them, and I exercise thinking pleasantly about them to achieve it. This is the end of loneliness.

If you analyze situations like this more, you come very close to the techniques of RET (rational emotive therapy), which also teaches that your emotions are not caused by events but by the things you believe or think about the events, by the way you interpret the events. This has led to powerful treatments of depression. I believe this could be seen as a corollary to the science of Kabbalah.

Since all knowledge is always available, it is perfectly possible that consequences of knowledge of Kabbalah are discovered by people that have no knowledge of Kabbalah. It is the same with other discoveries, that sometimes are discovered or rediscovered in different countries at different times.

But if Kabbalah is the science that could provide *all* the answers—as I believe—it should become part of the general knowledge of all people. However, we are after the *consequence* of the knowledge. The consequence we are after is that we are *all* happy.

This is related to the Kabbalistic notion that “the Creator bestows pleasure upon the creature.” However, the creature can only experience this pleasure *as pleasure* if the creature receives it in order to bestow and resembles the Creator in that way. The creature experiences the pleasure that the Creator bestows on it *as suffering* if the creature receives it only in order to receive. Therefore, it is the manner in which we receive that makes the difference.

This is a short version of a theory that is developed in the mentioned course of Kabbalah. The reader notices again the concept of a Creator, although not called God. According to Kabbalists, God does not have a name, and we only know that there is a Creator. Isn’t that irony? One can see how different words are used to shift to a *supposedly* different concept. Different words are different symbols, yet with the same *meaning*.

Be reminded of a line in the Gospel of Philip:

The names which are given by the worldly—therein is a great confusion. For their hearts are turned away from the real unto the unreal. And he who hears the (word) “God” does not think

of the real, but rather he is made to think of the unreal. So also with (the words) “the Father” and “the Son” and “the Sacred Spirit” and “the Life” and “the Light” and “the Resurrection” and “the Convocation” and all the other (words)—they do not think of the real, but rather they are made to think of the unreal. [. . .] Moreover they learned the all-human reality of death. They are in the system, they are made to think of the unreal. If they were in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.

– Gospel of Philip, logion 10

The reasoning for the existence of a Creator is like this: “As anybody would agree, that which we observe by our senses must be created *somehow* and *sometime* and by *someone*?” According to my interpretation of Kabbalah, this is a nonquestion. The past is gone, and the mystery is rather that we find ourselves in a shared experience *as if* time progresses. Hence, we erroneously think about time as having a beginning and an end. Think about it; you cannot go to the past nor can you go to the future. *Therefore*, we believe we cannot change the past and we have no influence on the future. All these beliefs are *false*, and I’d like to show it. False beliefs are nevertheless true for those who believe them. So asserting them as false is also a “false” statement. But it is obvious that those beliefs limit you, and there are different kinds of beliefs that assess the opposite. Those opposite beliefs empower you, and it is possible to prove that they are true *as well*, and they have benefits that the other beliefs lack.

Different belief: “We can change the past by reinterpreting it.” Different belief: “Reinterpreting the past *is* time traveling.” As we have seen, the thoughts we have about an event is what makes it so to us. If we can change our thoughts and feelings about events in the past so that we feel good about those events, then we have *changed our* past, because we have changed the consequences that come from our interpretation of it. Similarly, we have influence on the future, by changing the past in this way. Knowing that you are able to change your mind enables you to find the events in the past that need to be reinterpreted. They are those that make you feel miserable. Feeling miserable in the present points to a thought you are thinking that originated in a past experience that needs to be reinterpreted in order to feel happy. Find the reasons for your feelings and then allow yourself to feel different about those reasons.

An acute way of looking at this is that what we are aware of in the present contains all the information about the past and all the information about

the future—one could say that nothing has really changed. Only our interpretation of the event that we *witness* can change, and it does gradually, which causes our perception of time. The only thing that changes is the awareness of what is happening. One could also make this statement stronger, that the *awareness* of what is happening is *growing*.

One proof that all information is still present is the Torah itself. It is like an artifact coming to us through time, just like anything else that we see around us. But since it is a book, there is the added dimension to this artifact, that we can understand its *contents*.²⁵⁹ When we understand the text and find out what it means to be a human being—I leave out any speculations of its meaning at this point—we have completed a significant step toward becoming connected with eternal knowledge. We have integrated that knowledge, and our inner being knows what was known already. Do you become older when you learn something that was already known, or are you transported back in time and you become younger?

Those who understand, they are the last that have become first. And those who understood it in the past, they are the first who have become last.²⁶⁰

²⁵⁹ Remember the ׳ Yuwd of בית *beyt* is its essence of the form, that which cannot be seen.

²⁶⁰ Compare with “they . . . who have lasted.”

Gratitude

FINALLY I WANT to spend some words of gratitude to the late Carlo Suarès (May 12, 1892–July 16, 1976). His work came to my attention in the most inconvenient time in my life, yet it has turned my life completely around. At the time I was a spirit-filled newborn full-Gospel Christian. However, I had developed grave doubts about the validity of my beliefs. And I took those doubts seriously. Then I discovered that some passages in the Bible were not translated correctly from the Hebrew.

For example, take Psa 27:14. It states (emphasis mine):

Psa 27:14 *Wait* on the LORD: be of good courage, and he shall strengthen thine heart: *wait*, *I say*, on the LORD.

Those italicized words are wrongly translated, according to the vowel points. The word קָוָה translated with *wait* is pronounced as *qaveh* in this verse. And according to its *piel* modality (see [BLB] and click on the c-button to the left side of the verse to get the concordance). The normal use of a verb, the indicative, is called *qal* in Hebrew grammar. The verb קָוָה would then be pronounced as *qavah* and written with *different* vowel points. Checking the lexicon for the word, it turns out that the *qal* modality should be translated with *to wait*, but the *piel* modality should be translated with *to expect*. For me that made a *world* of difference.

The difference was so great that I started to *expect* that God would do a miracle in my life. I expected that somebody who had heard of me by word of mouth would come to my door and would offer me a job. But also that they would test me for my talents so they (and I) would know what talents I had and they could use them. Within six months, that exactly happened! I received a letter from a company that had heard of me, and they offered me a job. In the same letter, they explained that they would make a talent profile of every employee in order to make it easier to match those talents with those required by the job. That miracle had happened. I told my family and all my friends how I had a job offer that would get me out of a rut and included a talent profile. I thanked God with all of my heart.

But the problem with this sequence of events was that I could hardly believe that God had heard my prayer, *only* because I had understood a Hebrew word that was wrongly translated! Yet in my experience, it seemed absolutely relevant that I had changed my inner attitude from waiting on

God to expecting from God. I was enraged, surprised, confused, interested, enticed, intrigued by this.

I suspected that something else was going on and started to notice that it was rather strange that those vowel points that made the difference in this case were only introduced in the seventh century CE by the Masoretes.

I started to wonder how the meaning of words could be clear to a Hebrew mind from before that time, when to a Western mind like mine, these different meanings have completely different connotations, e.g., waiting is passive, expecting is active.

However, I also discovered that there is something strange going on with the Hebrew language itself. Most verbs consist of only three letters. If we would do that with the Latin alphabet, we would get rubbish. QVH, HBL, OC, LMD—all meaningless in our language. But not so in Hebrew. Every triple of letters seems to mean something. Except that not all those combinations might be used (yet). I wondered how a language could be built by words that are seemingly random patterns of letters. It just did not make sense. Unless . . .

The meaning of the letters is what gives the words their meaning. Then by placing three Hebrew letters ZYX (read from right to left) next to each other, one can try to solve for its meaning by seeing a progression from the basic meaning of the first letter (X) through that of the second (Y), resulting in that of the third (Z). And there are more options. It could also mean a specification Z of Y of X of the concept described, or a process showing its X working on its Y resulting in its Z, or a progression mapping X to its origin, Y to its present and Z to its destiny, or any other variation that makes sense. And if ZYX would mean anything at all, the word must be an example (or a solution) of that which the schema (or equation) of consecutive letters expresses. This opened up a whole different perspective on language and on the significance of the Hebrew letters/words.

I tried to find evidence for this outrageous hypothesis of mine. And it took me more than one year to find a reference. When I finally did, after going through all kinds of Web sites related to Jewish mysticism and Kabbalah, it was a Web site dedicated to the work of Carlo Suarès (see [PSY]). And there I found my answers, in the letters themselves. I read all of Suarès's books I could find that were translated in English. I started with *The Cipher of Genesis* (see [SU1]). That changed my life. The rest is history.

The mystery that I came across by reading his words is this: how can one come to understanding from the point of not understanding? This is very deep. It seems that that had happened to me. And I thought it was a good

idea to work through this material and write a book about it myself as a testimony to his work. There is really an all-encompassing mystery going on. In this book, I can only give a glimpse. Although, I realize that it might be blinding and overwhelming to some or resemble darkness to others. Or it might be mind-blowing and enlightening. Please be reminded that I am not the first or the only one to discover this and that there is a real deep reason why this is coming out now.

I pray that my talents are therefore put to their best use, in serving all, to try and put into a different perspective the most mysterious book ever written. Translated in most languages of the world, I regret to say that I believe that those translations are mistranslations, almost by definition of the word *translation*. The words of the Hebrew are *impossible* to translate, because they are in essence the experience that comes from the understanding of their invisible dynamics.

If I could describe the taste of a fruit unknown to you, you would never be able to verify it, unless you actually tasted that fruit. And then you might even disagree with me. Fine. But you have to *taste* it first!

But with Hebrew, this is not so. To know a word in Hebrew is to already know the germ of its meaning, buried in the constituting letters! To “describe” it, as in a translation, is a distraction and withdraws from its essence what it already contains, yet it is not that essence itself. In Hebrew, words induce their own experience; they *are* in essence the fruit *and* the juice, which is the ensuing understanding of them. When they cause that essence to enter your mind, they will work like a lubricating oil and start to work their wonders. Their translations can only serve as a jump start for the experience of their essence but can never replace that essence. They become triggers of thought patterns of which you yourself are the author; you are an essential ingredient in the expression of their meaning.

Your mind will be a new mind, and your heart will be a new heart. The earth will be a new earth, and the heavens will be new heavens. Both become intertwined with each other and with you and you with them. Nothing like it has happened ever before, yet it is absolutely wonderful and necessary that it happens.

Bliss, joy, love, forgiveness, freedom, health, wealth, success, fulfillment, abundance, resolution, peace, understanding, sharing, building, healing, creativity, intelligence, empathy, sympathy, appreciation, admiration, empowerment, relaxation, happiness, reconciliation, and indeed all of these and more become part of your understanding and part of your experience. Your life will take a different turn. And with you, the world will take a new turn. Nothing has changed, yet everything has changed. Death has been

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turned into life. Great things are going to happen that we all deserve. Unity through diversity. Appreciation of differences. Friendship among former enemies. *This* is the end of religion, *even* the beginning of Self.

Riddles' Solutions



1. The two symbols meant are the following:

- The first symbol is the yin-yang symbol, ☯, of the East. It shows exactly what happens between opposites; they form a unit, and within that unit new centers of opposition arise as if newly created.
- The second symbol is the swastika,卐 or卐, that dreaded symbol used by the Nazis. However, this symbol is much older and in fact has always meant to convey the infinity of the universe and its eternity as portrayed in mosaics of the ancient Babylonian, Roman, and Greek empires, and also in Buddhist, Hindu, and other religions. In religious terms, these symbols are adornments of spiritual achievements.

Both these symbols have an inherent symmetry, as is *not* the case with א Aleph, which is slightly asymmetrical. This has to do with the fact that א Aleph *does* manifest itself, which is itself a form of asymmetry. For if the א Aleph were *perfectly* symmetrical, it would not have the ability nor the need to express itself. Then there would be *nothing* in existence but א Aleph being locked into its own complete inertia. There would not have been a Buddha, who in his state of inertia tries to reach that state; nor would there be a Jesus, who expresses the first name entering the spirit, namely, אב ('*av*, or *father*) in conjunction with בן (*ben*, or *son*), resulting in אבן ('*even*, or *stone*), as in “the stone the builders have rejected” (Psa 118:22). These teachers show that א Aleph implies *more* than א Aleph alone, at least a ב Beyt—either a physical ב Beyt (impersonated by the Buddha) or a spiritual one (uttered as a *name* by Jesus).

2. First, the man in front of a white wall seeing black in effect admits his total blindness, for if he had seen any color, it is present in white, and he would have seen it. Black is not a color but the lack of color. How could the man be honest in saying that he saw black? Because the man did not yet know that he was completely blind, and how could he know? That is the precise reason for his

visiting the optician. To him, the action of *looking* had not changed (opening his eyes), neither *seeing*, as that discernment in his mind of images seen by looking. He just answered to the optician. But if he was blind, how could he know the color black? Well, he has not been blind all his life. So he remembered colors vividly. In fact he had been in some kind of an accident only recently, apparently losing his eyesight. By the way, I do not know if blind people really do see black in their mind. Maybe they see nothing. Maybe they see other things, like what we call white. How would they know what colors they see in their mind if they have been blind since birth?



1. First, did you notice the difference between “Cretan” and “Cretian”? Both terms are correct names of the inhabitants of Crete. It is to be discarded in terms of your answer though. The reason I mention it is that such differences in names occur in the Bible, but there it *does* matter. That is *not* a paradox. Alas, let us drop it for now.

What Epimenides said is not a paradox. We must interpret his saying as a statement about all Cretans, who always lie. Therefore, because we know that he is a Cretan himself, it implies that if he were speaking the truth, he lies. So he lies (what he says is false). This means that the negation of his statement is in fact a true statement, and it reads, “There exists a Cretan that at some time speaks the truth.” Of course there is no way of asserting who this occasionally truth-telling Cretan is. It could be Epimenides himself though! What an irony! But the truth of the negation of what he says implies that at least some Cretan is not *always* a liar. Epimenides, however, left us in the dark about the identity of that person. He is humble (?) enough to leave the matter unresolved.

This explanation leaves open some afterthoughts about Epimenides’s motives to write this, be it with a taste of humor. Did he want to protect somebody, maybe himself? And if we do not know the identity, is the protection more general? With this nonparadox, does he paradoxically say that you should not believe *him* but assume that *most* Cretans in fact do *not* lie? Is he

paradoxically saying that of all people, the Cretans are the most trustworthy? We are completely left in the dark here. Some poet will say things just to induce many afterthoughts in the people that read him, many more afterthoughts in the people that think they understand him, and even *many*, many more afterthoughts in the people that think about his motives, which he knows will never be understood.

The statement of Epimenides is often carelessly called the Liar's Paradox. Then they mention a variation that goes something like this. Somebody says, "I am lying right now." Next, the question is raised whether this statement is true or false. This person cannot tell the truth, for he asserts that he is lying. Neither can this person in fact lie, because then the statement would assert this truthfully, so he is in fact telling the truth. So both assumptions, either that he is lying or that he is telling the truth, result in a contradiction. It is left to the reader to discern clearly between the Liar's Paradox and Epimenides's statement.

2. The first answer is the simple truth, that the egg was first. Because—under the assumption of evolution—creatures existed on earth that laid eggs long before the chicken, like dinosaurs. This may not be regarded as a fair answer, but it points out that the question as it normally is posed is not specific enough.

The question could be made more specific in several ways. Here is a try.

Let us call any (deviant) ancestor of a chicken a *prechicken*. Now, if we require that the first egg should be of a *chicken* in order to qualify, then of course the **chicken is first**. Because the "egg" that *it* came from was of a prechicken (not a chicken), but we require that it be of a chicken (not of a prechicken).

But if the egg is allowed to be of a prechicken, then it is not clear at all as we shall see.

Most probably, though, the prechickens did not look much like a chicken but nevertheless laid eggs, so then the first **egg** that hatched a *chicken* was **first**, since the egg was allowed to be of a prechicken.

But in an improbable case, there may have existed prechickens who were much like chickens, yet they held their "eggs" internally until hatched, maybe not with such a hardened shell as the egg of a "modern" chicken; hence such prechickens would not lay eggs

until later when the chickens arrived. Then the **prechicken** (turning into a chicken) that would lay the first egg would be **first**, i.e., before the egg.

Then there is a *fourth* case (never discussed before); since chickens produce offspring by two parents, it may be the case that one of the parents of the first *egg* was an egg-laying prechicken and the other was a non-egg-laying prechicken (either one was the rooster, the other the hen). If they could produce offspring, both prechickens must have been much alike. In fact, biologically we should call them both *chicken*, because an egg was produced. But suppose that their offspring could be either one of the previous two kinds of prechicken with respect to the eggs they produce. Then the parents of the first *egg* may have produced a chicken (for both are) that itself does *not* lay eggs but hatches them inside. In other words, the prechicken that came out of the first *egg* did not itself lay eggs but hatched them internally! This event may be viewed as a “reverse” evolution. This creates the problem that we cannot know what came first for lack of evidence. Let me explain.

Let C be an egg-laying prechicken, let c be a non-egg-laying prechicken, let E be a pre-egg when it contains an egg-laying prechicken, and let e be a pre-egg if it contains a non-egg-laying prechicken. Some prechicken we will call a chicken if it is egg-laying and its eggs produce egg-laying chickens.

Let us start in the present with (C, E) , a chicken that lays eggs that hatch into egg-laying chickens. The most recent predecessors are all (C, E) , but if we go further back in time to find a deviant one, we will find either a (C, e) , a (c, E) , or a (c, e) . However, a (C, e) or a (c, e) produces a non-egg-laying chicken, i.e., a (c, e) or a (c, E) , so they could not be the immediate predecessor of a (C, E) ! This leaves us with the (c, E) as the immediate predecessor of the first (C, E) . Since it was hatched *internally* in a (c, E) , the **chicken** (C, E) that came out of it was **first**, *before* there were eggs!

However (!), assume that if we can go further back in time, we will find a predecessor of (c, E) . Its immediate predecessor could neither be a (c, E) nor a (C, E) , because the egg E would produce an egg-laying chicken C and not a non-egg-laying chicken (c, E) . So its immediate predecessor could only have been a (c, e) or a (C, e) . Note that the immediate predecessor of a (c, E) must therefore be deviant, another different type of prechicken:

- If it was a (ι, e) , then *its* immediate predecessor could have been a (C, e) or a (ι, e) , either deviant or not.
- If it was a (C, e) , then *its* immediate predecessor could have been a (C, E) or a (ι, E) , both deviant.

With these preliminaries, we have at least *two* possible ancestor trees with different answers to the original question:

- i. $\dots \rightarrow (\iota, e) \rightarrow (\iota, E) \rightarrow (C, E) \rightarrow$ present. In this case the **chicken** (C, E) was **first**, because it hatched internally from (ι, E) and there were no eggs before it. (As shown previously.)
- ii. $\dots \rightarrow (\iota, e) \rightarrow (\iota, E)^{**} \rightarrow (C, e) \rightarrow (\iota, E)^* \rightarrow (C, E) \rightarrow$ present. In this case, however, the **egg** from which $(\iota, E)^*$ hatched, laid by the egg-laying prechicken (C, e) , came **first**, yet it hatched into a non-egg-laying prechicken (ι, E) . Yet this non-egg-laying prechicken internally hatched the first chicken (C, E) afterwards.

More convoluted ancestor trees exist, and we should in fact go back further in time to find the *true* “first egg” or “first chicken.” There might even have been an era of (C, E) prechickens (who maybe did not have feathers) followed by a whole era of (ι, e) prechickens (who developed the feathers) until the true chickens (C, E) arrived.

This means that unless we have enough evidence, we cannot prove either assertion. We would have to dig up all those ancestors of ancestors. But we cannot, because not all of these ancestors have been preserved or found in the geological record.

Nevertheless, we proved that neither of the two answers is trivial nor without cause, as the fourth case presents us with a maze of different histories, all of which seem to be possible no matter how improbable. Yes, some eggs hatch into strange birds . . .

Therefore, to know the question is the road to an answer. Faced with questions review the known, be aware of the unknown.

By the way, under assumption of *creationism*, the intuitive answer would be that the *chicken* was created *first*, either as fowl (Gen 1:20, 5th day) or—if unable to fly in the open firmament of heaven—as a creeping thing upon the earth (Gen 1:24, 6th day). However, *maybe* the *egg* was created *first* on the 5th day and fell from heaven (flew) until on the 6th day it landed softly and hatched the first chick?



1. The sum $N = N(n)$ of the first n integers equals

$$N(n) = n \cdot (n + 1) / 2$$

For indeed, using $n = 1$ we get

$$N(1) = 1 \cdot (1 + 1) / 2 = 1,$$

the “sum” of the first 1 integer (which equals 1), and when we subsequently add the next integer to it, we arrive at

$$\begin{aligned} N(n) + (n + 1) &= n \cdot (n + 1) / 2 + (n + 1) \\ &= (n + 1) \cdot (n / 2 + 1) \\ &= (n + 1) \cdot (n + 2) / 2 \\ &= (n + 1) \cdot ([n + 1] + 1) / 2 \\ &= N(n + 1) \end{aligned}$$

Therefore, the sum $R = R(n)$ of the rationals with equal denominator n ($1/n, \dots, n/n$) equals

$$\begin{aligned} R(n) &= N(n) / n \\ &= n \cdot (n + 1) / (2 \cdot n) \\ &= (n + 1) / 2 \end{aligned}$$

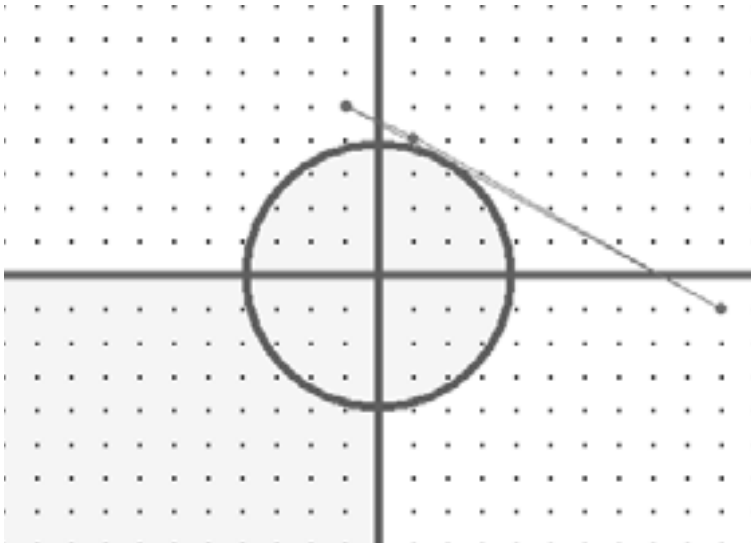
Therefore, the sum $S = S(n)$ of the first $N(n)$ rationals, i.e., all the rationals with denominator smaller than or equal to n , equals

$$\begin{aligned} S(n) &= \sum_{k=1 \dots n} R(k) \\ &= \sum_{k=1 \dots n} (k + 1) / 2 \\ &= (1/2) \cdot \sum_{k=2 \dots n+1} k, \\ &\text{as the range of } k \text{ equals the above range of } k + 1 \\ &= [N(n + 1) - 1] / 2, \\ &\text{as we “miss” the first } k = 1 \text{ in the previous range above} \\ &= [(n + 1) \cdot (n + 2) / 2 - 1] / 2 \end{aligned}$$

$$\begin{aligned}
 &= (n^2 + 3 \cdot n + 2 - 2)/4 \\
 &= (n^2 + 3 \cdot n)/4 \\
 &= n \cdot (n + 3)/4
 \end{aligned}$$

where we add the rationals with equal denominator k , ranging k from 1 to n , in effect adding the numbers $2/2, \dots, (n + 1)/2$. Note that $S(n)$ is a multiple of $1/2$, because each $R(k)$ is.

- a. The case $n = 4$ gives $N(4) = (4 \times 5)/2 = 10$ and $S(4) = (4 \times 7)/4 = 7$. The case $n = 5$ gives $N(5) = (5 \times 6)/2 = 15$ and $S(5) = (5 \times 8)/4 = 10$. The case $n = 8$ gives $N(8) = (8 \times 9)/2 = 36$ and $S(8) = (8 \times 11)/4 = 22$.
 - b. The case $n = 9$ gives $N(9) = (9 \times 10)/2 = 45$ and $S(9) = (9 \times 12)/4 = 27$. The case $n = 12$ gives $N(12) = (12 \times 13)/2 = 78$ and $S(12) = (12 \times 15)/4 = 45$. As a curiosity, we mention that $N(6^2) = N(6 \times 6) = N(36) = 666 = 3 \times 6 \times 6 \times 6 + 3 \times 6 = (6 \times 6 \times 6 \times 6 + 6 \times 6)/2$ and $S(36) = N(26) = 351 = 13 \times 3 \times 3 \times 3 = 3 \times 3 \times 3 \times 3 \times 3 + 3 \times 3 \times 3 \times 3 + 3 \times 3 \times 3$. Please verify.
2. Solution as follows. The points $(-1, 5)$ in the northeast, $(1, 4)$ in the northwest, and $(10, -1)$ in the southwest are points lying outside the shaded area, forming a triangle with area $1/2$.



Recall that the area A of a triangle with base b and height h equals $A = b \cdot h / 2$ and remains unchanged when one point is moved parallel to its base (formed by the other two points). To see that this triangle has area $1/2$, one can see that the point $(10, -1)$ can be moved parallel to the base formed by $(-1, 5)$ and **(1, 4)** using five steps equal to $(-2, 1) = (-1, 5) - (1, 4)$, arriving at the point $(10, -1) + 5 \times (-2, 1) = (10 - 10, -1 + 5) = \mathbf{(0, 4)}$. Now move the other point $(-1, 5)$ by one step of $(1, 0) = (1, 4) - (0, 4)$, arriving at the point $(-1, 5) + (1, 0) = \mathbf{(0, 5)}$. The resulting triangle has area half of a 1×1 square, equal in area to the original “stretched” triangle.

7

1. Call the diamonds d_1, \dots, d_4 . First weigh d_1 , giving weight $w_1 = d_1$. Then weigh $\{d_2, d_3\}$, giving $w_2 = d_2 + d_3$. Now, if $w_2/w_1 = 2$, then all weighed diamonds weigh the same as d_1 , and we can weigh d_4 the third time, giving $w_3 = d_4$, turning out equal or different to d_1 according to its weight.

But if $w_2/w_1 \neq 2$, then one of the three weighed diamonds has a different weight. Weigh d_3 alone in this case, giving $w_3 = d_3$. Then $d_2 = w_2 - w_3$, and we will see which of the weights occurs twice; that is the normal weight. This will be either d_2 or d_3 : if they are equal then d_1 is different and both have the normal weight, and if they are different, then one of them is equal to d_1 and this is the normal weight. Since there is *at most* one diamond with a different weight, d_4 has a normal weight.

This problem is perceived by some as very difficult, because most people start weighing two diamonds and then the other two diamonds. They then start to think about what happens if one of the two weighs is different but have only one weigh left. They cannot decide on the third weigh, for if they weigh one diamond, it could be the wrong one; if they weigh two diamonds, the observed weight is bound to be one of the former weighs, but it is not clear why either weight is composed of two normal diamonds; if they weigh three diamonds, it includes one of the two first weighs and tells nothing but the weight of the third ball (as if

they had weighed that ball). Hence, it will lead to nothing either. The idea to weigh only one diamond (either in the first or second weigh) is crucial and is called a psychological block, for it is counterintuitive.

ה

1. a. The other answer to the question is $-\sqrt{5}$ (*minus* square root of 5). If you analyze the answer closely, you will find that there is an implicit convention when using the “ $\sqrt{}$ ” sign, because $\sqrt{5}$ is the *positive* root of the equation $x^2 = 5$. Since $x^2 - 5 = (x - \sqrt{5}) \cdot (x + \sqrt{5})$ for all x , we see that the roots of both sides are equal to $\sqrt{5}$ and $-\sqrt{5}$.

- b. Note that

$$\begin{aligned}
 \varphi^2 &= ((1 + \sqrt{5})/2)^2, && \text{square both numerator and denominator} \\
 &= (1 + \sqrt{5})^2/2^2, && \text{expand the numerator, handle } \sqrt{5} \text{ as unknown} \\
 &= (1 + 2\sqrt{5} + (\sqrt{5})^2)/4, && \text{use } (\sqrt{5})^2 = 5 \\
 &= (1 + 2\sqrt{5} + 5)/4, && \text{simplify within the brackets} \\
 &= (6 + 2\sqrt{5})/4, && \text{divide numerator and denominator by 2} \\
 &= (3 + \sqrt{5})/2, && \text{expand within the brackets} \\
 &= (2 + 1 + \sqrt{5})/2, && \text{split the numerator and use } 2/2 = 1 \\
 &= 1 + (1 + \sqrt{5})/2, && \text{recognize the definition of } \varphi \\
 &= 1 + \varphi
 \end{aligned}$$

This shows that $\varphi^2 = \varphi + 1$.

To show that $-1/\varphi$ satisfies the same equation, we may approach it differently. Note that we are done if we can show that $(-1/\varphi)^2 = (-1/\varphi) + 1$, because then obviously $-1/\varphi$ satisfies the same equation as φ and must be a solution too.

Well, starting with the equation, we only need to divide it by φ^2 , as follows:

$$\varphi^2 = \varphi + 1, \text{ dividing both sides by } \varphi^2 \text{ gives}$$

$$1 = 1/\varphi + 1/\varphi^2, \text{ and rewriting it gives}$$

$$(-1/\varphi)^2 = 1/\varphi^2 = -1/\varphi + 1$$

Therefore, $-1/\varphi$ is seen to satisfy the same defining equation as φ . So instead of computing $-1/\varphi$ from φ , which would require “computing with roots,” we use that $-1/\varphi$ is the *negative reciprocal* of φ and we use the defining property of φ , which is the equation itself.

- c. Take any points (a, b) and (c, d) on C , the circle of radius 1, then we found that

$$(a, b) \cdot (c, d) = (a \cdot c - b \cdot d, a \cdot d + b \cdot c)$$

Now, if we take the sum of the squares of the coordinates, we get

$$\begin{aligned} (a \cdot c - b \cdot d)^2 + (a \cdot d + b \cdot c)^2 &= [(a \cdot c)^2 + (b \cdot d)^2 - 2 \cdot (a \cdot c \cdot b \cdot d)] + \\ &\quad [(a \cdot d)^2 + (b \cdot c)^2 + 2 \cdot (a \cdot d \cdot b \cdot c)] \\ &= a^2 \cdot c^2 + b^2 \cdot d^2 + a^2 \cdot d^2 + b^2 \cdot c^2 \\ &= a^2 \cdot (c^2 + d^2) + b^2 \cdot (d^2 + c^2) \\ &= a^2 \cdot 1 + b^2 \cdot 1 = a^2 + b^2 = 1 \end{aligned}$$

This means that $(a, b) \cdot (c, d)$ lies on C by the theorem of Pythagoras. Since (a, b) and (c, d) were arbitrary points on C , this concludes the proof.

- d. A solution of $x^5 + 1 = 0$ is a solution of $x^5 = -1$.

We claim that these solutions lie on C , the circle with radius 1. Suppose we take any number x on the circle C , then we have seen in exercise a. that x^2 also lies on C and hence all powers $x^{n+1} = x \cdot x^n$ (for any n) lie on C .

For a point x on C , define $\text{arc}(x)$ as the arc of x , i.e., the length of the part of circle C between $(1, 0)$ and x . Then $\text{arc}(x^n) = n \cdot \text{arc}(x)$ for any n . This is left as an exercise. **Hint:** note that $x = x \cdot (1, 0)$, so multiplying by x is to rotate $\text{arc}(x)$ on C , alternatively $\text{arc}(x \cdot y) = \text{arc}(x) + \text{arc}(y)$ for x and y on C .

For convenience, we give the length of the arc of half a circle a name: π (*pi*, for *p*erimeter). π 's value is not important for us now; it is just a catalyst for our computations. Define ζ_a as the complex number corresponding to the point Z_a on C with $\text{arc}(Z_a) = a$, i.e., $\zeta_a \sim Z_a$, and let $\text{arc}(\zeta_a) = \text{arc}(Z_a)$. Define $\zeta_{-a} := \zeta_{2\pi-a}$. The corners of the pentagon are then identified as $\zeta_{\pi/5}$, $\zeta_{3\pi/5}$, $\zeta_{\pi} = -1 \sim (-1, 0)$, $\zeta_{-3\pi/5}$ and $\zeta_{-\pi/5}$, because -1 is among them and they are evenly distributed on C , separated by arcs of length $2\pi/5$. We have to show that they satisfy the equation $x^5 = -1$. To see this, note that $\text{arc}([\zeta_{k\pi/5}]^5) = 5 \cdot \text{arc}(\zeta_{k\pi/5}) = 5 \cdot (k \cdot \pi/5) = k \cdot \pi$, hence $(\zeta_{k\pi/5})^5 = \zeta_{k\pi} = (-1)^k$, and this equals -1 for k odd. So, we found the five solutions of $x^5 + 1 = 0$ and they are the corners of the pentagon.

- e. Taking the product formula with $c = a$ and $d = -b$ we get

$$\begin{aligned}(a, b) \cdot (a, -b) &= (a \cdot a - b \cdot (-b), a \cdot (-b) + b \cdot a) \\ &= (a^2 + b^2, 0) \sim a^2 + b^2\end{aligned}$$

Next, taking the sum:

$$(a, b) + (a, -b) = (2a, 0) \sim 2a$$

Please verify this also by using the complex number representatives.

- f. Since all points of the previous exercise are different, five in total, we know that we can factor $x^5 + 1$ accordingly, because when we write

$$x^5 + 1 = (x - \zeta_{\pi/5}) \cdot (x - \zeta_{3\pi/5}) \cdot (x - \zeta_{\pi}) \cdot (x - \zeta_{-3\pi/5}) \cdot (x - \zeta_{-\pi/5})$$

it is clear that the right side vanishes (equals 0) for x equal to any such number; we call it a *root* of the equation. We have also checked in exercise c. that for these points, the left side vanishes. This means that we have found *all* (five) points in the plane where both sides vanish, since both expressions are of the fifth order. According to a theorem of algebra, it follows that both sides coincide for *all* x , hence they are equal. Now, we group the factors and multiply two pairs of them:

$$\begin{aligned}x^5 + 1 &= (x - \zeta_{\pi}) \cdot [(x - \zeta_{\pi/5}) \cdot (x - \zeta_{-\pi/5})] \cdot \\ &\quad [(x - \zeta_{3\pi/5}) \cdot (x - \zeta_{-3\pi/5})] \\ &= (x + 1) \cdot (x^2 - a \cdot x + 1) \cdot (x^2 - b \cdot x + 1)\end{aligned}$$

RIDDLES' SOLUTIONS

where the representation follows from exercise b., noting that we have two pairs of points that satisfy the condition of exercise b. and lie also on C. So we have

$$\begin{aligned}(x - \zeta_{\pi/5}) \cdot (x - \zeta_{-\pi/5}) &= x^2 - x \cdot (\zeta_{\pi/5} + \zeta_{-\pi/5}) + \zeta_{\pi/5} \cdot \zeta_{-\pi/5} \\ &= x^2 - a \cdot x + 1, \text{ and}\end{aligned}$$

$$\begin{aligned}(x - \zeta_{3\pi/5}) \cdot (x - \zeta_{-3\pi/5}) &= x^2 - x \cdot (\zeta_{3\pi/5} + \zeta_{-3\pi/5}) + \zeta_{3\pi/5} \cdot \zeta_{-3\pi/5} \\ &= x^2 - b \cdot x + 1\end{aligned}$$

for some real a depending on $\zeta_{\pi/5}$ and some real b depending on $\zeta_{3\pi/5}$. If we knew a and b, we would know $\zeta_{\pi/5}$ and $\zeta_{3\pi/5}$ by using the result of exercise e. To find them, note that

$$x^5 + 1 = (x + 1) \cdot (x^4 - x^3 + x^2 - x + 1)$$

by simply expanding the right hand side. Comparing it with the previous, it therefore must be true that

$$\begin{aligned}(x^2 - a \cdot x + 1) \cdot (x^2 - b \cdot x + 1) &= x^4 - x^3 + x^2 - x + 1 \text{ iff} \\ x^4 - (a + b) \cdot x^3 + (2 + a \cdot b) \cdot x^2 - (a + b) \cdot x + 1 \\ &= x^4 - x^3 + x^2 - x + 1 \text{ iff}\end{aligned}$$

$a + b = 1$ and $2 + a \cdot b = 1$, by comparing coefficients

Solving for b we find that $a = 1 - b$, and so $a \cdot b = (1 - b) \cdot b = -1$ or $b^2 = b + 1$. And solving for a we find on the one hand that $a^2 = a + 1$, because the defining equations are symmetrical in a and b, and on the other hand that $a = 1 - b = -1/b$. So a and b both satisfy

$$x^2 = x + 1$$

the defining equation for φ and $-1/\varphi$. Hence, $a = \zeta_{\pi/5} + \zeta_{-\pi/5} = \varphi$ and $b = \zeta_{3\pi/5} + \zeta_{-3\pi/5} = -1/\varphi$ and we conclude that:

$$x^5 + 1 = (x + 1) \cdot (x^2 - \varphi \cdot x + 1) \cdot (x^2 + (1/\varphi) \cdot x + 1)$$

g. Using the results of exercise e. and f. we find that

$$\begin{aligned}\zeta_{\pm\pi/5} &\sim (\varphi/2, \pm y) \quad \text{with } y = \sqrt{1 - (\varphi/2)^2} \text{ and} \\ \zeta_{\pm 3\pi/5} &\sim (-1/(2 \cdot \varphi), \pm z) \quad \text{with } z = \sqrt{1 - (1/(2 \cdot \varphi))^2},\end{aligned}$$

where y and z follow from Pythagoras and the observation that these points lie on the circle C with radius 1.

1. a. Let us define

$$x@y := \exp(\log(x) \cdot \log(y))$$

where $\exp(x) = e^x$ (sometimes written as $e^{\wedge}x$ for typographical reasons), where $e = 2.71828 \dots$ is Euler's number as the base for the natural logarithm. We take \log to be the inverse function of \exp , i.e., $\log(\exp(x)) = x$ for all x and $\exp(\log(x)) = x$ for all $x > 0$. Then we can easily check that

$$x@(y \cdot z) = (x@y) \cdot (x@z),$$

i.e., “@ is distributive over \cdot ” as follows

$$\begin{aligned} x@(y \cdot z) &= \exp(\log(x) \cdot \log(y \cdot z)) \\ &= \exp(\log(x) \cdot (\log(y) + \log(z))) \\ &= \exp(\log(x) \cdot \log(y) + \log(x) \cdot \log(z)) \\ &= \exp(\log(x) \cdot \log(y)) \cdot \exp(\log(x) \cdot \log(z)) \\ &= (x@y) \cdot (x@z) \end{aligned}$$

This works so neatly because the logarithm of a product is a sum, and the exponent of a sum is a product, and they are each other's inverse. The general solution, taking an arbitrary base, is therefore

$$x@_ny := n^{(\wedge)(\log(x) \cdot \log(y))}, \text{ for any base } n > 0 \text{ and } n \neq 1$$

Similarly, successive operators $@^{(k+1)}$ can be defined in terms of $@^{(k)}$ as

$$x@^{(k+1)}y := \exp(\log(x) @^{(k)} \log(y))$$

and $@^{(k+1)}$ will be distributive over $@^{(k)}$. Note that each $@^{(k)}$ can have a different base. We leave this as an exercise.

Note also that *multiplication* (\cdot) fits in this definition scheme because

$$x \cdot y = n^{(\wedge)(\log(x) + \log(y))} \text{ for every considered } n$$

b. Let us define

$$x\#y := \log(\exp(x) + \exp(y))$$

then by a similar exercise we find that

$$x + (y\#z) = (x + y)\#(x + z),$$

i.e., “+ is distributive over #”:

$$\begin{aligned} x + (y\#z) &= \log(\exp(x)) + \log(\exp(y) + \exp(z)) \\ &= \log(\exp(x) \cdot (\exp(y) + \exp(z))) \\ &= \log(\exp(x) \cdot \exp(y) + \exp(x) \cdot \exp(z)) \\ &= \log(\exp(x + y) + \exp(x + z)) \\ &= (x + y)\#(x + z) \end{aligned}$$

Again, taking an arbitrary base, we find the general solution

$$x\#_ny := {}^n\log(n^x + n^y), \text{ for any } n > 0 \text{ and } n \neq 1$$

Also, successive operators $\#^{(k+1)}$ can be defined in terms of $\#^{(k)}$ as

$$x\#^{(k+1)}y := \log(\exp(x)\#^{(k)}\exp(y))$$

and $\#^{(k)}$ is distributive over $\#^{(k+1)}$. Note that each $\#^{(k)}$ can have a different base. We leave this as an exercise.

Note also that *addition* (+) fits in this definition scheme because

$$x + y = {}^n\log([n^x] \cdot [n^y]) \text{ for every considered } n$$



1. a. Note that the slope between two points X and Y equals $(Y_2 - X_2)/(Y_1 - X_1)$, where the indexes indicate either the first (horizontal) or the second (vertical) coordinate of a point. Since to reach Y from X we have to go $Y_1 - X_1$ units to the right, and so with the given slope we would go $(Y_1 - X_1) \cdot ([Y_2 - X_2]/[Y_1 - X_1]) = Y_2 - X_2$ up, thus arriving at Y.

Therefore, the slope of CD equals $(D_2 - C_2)/(D_1 - C_1) = (0 - 4)/(5 - 3) = -2$. Since M lies between C and D and $C_1 = 3$ and $D_1 = 5$, M must have $M_1 = 4 = C_1 + 1$, and so M must be equal to $C + (1, s)$, with $s = -2$, since the slope of CD is -2 . So M is the point $(3, 4) + (1, -2) = (4, 2)$. This can also be seen as $M = (C + D)/2 = [(3, 4) + (5, 0)]/2 = (8, 4)/2 = (4, 2)$.

The slope of the line AM equals $(M_2 - A_2)/(M_1 - A_1) = (2 - 0)/(4 - 0) = 1/2$.

It follows that AM and CD are perpendicular, since their slopes make a right angle. This can be seen from the drawing with the pink lines and the indicated rectangles. The rectangle with the pink line of slope -2 can be rotated 90 degrees (a right angle) counterclockwise around A, and then the rectangle with the pink line of slope $1/2$ results. It is then clear that the pink lines also make a right angle, as indicated by the little gray squares.

This result can be generalized to the following observation: if two lines have slopes s_1 and s_2 respectively, then these lines are perpendicular if and only if $s_1 \cdot s_2 = -1$.

Note: Exercise a. can be seen as a proof of the theorem of Pythagoras “by sight.” It is enough to note that the point M in the middle of C and D has integer coordinates. Then one “sees” that AM is perpendicular to CMD, thus forming two congruent triangles AMC and AMD. So AC must be equal to AD.

- b. It follows that M has coordinates $([x + z]/2, y/2)$. Since the slope of CD equals $-y/(z - x)$, we know that the slope of the line perpendicular to M has slope $(z - x)/y$, using the generalized result of exercise a. Therefore, this line is given by the following equation in (X, Y):

$$Y - (y/2) = ([z - x]/y) \cdot (X - [x + z]/2)$$

Note that this equation has the correct slope and that M lies on it.

- c. We are looking for the line such that $A(0, 0)$ lies on it. So we must substitute $X = 0$ and $Y = 0$ in the equation for the line found in exercise b. to find out how x, y , and z relate to each other. This results in:

$$-(y/2) = ([z - x]/y) \cdot (-[x + z]/2)$$

This equation relates the unknown \mathfrak{x} to the known x and y . Note that both sides are negative and $(\mathfrak{x} - x) \cdot (\mathfrak{x} + x) = \mathfrak{x}^2 - x^2$. Hence the equation may be simplified as follows:

$$y/2 = (\mathfrak{x}^2 - x^2)/(2 \cdot y), \text{ by changing signs on both sides, iff}$$

$$y^2 = \mathfrak{x}^2 - x^2, \text{ by multiplying both sides with } 2 \cdot y, \quad \text{iff}$$

$$\mathfrak{x}^2 = x^2 + y^2, \text{ by solving for } \mathfrak{x}^2$$

The last line expresses \mathfrak{x} in terms of x^2 and y^2 , alternatively

$$\mathfrak{x} = \mathfrak{x}(x, y) = \sqrt{(x^2 + y^2)} > 0$$

gives \mathfrak{x} (the length of AD or AC) in terms of x (the length of AB) and y (the length of BC).

The conclusion coincides with that of the theorem of Pythagoras, but its traditional proof equates *areas*, i.e., the *square* (a figure in the plane) on the hypotenuse (AD) has equal *area* as the sum of the *squares* (figures in the plane) on the sides (AB and BC), but its practical use is in the area of lengths anyway, namely, to *compute* lengths. When we know a square's area \mathcal{A} , then the length s of the square's side is the square root (written with the symbol “ $\sqrt{}$ ”) of its area, in formula: $s = \sqrt{\mathcal{A}}$.

The exercise has shown that the theorem can actually be proved by using lengths only. So as mass and energy are interchangeable in physics, areas and lengths are interchangeable in mathematics, at least in this example. But other examples exist. The conversion comes about naturally when areas and lengths are expressed in numbers, the “basic” stuff of all measurements.

Note: In analogy of exercise a., we could have started to postulate that point D should be taken $(\sqrt{x^2 + y^2}, 0)$ and do a similar construction as in exercise a., finding that indeed AM is perpendicular to CMD. But it will not give the sense of *why* this is correct. In the proof above, one can see how the value $\sqrt{x^2 + y^2}$ emerges from a *linear* equation (in Y and X), surprisingly.

2. a. This one is easiest when one considers “reduced” numbers as modulo 7, i.e., the remainder of a number after dividing by 7. Any number can then be represented by a reduced number from 0 to 6. Reduced numbers can be added and multiplied as long as the result is reduced again. For example, $[3] \times [3] =$

$[3 \times 3] = [7 + 2] = [2]$, where $[n]$ denotes the reduced n . In this exercise, we are thus asking for the smallest number of the form $x \cdot 10^i + y$, which is divisible by 7. That means that the reduced number belonging to $x \cdot 10^i + y$ should be 0. Note that i is one more than the number of zeros we have to put between x and y . In summary, we want to solve $[x \cdot 10^i + y] = 0$, which is equivalent to

$$[3^i] = [-y] \cdot [1/x]$$

where x and y are known, leaving us to determine the corresponding i . To compute the right-hand side, note that $[-y] = [7 - y]$, and to find $[1/x]$ we look for a number r such that $[r \cdot x] = [1]$. Here are the pairs $([x], [1/x])$ for $x = 1, \dots, 6$: (1, 1), (2, 4), (3, 5), (4, 2), (5, 3), (6, 6). Please check the correctness.

Second, we need the list of pairs $(i, [3^i])$ for $i = 1, \dots, 6$. Here it is (1, 3), (2, 2), (3, 6), (4, 4), (5, 5), (6, 1). Please check the correctness of this one too. With these pairs, we can now solve any occurring situation since the latter is a permutation of the numbers 1, \dots , 6 (and 0 does not come up as either x , y or $[-y/x]$). You see how?

Example: Suppose you throw 3 and 5. If we put them together, we get 35, but this number is already divisible by 7, so we should take 53, with $x = 5$ and $y = 3$. Next we compute $[-y/x]$ as follows.

$[-y] \cdot [1/x] = [-3] \cdot [1/5] = [4] \cdot [3]$, using the pair (5, 3) in the first sequence. And $[4] \cdot [3] = [12] = [5]$. We find the pair (5, 5) in the second sequence, meaning that $[10^5] = [5]$, and we thus find that $5 \cdot 10^5 + 3 = 500003$ is divisible by 7. And indeed, $500003 = 7 \times 71429$.

- b. If $[x + y] = 0$, i.e., $x + y$ is divisible by 7, then in the equation $[x \cdot 10^i + y] = 0$, $[10^i]$ must be 1. This happens for smallest i , at $i = 6$. Note that $i = 0$ does not make sense here: if y denotes units, x does not. Conversely, if $[x + y] \neq 0$, then also we must have that $[10^i] \neq 1$, for we seek to solve $[x \cdot 10^i + y] = 0$. From the sequence under a., it follows that $i < 6$ can be chosen. Both statements taken together mean that $x00000y$ is divisible by 7 if and only if $[x + y] = 0$.



1. It is the letter o that is living, and the result is that “loving” appears exactly once. So there is really no error!
2. In fact, before taking the third power root, one is asked to compute a number that in terms of N looks like $([N + 1] \times [(N + 1) + 1] + 1) \times N + 1$, and reducing this we see that it equals $(N^2 + 3 \cdot N + 3) \times N + 1$ or $(N^3 + 3 \cdot N^2 + 3 \cdot N + 1)$, or $(N + 1)^3$. Next, if we take the third power root, we arrive at $N + 1$, of which we must subtract 1, and we arrive at N , the number we started with.

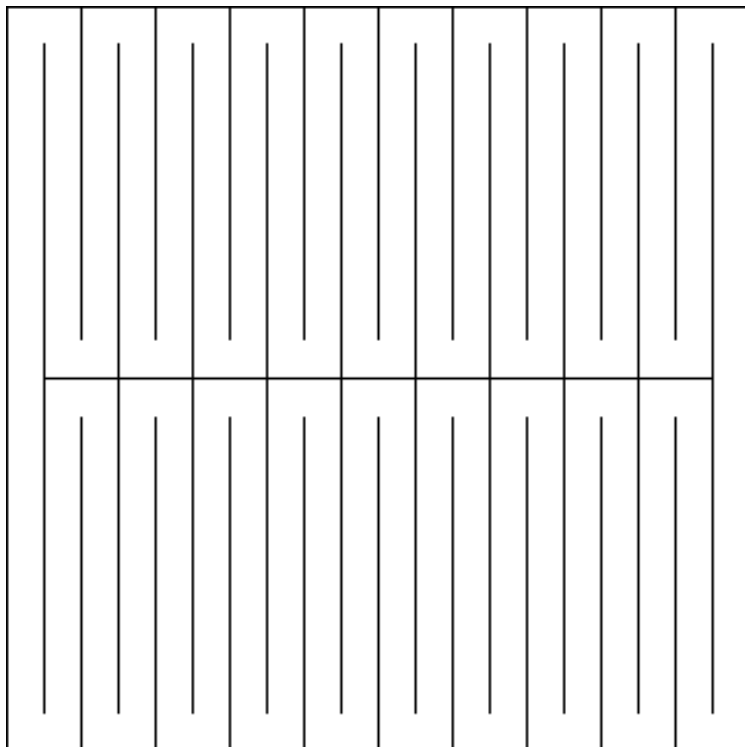
This is just a neat example of performing a certain computation in “forward” manner and then another (simpler) computation in a “backward” manner to arrive at the number you start with.

3. (See riddle 1.2.) With any number xy divisible by 7, you are asked to prove that $x000000y$ is divisible by 7. Note that $xy = 10 \cdot x + y$ and $[xy] = [3 \cdot x + y]$, and inserting 6 zeroes means that x is multiplied by 10^7 . In view of riddle 1.2, the only thing to realize is that $[10^7] = 3$. In effect, inserting the six zeros multiplies the reduced number $[x]$ with $[3]$, and so $[x000000y] = [x] \cdot [3] + [y] = [10 \cdot x + y] = [xy] = 0$. In the earlier riddle, we excluded this situation, precisely to let it emerge here!

It also works for numbers with more than two digits, e.g., $126 = 7 \times 18$. These larger numbers can be split in more than one way, viz., $126 \rightarrow 12 <> 6$ and $1 <> 26$, giving $120000006 = 7 \times 17142858$ and $100000026 = 7 \times 14285718$.

ט

1. The trick is to make the paper look like a long cord. With the outline on the next figure—make some photocopies—cut all the indicated lines and nothing else.



You will be able to make a chord of about 2 *m*. If you need more length, make another drawing on paper, taking care to use a smaller width of the chord; be very precise and careful in your handling of the pair of scissors. After having cut the figure, you can go through it by carefully stretching it and “opening” it. First put your head through and make it gradually wider, pulling at various ends of the paper. With some practice, you can go through it in less than a minute.

2. a. A regular polygon with n edges is also called an n -gon. Note that any n -gon can be divided in $n - 2$ triangles by drawing the correct diagonals. This means that the total internal angle equals $(n - 2) \cdot \pi$, where π is the total internal angle of a triangle. An angle of size π looks like a straight line. The internal angle of an n -gon is then $(n - 2) \cdot \pi / n$ or $(1 - 2/n) \cdot \pi$, dividing the total over the number of vertices.
- b. If we have three polygons, then their internal edges should add up to $2 \cdot \pi$, the total angle of the two sides of a line. This gives us the following way of derivation:

$$(1 - 2/n_1) \cdot \pi + (1 - 2/n_2) \cdot \pi + (1 - 2/n_3) \cdot \pi = 2 \cdot \pi \quad \text{iff}$$

(divide both sides by π)

$$(1 - 2/n_1) + (1 - 2/n_2) + (1 - 2/n_3) = 2 \quad \text{iff}$$

(left side manipulation)

$$3 - 2 \cdot (1/n_1 + 1/n_2 + 1/n_3) = 2 \quad \text{iff}$$

(simplify)

$$1/n_1 + 1/n_2 + 1/n_3 = 1/2$$

This is a very neat formula indeed.

- c. To generalize sums to any number of terms, we use the Σ -sign as summation. So generalizing the computation of exercise b., we get for any number (say k) of n -gons:

$$\Sigma_i (1 - 2/n_i) \cdot \pi = 2 \cdot \pi \quad \text{iff}$$

(divide both sides by π)

$$\Sigma_i (1 - 2/n_i) = 2 \quad \text{iff}$$

(add the numerical part only)

$$k - 2 \cdot \Sigma_i (1/n_i) = 2 \quad \text{iff}$$

(solving for $\Sigma_i [1/n_i]$)

$$\Sigma_i (1/n_i) = (k - 2)/2 \quad \text{iff}$$

(rewrite the right-hand side)

$$\Sigma_i (1/n_i) = (k/2) - 1$$

So our formulas do not depend on π , and we have only simple fractions to deal with. Note that for $k = 3$, we get the answer of exercise b.

- d. To enumerate all possibilities, let us write a set of n_i between brackets when their corresponding n_i -gons form a fit.

We have several cases. Note that since a triangle contributes most in any sum, $\sum_i (1/n_i) \leq \sum_i (1/3) = k/3$, so for large k , this becomes smaller than $(k/2) - 1$ (see previous exercise), making it impossible to get a fit for all large enough k . In fact,

$$k/3 < (k/2) - 1 \quad \text{iff}$$

$$1 < (k/2) - (k/3) = k/6 \quad \text{iff}$$

$$k > 6$$

so we only have to consider k equal to 3, 4, 5, or 6.

Case $k = 3$ (ten solutions)

We have to look for $\{a, b, c\}$ satisfying $a \leq b \leq c$ and

$$1/a + 1/b + 1/c = 1/2.$$

Note that not all terms can be smaller than $1/6$. This means that $a \leq 6$. We get the following sets.

Starting with $a = 3$, note that $1/b + 1/c = 1/6$, so not both terms can be smaller than $1/12$, hence $b \leq 12$. This gives the following sets (* starred sets allow a tiling of the plane):

$$\{3, 7, 42\}, \{3, 8, 24\}, \{3, 9, 18\}, \{3, 10, 15\}, \\ \{3, 12, 12\}^*$$

Note that $b = 11$ gives $1/6 - 1/11 = 5/66$, which is not of the form $1/c$ for an integer c .

Next, taking $a = 4$, we must have $1/b + 1/c = 1/4$, so $b \leq 8$, giving the following sets:

$$\{4, 5, 20\}, \{4, 6, 12\}^*, \{4, 8, 8\}^*$$

Note that $b = 7$ gives a rest $1/4 - 1/7 = 3/28$, which is not of the form $1/c$ for an integer c .

Next, taking $a = 5$, we must have $1/b + 1/c = 3/10 < 1/3$, hence $4 \leq a \leq b \leq 6$, giving only the following set:

$$\{5, 5, 10\}$$

RIDDLES' SOLUTIONS

because if $b = 6$, $3/10 - 1/6 = 2/15$ is not of the form $1/c$ for an integer c .

Next, taking $a = 6$, we must have $1/b + 1/c = 1/3$, which implies that $b = c = 6$, giving the solution

$$\{6, 6, 6\}^*$$

Case $k = 4$ (four solutions)

There are now even less possibilities than before. The basic equation becomes

$$1/a + 1/b + 1/c + 1/d = (4/2) - 1 = 1$$

with $a \leq b \leq c \leq d$, giving at once that $a \leq 4$.

If $a = 3$, then $1/b + 1/c + 1/d = 2/3$ and $b \leq 4 \leq 9/2$.

If $b = 3$, then $1/c + 1/d = 1/3$, and if $b = 4$, then $1/c + 1/d = 5/12$. The following sets are found:

$$\{3, 3, 4, 12\}, \{3, 3, 6, 6\}^*, \{3, 4, 4, 6\}^*$$

Next, if $a = 4$, then $1/b + 1/c + 1/d = 3/4$, and since $4 = a \leq b \leq c \leq d$, we see that the sum equals $3/4$ only when all terms equal $1/4$. This gives one solution:

$$\{4, 4, 4, 4\}^*$$

Case $k = 5$ (two solutions)

The basic equation is

$$1/a + 1/b + 1/c + 1/d + 1/e = (5/2) - 1 = 3/2.$$

Leaving it as an exercise, we find that $a = b = c = 3$, giving $1/d + 1/e = 1/2$. This gives the following two sets:

$$\{3, 3, 3, 3, 6\}^*, \{3, 3, 3, 4, 4\}^*$$

Case $k = 6$ (one solution)

The basic equation is

$$1/a + 1/b + 1/c + 1/d + 1/e + 1/f = (6/2) - 1 = 2.$$

Since the maximum occurs when all numbers equal 3, there is just one solution, equal to

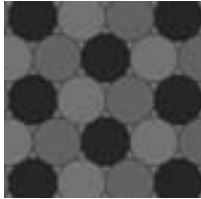
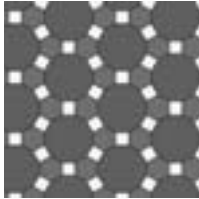
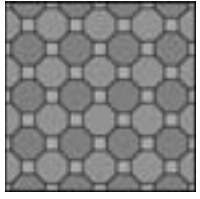
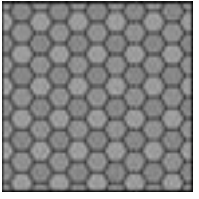
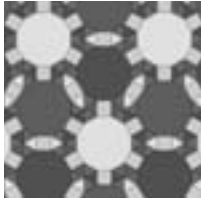
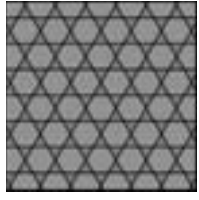
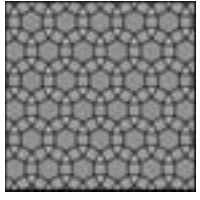
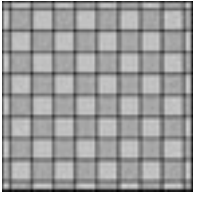
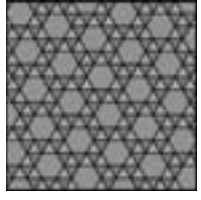
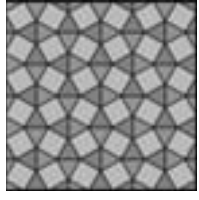
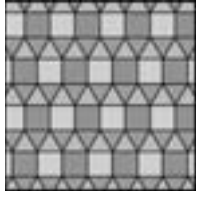
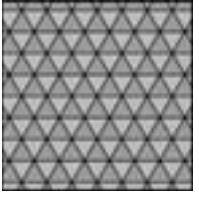
$$\{3, 3, 3, 3, 3, 3\}$$

e. Left to the reader.

f. It follows that of the seventeen fits, the following eleven

$\{3, 12, 12\}$, $\{4, 6, 12\}$, $\{4, 8, 8\}$, $\{6, 6, 6\}^+$, $\{3, 3, 4, 12\}$,
 $\{3, 3, 6, 6\}$, $\{3, 4, 4, 6\}$, $\{4, 4, 4, 4\}^+$, $\{3, 3, 3, 3, 6\}$,
 $\{3, 3, 3, 4, 4\}$, $\{3, 3, 3, 3, 3, 3\}^+$

are suitable for regular (marked +) and semiregular tilings of the plane shown in the table below. The other combinations cannot appear in a tiling with regular polygons.

			
$\{3, 12, 12\}$	$\{4, 6, 12\}$	$\{4, 8, 8\}$	$\{6, 6, 6\}$
			
$\{3, 3, 4, 12\}$ with $\{3, 3, 3, 3, 3, 3\}$	$\{3, 6, 3, 6\}$	$\{3, 4, 6, 4\}$	$\{4, 4, 4, 4\}$
			
$\{3, 3, 3, 3, 6\}$	$\{3, 3, 4, 3, 4\}$	$\{3, 3, 3, 4, 4\}$	$\{3, 3, 3, 3, 3, 3\}$

[Table 2. Regular and semiregular tilings of the plane]



1. Of course, both sides will level, and because the stone has a volume of 10 cm^3 added to the total volume, it will be leveled in both cups, each receiving 5 cm^3 . The weight of the stone does not count, for we only need its volume.

This gives a picture that matches יהיה, in numbers 10.5.6.5. Whatever we give in this name, we will receive the same in return. On the other hand, if we give unconsciously, we are in fact taking, and we will receive the same in return also, but our experience is that of a taking. In this way, we gradually learn how to give and how to receive.

2. In this true event, you see a very small example of how it works, “what you give is what you receive.” Yet if we give four letters or numbers, as symbolized by the coins but written in numbers as 1, 2, 3, 4 (as I said to the shop owner), it adds up to 10 and therefore equals a gift of time. And we have another example how the hand י׳ *yad*, in numbers 10.4, of God will lead us to beautiful experiences, which happen spontaneously, engaging us while it happens and edifying those that are with us at the time.

3. a. Suppose G is provable, then this means that $p(G)$ is true, and it follows that G is true, since $p(G) \Rightarrow G$, since all provable statements are true. But if G is true, then also its representative statement $G \Rightarrow \neg p(G)$, and by using $G \Rightarrow \neg p(G)$, we conclude that $\neg p(G)$ is true, i.e., $p(G)$ is *not* true and G is *not* provable. This contradicts our assumption that G is provable. So G is *not* provable. It also means that a priori we have no guarantee whatsoever that G is true, since G is *not* provable. Formally we can write this reasoning as follows (compare the chapter on formal logic in [HO1]):

[push fantasy
$p(G)$	fantasy (assumption); (1)
$p(G) \Rightarrow G$	rule for p ; (2)
G	modus ponens (1) and (2); (3)

$G = [G \Rightarrow \neg p(G)]$	definition of G; (4)
$G \Rightarrow \neg p(G)$	substitution of (4) in (3); (5)
$\neg p(G)$	modus ponens from (3) and (5); (6)
<i>false</i>	contradiction from (1) and (6)
]	pop fantasy
$\neg p(G)$	conclusion (real world)

- b. We now have $\neg p(G)$ is true, which is the conclusion of the defining property for G. This gives us a free ride as follows. Since G's truth is *defined* as true by requiring that *if* G is true, *then* $\neg p(G)$ is true, G can either be true or false (we do not yet know and do not care), but it *is* true that *if* G is true, *then* $\neg p(G)$ is true, *because* we know that $\neg p(G)$ is true, whether or not G is true. So *if* G were true, then indeed $\neg p(G)$ is (still) true. And so *posteriori*, we find that G must be true, since its defining property is true.

Let us formally prove $G \Rightarrow \neg p(G)$, for then it follows that G must be true. As pointed out above, this is sort of trivial, because we already know that $\neg p(G)$ is true. Namely, it follows from the observation that for every statement X (either true or false), it holds that $X \Rightarrow \neg p(G)$, as follows:

$\neg p(G)$	from a.
[push fantasy
G	fantasy X
$\neg p(G)$	using outer truth
]	pop fantasy
$G \Rightarrow \neg p(G)$	conclusion; (1), as we set out to prove
$G = [G \Rightarrow \neg p(G)]$	definition; (2)
G	using (1) and (2), the final conclusion

Note how we introduce G as a fantasy. We could have introduced any proposition X to derive the proof of $X \Rightarrow \neg p(G)$ and use this to prove it for the case $X = G$.

4. Let us state what we know before and after. Before, there are ten heads. Suppose you take n coins from the table. Then afterward, you have taken h heads and $n - h$ tails. Then there are $10 - h$ heads left on the table. So at first we might try to force $10 - h$ to be equal to h , i.e., $h = 5$, but this is not the correct approach, since we have no idea about the number of heads we will take. On the other hand, if $10 - h$ equals $n - h$, i.e., $n = 10$, then it means that the number of tails you take is actually the number of heads left on the table. How could you make those tails into heads? Indeed, turn them. So take ten coins from the table, but before placing the coins on the plate, turn them. Then you will take h heads from the table and $10 - h$ tails, but by turning them before placing them on the plate, you will place $10 - h$ heads and $10 - (10 - h) = h$ tails on the plate. Then the number of heads on the plate equals the number of heads left on the table. Actually, this puzzle is very difficult, because it involves an “unseen” action in each moment that the coin is transferred. The act of “placing on the plate” has to be redefined internally as involving a twist. Its purpose turns out correctly only if exactly ten coins are thus placed on the plate. This 10 is the implicit answer suggested as the reflection of the solution.



1. a. The two pictures are a (horizontal) cross section of different-sized boxes. The picture, found on one of the boxes, is a help for manual packing of the box and alerts the packer to use either one of the configurations. The pictures depict how a box can be packed with rectangular containers. The first picture is how to pack twenty containers in a large box; the second picture shows how to pack sixteen containers in a small box. The numbers shown are measurements of the sides in an unknown unit u . The first measurements, $1000 u : 1200 u$, reduce to a ratio of 5:6; the second, $800 u : 1200 u$, to a ratio of 2:3. Apparently, each box contains a number of rectangular identical containers of the same product in either case (note the differences in the actual drawings of the containers; we

neglect those). The arrangement of the containers thus shown adds a quality to the packed box, presumably making it easier to handle; because the containers are placed in the way shown, they cause an efficient and firm interlocking configuration. The arrangements may be kind of an optimal packing, suggested by the small black area in the middle; other configurations would allow for a less efficient packing.

- b. Regarding the left picture. Assuming the size of a container to be x by y , we can solve for x and y . The short side gives us the equation $2 \cdot x + 2 \cdot y = 1000 \text{ } \mu$, and the long side gives us the equation $2 \cdot x + 3 \cdot y = 1200 \text{ } \mu$. Evidently, $y = 200 \text{ } \mu$ and so $x = 300 \text{ } \mu$. The black rectangle has a width of $2 \cdot x - 3 \cdot y = 0 \text{ } \mu$. This means that in fact there is *no* black area and all the containers fit neatly in the box. Note that the picture suggests that $2 \cdot y > x$ correctly but also suggests $2 \cdot x > 3 \cdot y$ incorrectly.
- c. Regarding the right picture. Assuming the size of a container to be x by y , we can solve for x and y . The short side gives us the equation $2 \cdot x + y = 800 \text{ } \mu$, and the long side gives us the equation $2 \cdot x + 3 \cdot y = 1200 \text{ } \mu$. Evidently, $2 \cdot y = 400 \text{ } \mu$, so $y = 200 \text{ } \mu$, and so $x = 300 \text{ } \mu$. The black rectangle has a width of $2 \cdot x - 3 \cdot y = 0 \text{ } \mu$. This means that in fact there is *no* black area and all the containers fit neatly in the box. Note that the picture suggests that $2 \cdot y > x$ correctly but also suggests $2 \cdot x > 3 \cdot y$ incorrectly. So both pictures represent box packings of the same kind of containers. And in both pictures, the internal void is *not* present.
- d. Since $18:30 < 2:3 < 5:6$, the shape of the box is closest to the smaller box. It could be that the two equal flaps at the bottom do not touch but instead leave a gap of at most $2 \text{ } cm$ between them. In the case of the larger box, this gap would increase to $7 \text{ } cm$, which is unlikely as it would cause the containers to fall through. Note that the length of $30 \text{ } cm$ cannot be diminished or extended, because the flap is attached to the box at this side.
- e. $20 \text{ } cm = 800 \text{ } \mu$, i.e., $1 \text{ } cm = 40 \text{ } \mu$ and $1 \text{ } \mu = 0.025 \text{ } cm (= 0.01 \text{ } in)$. It follows that $30 \text{ } cm = 3/2 \times 20 \text{ } cm = 3/2 \times 800 \text{ } \mu = 1200 \text{ } \mu$ as expected. Also, $1000 \text{ } \mu = 5/6 \times 1200 \text{ } \mu = 5/6 \times 30 \text{ } cm = 25 \text{ } cm$. It also follows that $x = 300 \text{ } \mu = 7.5 \text{ } cm$ and $y = 200 \text{ } \mu = 5 \text{ } cm$.

- f. There are many solutions. The main problem is to express the error caused by a different size of the container in terms of the original. One solution is presented. Let us fix the size of the container such that for some difference d , we have

$$y/x = (2 - d)/3$$

Then the packed containers make the large box of sizes that have the following ratio in terms of d as

$$\begin{aligned} \text{width/length} &= (2 \cdot x + 2 \cdot y)/(2 \cdot x + 3 \cdot y) \\ &= (2 + 2 \cdot [y/x])/(2 + 3 \cdot [y/x]) \\ &= (2 + 2 \cdot [2 - d]/3)/(2 + 3 \cdot [2 - d]/3) \\ &= (10 - 2 \cdot d)/(12 - 3 \cdot d) \end{aligned}$$

To compare it with $1000/1200 = 5/6$, we may ask the question for what d the quotient of both ratios $(10 - 2 \cdot d)/(12 - 3 \cdot d)$ and $(5/6)$ is reasonably close to 1, say within a margin of error of less than 2%. Then we require

$$\begin{aligned} ((10 - 2 \cdot d)/(12 - 3 \cdot d))/(5/6) &= (60 - 12 \cdot d)/(60 - 15 \cdot d) \\ &= (20 - 4 \cdot d)/(20 - 5 \cdot d) \\ &< 1.02 \end{aligned}$$

From this it follows that the error is less than 2% if

$$\begin{aligned} 20 - 4 \cdot d &< 20.40 - 5.10 \cdot d && \text{iff} \\ 1.10 \cdot d &< 0.40 && \text{iff} \\ d &< 0.40/1.10 = 0.364 \dots \end{aligned}$$

The width of the black rectangle is always $2 \cdot x - 3 \cdot y = (2 - 3 \cdot (2 - d)/3) \cdot x = d \cdot x$. From both drawings it seems reasonable to assume $d = 1/4$, and it is certainly smaller than the maximum d for an error of less than 2%. The drawing is thus reasonable close to reality for containers with a ratio corresponding to d at most $1/4$. Let us see what happens if $d = 1/4$.

Then $y/x = (2 - [1/4])/3 = 7/12$, so if $x = 12 \cdot t$ and $y = 7 \cdot t$, we find that for the width of the large box we have $2 \cdot x + 2 \cdot y = 38 \cdot t = 1000 \mu$ iff $t = 26 \frac{6}{19} \mu$. But for the length to fit, we

must have $2 \cdot x + 3 \cdot y = 45 \cdot t = 1200 \mu$ iff $t = 26 \frac{2}{3} \mu$. If we still assume that the box has the measurements as indicated, we should take the smallest measurements for the containers to fit. So we take $t = 26 \frac{6}{19} \mu$, and then it follows that $x = 315 \frac{15}{19} \mu$ and $y = 184 \frac{4}{19} \mu$. It follows that the length of a fitting box would be $2 \cdot x + 3 \cdot y = 45 \cdot t = 1184 \frac{4}{19} \mu$ with an error of 1.33% compared to 1200μ . On 30 cm , the error amounts to 4 mm . The small box should have a width of at least $2 \cdot x + y = 31 \cdot t = 815 \mu$ with an error of 1.86% compared to 800μ . On 20 cm , the error amounts to less than 4 mm .

If we assume that both boxes have the correct measurements indicated, we have to take t such that $31 \cdot t = 800 \mu$, or $t = 25 \frac{25}{31} \mu$, which is still a litter smaller. Then the length of a box is $45 \cdot t = 1161.29 \mu$ with an error of 3.33% compared to 1200μ , i.e., 1 cm . The width of the larger box is $38 \cdot t = 980 \frac{20}{31} \mu$ with an error of 1.97% compared to 1000μ , i.e., 3.9 mm .

Note that the width of the black rectangle is $d \cdot x = 80 \mu \leq 2 \text{ cm}$ in all these cases. Making the containers fit will reduce this at most 0.4 mm . The small percentage of error has hardly any influence here. And this, by choice of d , is its maximal width for any reasonable match.



1. a. Entering the labyrinth, it is clear that you have to walk within the confines of the path. This is part A and corresponds to לָ Lammed (directive). Then you have to find your way through the labyrinth itself, turning where you may. It takes time and effort to stay on the path. This is part B and corresponds to נָ Mem (go with the flow). Finally, you reach the center of the labyrinth. It is both goal and endpoint. Also, the question arises, what is so special about this endpoint? Until you realize that now you have to turn and leave at a certain time. This is part C and corresponds to דָ Dallet (*door* = entry/exit). Therefore the mapping of the

labyrinth onto למד *lammed* is thus walking (ל Lammed) along the path (מ Mem) toward the goal (ד Dallet). The integration of the experience of walking a labyrinth corresponds to the process of interpreting the word למד *lammed*.

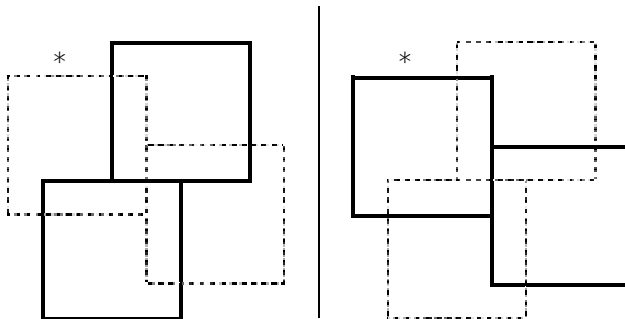
- b. To relate the previous exercise to a labyrinth, we have to identify the activity we are supposed to perform—that is, finding corresponding parts in the exercise to each of the letters ל Lammed, מ Mem, and ד Dallet. To do this, we start reading the exercise using the word למד *lammed* as our map and find that we do it with a purpose to map the word למד *lammed* on it. This corresponds to part A, entering the labyrinth and walking, and we map it to ל Lammed. The next step is to continue this activity and map the מ Mem, so we want to find the corresponding part in that exercise to מ Mem and then ד Dallet. So we are only ready when we are ready, and we continue mapping. This corresponds to part B, walking along the path, and we map it to מ Mem. For the last step, we need to map ד Dallet. This means that we have mapped the whole word למד *lammed* onto the first exercise, which was *this* exercise. This is part C, completing the mapping, and we map it to ד Dallet. Summarizing, we have the following correspondence between this exercise and a labyrinth: part A – mapping letters to the previous exercise corresponds to entering and walking the labyrinth; part B – after the first step, continuing to map the other letters until all the letters have been mapped corresponds to staying on the path; part C – having mapped the whole word למד *lammed* corresponds to finding the center. Therefore, we have mapped the word למד *lammed* onto the first exercise, effectively mapping the idea of a labyrinth onto it. One more time for *this* exercise: the action ל Lammed was *mapping* each letter to a part of the previous exercise, the resistance מ Mem was *finding* the corresponding parts to all three letters of the word למד *lammed*, and finally, the goal ד Dallet was to *complete* the mapping and giving the correspondence to the labyrinth. That is now also done. The realization after having arrived is that we have done an exercise that gives us the experience how to map a word onto a familiar concept such as a labyrinth. It shows how the meaning of a single word—למד *lammed* in this case—is not in the least restricted to a single object (i.e., *ox goad*) or

action/activity within our range of experience. Did you feel *guided* by the word?

2. So we are to map the letters of the word אֵלֶף *'aleph* onto that of an erupting volcano. The א Aleph is clearly the explosive power of which the volcano, a big mountain, is the first thing we notice from a large distance. If this א Aleph, this mountain, becomes active (לָמַד Lammed), it will erupt flowing lava (לָמַד Lammed), which destroys everything in its path (פָּה Pah Sophiyt). Note that the לָמַד *lammed* is actively moving, either flowing down (מֶמֶם Mem) or being pushed by exploding gasses and the pressure from within the mountain, until enough time has passed and it cools down and solidifies (דָּלֶת Dallet). Note that regarding פָּה *pah*, the devastating effect of the debris and the gasses have an initially devastating effect on the existing environment (פָּה Pah). Everything in its path is blown away, covered, burnt, destroyed; this is פָּה Pah Sophiyt. Finally, when the volcano is less active (dormant), the פָּה Pah, the rubble, the raw lava, turns into very fertile soil, and soon new plants will grow on top of it. Within twenty years, the lava might be completely covered with new trees, flowers, and other plants. This is the הָהָה Hah of פֶּה *pah, mouth*. The volcano speaks (אֵלֶף Aleph) with its tongues of flowing lava (לָמַד *lammed*) of destructive fire, only to create land and life (פָּה Pah Sophiyt and פָּה Pah).



1. Top and bottom are aligned on the position *



The central axis of the construction, perpendicular to the plane, is an axis of symmetry. (This was not excluded by the conditions.) This is not normally recognized as a symmetry.

If you make two of these, you can put them next to each other as their mirror image. Turning one, you can show they are congruent.



1. (Cf. 7.1.) The simple answer is just by giving the factors as follows:

$$x^4 + 1 = (x^2 + x\sqrt{2} + 1) \cdot (x^2 - x\sqrt{2} + 1)$$

and checking the result. Understanding, however, comes from making a drawing of the *complex* roots (for typographical reasons, we write $\exp(x)$ for e^x):

$$\zeta_n = \exp[(2 \cdot n - 1) \cdot (\pi/4) \cdot i] \text{ for } n = 1, 2, 3, 4$$

Note that for any of these

$$\zeta_n^4 = \exp[(2 \cdot n - 1) \cdot \pi \cdot i] = [\exp(2 \cdot \pi \cdot i)]^n \cdot \exp(-\pi \cdot i) = 1 \cdot (-1) = -1$$

These roots lie on the circle with radius 1 around 0, and each root is rotated $\pi/4$ (in radians, or 90 degrees) more than the previous one. One can readily see that they form a square with sides $\sqrt{2}$. Using the well-known equality

$$e^{ix} = \cos(x) + i \cdot \sin(x)$$

the roots can be rewritten as

$$\zeta_1 = (1/2) \cdot (1 + i) \cdot \sqrt{2},$$

$$\zeta_2 = (1/2) \cdot (-1 + i) \cdot \sqrt{2},$$

$$\zeta_3 = (1/2) \cdot (-1 - i) \cdot \sqrt{2}, \text{ and}$$

$$\zeta_4 = (1/2) \cdot (1 - i) \cdot \sqrt{2}$$

and so

$$x^4 + 1 = (x - \zeta_1) \cdot (x - \zeta_2) \cdot (x - \zeta_3) \cdot (x - \zeta_4).$$

Note that ζ_1 and ζ_4 are on opposite sides of the real axis, just as ζ_2 and ζ_3 . This means that if we group them together in our factorization, we get as required

$$\begin{aligned} x^4 + 1 &= \{(x - \zeta_1) \cdot (x - \zeta_4)\} \cdot \{(x - \zeta_2) \cdot (x - \zeta_3)\} \\ &= (x^2 - [\zeta_1 + \zeta_4] \cdot x + \zeta_1 \cdot \zeta_4) \cdot (x^2 - [\zeta_2 + \zeta_3] \cdot x + \zeta_2 \cdot \zeta_3) \\ &= (x^2 - x \cdot \sqrt{2} + 1) \cdot (x^2 + x \cdot \sqrt{2} + 1) \end{aligned}$$

since

$$\zeta_1 + \zeta_4 = \sqrt{2}, \zeta_1 \cdot \zeta_4 = 1, \zeta_2 + \zeta_3 = -\sqrt{2}, \text{ and } \zeta_2 \cdot \zeta_3 = 1$$

by the foregoing.

ס

1. a. and b. The number 60 was used by the Babylonians as a unit of measure. Their numerical system is called *sexagesimal* (from Lat. *sexagesimus*, meaning *sixtieth*, comp. Lat. *sexagena*, meaning *sixty*) because it has base 60, as opposed to the familiar decimal system, which has base 10. As digits they used numbers from 1 to 59, written decimally, but they had no symbol for 0. E.g., they could write the following number with three sexagesimal “digits,” each a number smaller than 60:

27 46 40

meaning

$$(60 \times 60 \times 27) + (60 \times 46) + (1 \times 40) = 100,000$$

Please verify.

Now, 60 is used because it is the smallest number divisible by all numbers from 1 to 6, viz. $60 = 1 \times (2 \times [2] \times 3) \times 5$. Furthermore, 60 has many other relatively small divisors, i.e., 10, 12, 15, 20, 30, 60. One can readily see that if one of these divides the last “digit” of a sexagesimal number, then it divides the whole number. In our example, since 40 is the last “digit” of 100,000 and 40 is divisible by 2, 4, 5, 10, 20, so is 100,000.

RIDDLES' SOLUTIONS

An hour has sixty minutes so that it *supports* easy division of time into manageable portions (remember, division is multiplication), and it also *supports time measurement*. This suggests a relation to the letter ו Samekh, where a clock may be seen not only as a tool for measurement but also as a tool that *produces* time, at least making it conscious. This production of time seems more in line with the meaning of the letter ו Samekh. It also suggests that this division may be linked to an ancient knowledge of the *antiyut*, where part of that knowledge is *preserved* in the division of the hour, indicating time measurement (passive aspect) and time production (active aspect).

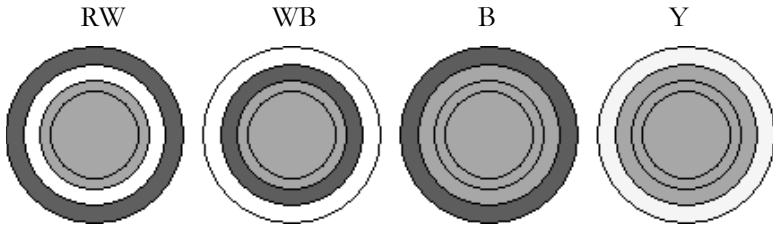
A minute has sixty seconds because it is similar to an hour. An hour is the time that the minute hand goes a full circle. A minute is the time that the second hand goes a full circle.

- c. A day has twenty-four hours only because a clock has twelve hours. The number 12 indicates the number of months, and it reflects the consciousness that each hour, one faces a different stellar configuration in the sky. Therefore, it symbolizes that our consciousness progresses through all the stages of development before a “day” is over. In a way, a day, or half a day, becomes a “small” year, and an hour becomes a “small” day, or half a day, with the idea of recursion. And if we remember that the ל Lammed is the twelfth letter, with value 30, that have two portions of a day, one corresponding to the day, one to the night, together making up for two times twelve or two times the ל Lammed, adding up to the number 60, making a day also like an hour.

[Maybe I should apologize to the reader, hoping for a smile, because these answers are merely indicative of the Babylonian culture from which these divisions of time arose. They are no real explanations to the whys, but they indicate how in past times people tried to become aware of time, not as something that passes, but as something that defines the present moment in all *its stages of development*, symbolized by the number 12 and its multiples. Might this be a satisfying answer?]

ע

1. Here is a picture that shows the colors you know, and the remaining balls are colored gray.



First note that the description ensures that if every ball can contain *any* smaller ball, they can always contain the next smaller ball. This description was included to ensure that the situation is physically possible. Now, if we make a table of the possible configurations of the balls, we get:

	configuration 1				configuration 2			
Size/No.	1	2	3	4	1	2	3	4
Largest	R	W	B	Y	R	W	B	Y
	W	B	Y	R	W	B	Y	R
	B ¹	Y ⁷	R ⁵	W ³	Y ¹	R ⁷	W ⁵	B ³
Smallest	Y ⁸	R ⁶	W ⁴	B ²	B ²	Y ⁸	R ⁶	W ⁴

The largest blue ball contains a yellow one, because otherwise, the largest yellow ball contains a yellow one, contradicting the condition that each set of balls contains four different colors. The gray positions are determined by the colors found in the first two balls.

So predictably, the largest blue ball will contain a yellow one, and the largest yellow will contain a red one. Opening one of these largest balls will not give us extra information.

RIDDLES' SOLUTIONS

Therefore, we need to open at least one more ball, because there are two configurations possible. We may take the smaller white ball or the smaller blue ball for this purpose. Only the first of these options is followed here.

The smaller white ball will contain either a blue ball (left solution table) or a yellow ball (right solution table). The other balls are then fixed, for example considering what color the ball has in the indicated order.

The left solution follows the consequences of the fact that the third blue ball determines the fourth blue ball, in turn giving the position of the third white ball, etc.

The right solution follows the consequences of the fact that the third yellow ball determines the third blue ball contained in it. Next the fourth blue ball is determined and with it the third white ball contained in it.

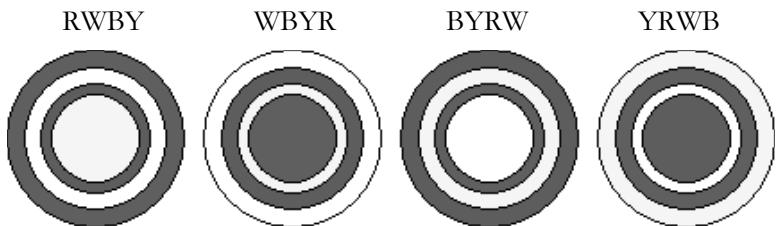
To predict all the positions of the remaining balls, after opening the smaller white ball, one needs only to remember these tables or be able to deduce the entries from the facts at hand.

Note that in the left solution, balls contain smaller balls with colors in a certain fixed order: red balls contain white balls, which contain blue balls, which contain yellow balls, which contain red balls.

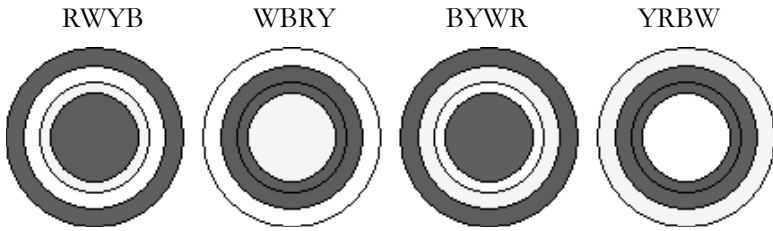
Also note that the right solution has a similar feature, but in the horizontal direction: red balls are left-adjacent to white balls, which are left-adjacent to blue balls, which are left-adjacent to yellow balls, which are left-adjacent to red balls.

These features could be helpful when you practice them.

The “left”-solution coincides with the following picture:



The “right”-solution coincides with the following picture:



2. a. To see that the expected number of throws are not equal, suppose you have not reached HH with your last throw and you just threw H. Then with probability $1/2$, you will throw an H, and you are finished. But with probability $1/2$, you throw T, and you have to start over to first start throwing an H again. Now consider the case you have not reached HT yet and your last throw was an H. Again, with probability $1/2$, you throw a T, and you are finished. But with probability $1/2$, you throw an H, and you will keep throwing Hs until you throw a T. You did not have to wait for the H to appear, as in the first case. Therefore, HH takes longer than HT to appear. The case where your last throw is a T and you have not reached HH or HT yet means you have to first start throwing an H, returning to the previous case.
- b. To compute the expected number E_{HH} of throws to reach HH and the expected number E_{HT} of throws to reach HT, we need some lemmas. We'll give an outline of the proof that

$$\sum_{n \geq 0} x^n = 1/(1-x) \text{ and}$$

$$\sum_{n \geq 0} n \cdot x^n = x/(1-x)^2$$

For the first, note that the finite sum with $N + 1$ terms satisfies

$$\begin{aligned} (1-x) \cdot \left(\sum_{0 \leq n \leq N} x^n \right) &= \sum_{0 \leq n \leq N} x^n - \sum_{0 \leq n \leq N} x^{n+1} \\ &= (1 + \sum_{1 \leq n \leq N} x^n) - (\sum_{0 \leq n \leq N-1} x^{n+1} + x^{N+1}) \\ &= 1 + (\sum_{1 \leq n \leq N} x^n - \sum_{1 \leq n \leq N} x^n) - x^{N+1} \\ &= 1 - x^{N+1} \end{aligned}$$

Hence,

$$\sum_{0 \leq n \leq N} x^n = (1 - x^{N+1})/(1-x)$$

So if $|x| < 1$, then $\lim_{N \rightarrow \infty} x^N = 0$ and

RIDDLES' SOLUTIONS

$$\begin{aligned}\sum_{n \geq 0} x^n &= \lim_{N \rightarrow \infty} \sum_{0 \leq n \leq N} x^n \\ &= \lim_{N \rightarrow \infty} (1 - x^{N+1}) / (1 - x) \\ &= 1 / (1 - x)\end{aligned}$$

For the second, let f be the function defined by

$$f(x) = \sum_{n \geq 0} x^n = 1 / (1 - x).$$

Taking derivatives, we get

$$f'(x) = \sum_{n \geq 0} n \cdot x^{n-1} = 1 / (1 - x)^2$$

hence

$$\sum_{n \geq 0} n \cdot x^n = x \cdot \sum_{n \geq 0} n \cdot x^{n-1} = x / (1 - x)^2$$

Now, to compute E_{HH} , the expected number of coins to be thrown to reach HH, we first compute the expected number E_H of throws to throw the first H. The first H is thrown after a sequence of n T's ($n \geq 0$) with probability $(1/2)^n$, and then we throw a final H with probability $(1/2)$, having used $n + 1$ throws. So in formula:

$$\begin{aligned}E_H &= \sum_{n \geq 0} (1/2)^n \cdot (1/2) \cdot (n + 1) \\ &= (1/2) \cdot (\sum_{n \geq 0} n \cdot [1/2]^n + \sum_{n \geq 0} [1/2]^n)\end{aligned}$$

and using the lemmas for $x = 1/2$, we get

$$\begin{aligned}&= (1/2) \cdot ([1/2] / [1 - (1/2)]^2 + 1 / [1 - (1/2)]) \\ &= (1/2) \cdot (2 + 2) \\ &= 2\end{aligned}$$

So we first need two throws to throw the first H, and next we will either throw a T, that is, one more throw, with probability $1/2$, and next we need to start over by throwing first an H again—meaning we need the same expected number of throws again to reach HH as if we just started—or we throw an H with probability $1/2$. In formula,

$$\begin{aligned}E_{HH} &= 2 + (1/2) \cdot (1 + E_{HH}) + (1/2), & \text{iff} \\ E_{HH}/2 &= 3, & \text{iff} \\ E_{HH} &= 6\end{aligned}$$

In the case of trying to throw HT, we first need two throws to throw the first H, and next we need another two throws before we reach the first T (throwing Hs all the time). In total we need four throws. In analogy with the former, we could also say that after the first H, we throw an H with probability 1/2, and then we need two throws to reach the first T, *or* we throw the final T at once with probability 1/2. The formula shows that this computation reaches the same conclusion:

$$\begin{aligned} E_{HT} &= 2 + (1/2) \cdot (1 + 2) + (1/2) \cdot 1, & \text{iff} \\ E_{HT} &= 4 \end{aligned}$$

Try to go over it again and see why HT appears earlier than HH.

פ

1. a. If C is the cost you made to acquire the product, let the sale price P be equal to $P = C + M$ for a certain amount M. Since the agent earns 10% of P, we get that $A = 0.1 \times P = 0.1 \times (C + M)$, and your net earnings are $B = P - C - A = M - A = M - 0.1 \times (C + M) = 0.9 \times M - 0.1 \times C$. Now,

$$A/B = (0.1 \times (C + M)) / (0.9 \times M - 0.1 \times C)$$

Note that if $C = 0$, then A/B reduces to a constant equal to $A/B = 1/9 = 11.11\%$ with four decimals of precision. However, for a given $C > 0$, the quotient varies with increasing M according to its derivative

$$\begin{aligned} d/dM (A/B) &= [0.1 \times (0.9 \times \cancel{M} - 0.1 \times C) - 0.9 \times 0.1 \times (C + \cancel{M})] / (0.9 \times M - 0.1 \times C)^2 \\ &= -0.1 \times C / (0.9 \times M - 0.1 \times C)^2 < 0 \end{aligned}$$

and we find that A/B is *decreasing* with *increasing* M. So we conclude that A/B is *maximal* for $M = 0$, giving $A/B = -1 < 0$, which means you *make less money than the agent* on the deal and do slightly better by increasing M (for relatively small M, when M satisfies $0.9 \times M - 0.1 \times C < 0$, i.e., with $M < C/9$).

Example: Let $C = 100$. First, set $P = 105$. Then the agent gets 10%, or $A = 10.50$. Your profit is $B = 105 - 10.50 - 100 = -5.50$, so you lose on the deal! $A/B = -10.50/5.50 = -21/11$.

Example: Let $P = 110$. Then the agent gets $A = 11$, and your profit is $B = 110 - 11 - 100 = -1$, so you lose on the deal. $A/B = -11/1 < -21/11$.

Example: Let $P = 120$. Then the agent gets $A = 12$, and your profit is $B = 120 - 12 - 100 = 8$, which is positive, but still less than the agent makes. $A/B = 12/8 > 1$.

Example: Let $P = 130$. Then the agent gets $A = 13$, and your profit is $B = 130 - 13 - 100 = 17$. $A/B = 13/17 < 1 < 12/8$. Now you made more profit than the agent.

Note that

$$A/B > 0 \text{ iff } B > 0,$$

that is, if

$$B = 0.9 \times M - 0.1 \times C > 0 \text{ iff}$$

$$M > C/9$$

For M close to $C/9$, say $M = C/9 + \epsilon$, we find that

$$A/B = 0.1 \times (10/9 C + \epsilon) / (0.9 \times \epsilon) = 10/81 C/\epsilon + 1/9$$

so the quotient can be as high as desired. So for $B > 0$, A/B is decreasing and is always *bigger* than its lowest value attained for M (or ϵ) approaching infinity. For large ϵ , A/B approximates $1/9 = 11.11\%$ in four decimals precision.

- b. To break even can be formulated as saying that $B = 0$ (no loss, no earning for you), and with the same observations as in a, we see that this means that $M = C/9$. Hence, for this M , you should set the price at

$$P = C + M = (1 + 1/9) \times C$$

Also, for this M ,

$$\begin{aligned} A &= 0.1 \times P &= 0.1 \times (1 + 1/9) \times C \\ & &= (1/10) \times (10/9) \times C = C/9 \end{aligned}$$

When you check this, you see that your earnings are

$$B = P - C - A = (10/9 C) - C - C/9 = 0$$

as expected.

- c. We look for the amount M , such that $A/B = 12\%$. This computation is easiest if we put $M = m \times C$ as a multiple of C and compute m . So

$$A/B = (0.1 \times [C + M]) / (0.9 \times M - 0.1 \times C) = 0.12 \text{ or}$$

$$(0.1 \times [1 + m]) / (0.9 \times m - 0.1) = 0.12 \text{ or}$$

$$(1 + m) / (9m - 1) = 0.12 \text{ or}$$

$$1 + m = 0.12 \times (9m - 1) \text{ or}$$

$$1.12 = 0.08m \text{ or}$$

$$m = 1.12 / 0.08 = 14$$

So $M = 14 \times C$, and the corresponding price would be $P = C + M = 15 \times C$. As 12% lies relatively close to the limit of 11.11%, we expect a large price. Since with an increasing price, the deal for the *buyer* is getting worse, we are forced to consider that the agent will earn something that is closer to your earnings. For $A/B = 50\%$, $M = 3/7 C$ and $P = 10/7 C$.

- d. To have an equal share, we look for M such that $A = B$. This means we look for M such that

$$0.1 \times (C + M) = 0.9 \times M - 0.1 \times C \text{ or}$$

$$0.8 \times M = 0.2 \times C \text{ or}$$

$$M = C/4$$

This means that this happens for $P = 5/4 C$.

- e. For low cost C , the deal is reasonable, for instance when you make a painting; then the material does not cost as much as the earnings you want to gain from selling it. But if the product is such that a price should be reasonably close to C , for instance with a car or furniture and the like, the commission turns out to be a substantial part of what you add to the price to get the deal in the first place. As part b shows, you should at least add $1/9$ of the cost to play even with a commission of 10% for the agent. And as part d. shows, you should set the price to $P = 5/4 C$ or higher to have at least an “equal share” for yourself. The best way to deal with this is to set a minimum price beforehand.



THE ANSWERS HERE given are not the only ones. Careful study of the passages may reveal different interpretations of the letters involved. Therefore, these answers are suggestions.

1. a. **ז** Tzadiy: Transforming the concept of the letters into a personal experience. **ה** Dallet: How ignorance results in unhappiness and how a personal choice about one's inner state makes a significant difference. The resistance is caused by the counterintuitive statement that one can choose one's response. **י** Yuwd: How to have peace with reality and how to live by exercising happiness. The illustration of a nonproductive line of thinking, being transformed into a constructive way of living. This should be an example of such a fullness produced by the resistances met in the process of transformation.
- b. **ז** Tzadiy: How to transform from a barren state into a fertile state, how to reach fullness as expressed by the ages one hundred for the male impregnating principle and ninety for the female formative principle—of which **ז** Tzadiy is the existential symbol. **ה** Dallet: The principle of reaching fullness is translated in the parable of the egg in need of hatching. The resistance being that a human being is likened to a hatching egg and humanity as a collection of hatching eggs. **י** Yuwd: The meaning of being born again or reaching the fullness of 100/90, where the offspring of the fullness of the male and female principles is translated into the concept of “a duck that hatches eggs”—becoming a conscious partaker in the growth process of consciousness itself.

ק

1. Regardless of the fact that this was put in a riddle, the explanation contained here will give many a riddle—how much it is the explanation!

In verse 10, the word is מול *mol*, in the idiom “circumcise.” But the letters say it is a physical resistance or flow מ Mem through time of ו Vav active through ל Lammed, a physical action. It is the best description of this covenant, for it ensures by its inherent letters and interpretation that it institutionalizes the moment of the revelation given to Abraham in Gen 17. It sure did safeguard its deeper secret, which is located in the word for *foreskin* (verse 11), which is ערל *‘arel*. The implication is that it contains the reversal of רע *ra’* (evil) in an active manner by the same action in ל Lammed. Consider this: by instituting this action as a custom, both the Hebrew text and the revelation of the *autiyut* are preserved.

The revelation of the *autiyut*, (i.e., the meaning of the *autiyut*), which contains all the blessings of the “covenant”, is kept *alive* in a people, fragile as it was at first; see the explanation of the name יצחק *Yitzchaq*. Its prohibition stated in verse 14 prevents this custom to ever fade in a people that safeguard this text with their lives. Who does not want to be part of the people of God’s covenant? And by their fear, they keep it, totally oblivious (or not?) of the symbolic meaning intended by the authors of Genesis, especially designed to meet the needs of that time. To make a point, ask yourself, “Would we now have this text, were it not through this custom?” Therefore, we must not discard its sacred content and do our utmost to understand the gravity of this measure once taken. This is the totality of our human value! If we understand it, we become circumcised in our hearts (where it counts); if we are only circumcised in the flesh, we are marked carriers of a message meant for salvation, but without the guarantee of being part of it. Yet without carriers of the message, there would be no message, and no salvation could come through it.

When—much later—Jesus cures a man on Shabbat (Jhn 5:1–15), he is persecuted for doing so (Jhn 5:16). But then on another

occasion, Jesus defends himself and refers to the custom of circumcision performed on the seventh²⁶¹ day (Jhn 7:22–23), suggesting that it is OK to do something on Shabbat to keep the law (of Moses) from being broken; therefore, when he makes a man “every whit whole” on Shabbat, there really should not be any reason for criticism! His argument therefore points to the hypocrisy to persist on a rule when a better rule has already been shown. It is custom to circumcise on Shabbat if it falls on the eighth day, because it keeps the law from being broken, but healing a man on Shabbat also keeps the Law (of love) from being broken. Yet since it does not equal circumcision (in the flesh), it is judged, although healing transcends circumcision. This defense of Jesus proves that Jesus had fully grasped the meaning of Abraham’s blessing, received in Gen 17, because it requires complete knowledge of the *autiyut*, the kind of knowledge explained in this book.

בן־שִׁמֹנַת *ben-shemonat*, in Gen 17:12, translated as “a son of eight,” means a derivative (בן *ben*, meaning *son*) of the name (שֵׁם *shem*, meaning *name*) given (נתַן *nat* < נָתַן *natan*, meaning *to give*). So a word or custom that persists without the true meaning and reasons being known for its use should be “circumcised” (מִוּל *muwl*), i.e., abandoned and/or redefined; one should struggle with it as much as necessary (מֶ Mem) and connect it (וֹ Vav) to a teaching to make it useful again (לָ Lammed). Therefore, healing the man on Shabbat had the effect of circumcising the meaning of “circumcision”! It is clear why this is so threatening to the authorities. Even if they cannot fully grasp the reasoning behind Jesus’s words, the authorities and common people alike understood on a gut level that he undermined the established authority on *moral* grounds and at the same time restored the power of normal people. That is why the authorities feared Jesus with the same fear they feared God. For how could they stop this Jesus when they witnessed the fact that he, with his אבֻ *’av* (Father), possessed רֵאֵם *ram* (the universal knowledge [רֵ Reysh] of the power of life-death of אֵ Aleph universally being applied [מֶ Mem Sophiyt], e.g., to the poor and sick) while they did not? They were dethroned and robbed of their

²⁶¹ I.e., on Shabbat. The circumcision is performed on the eighth day—as the ח Cheyt (value 8) in יִצְחָק *Yitzchaq* reminds us—see Gen 17:12. There is a paradox in Jesus talking about circumcision on Shabbat . . .

power by somebody that applied words simultaneously as weapons and as a cure. If they had loved their fear and not hated it, they would have been partakers of these powers.

Note that the eighth day is also the day in Jewish tradition when a male child will receive his name (שם *shem*). Compare with the word for *eight*, which is שמנת *shemonat*; at that day the cosmic action ש Shiyh, i.e., by *this* divine covenant, will cause the tradition in מ Mem—that is, either the circumcision (the active ו Vav of מול *mol*) or the fact that a name (שם *shem*) is the expression of the use of the *autiyut*—to affect the newborn נ Nuwn as part of the cosmic resistance ת Tav imposed by the fear of breaking that covenant. It suggests the comparison with a post office, where a letter has to be stamped. The letter is not validated by the paper stamp on it but by the ink stamp applied by the post office clerk, for it means that the paper stamp's value is sufficient postage. Thus became the descendants of Abraham the shell of life's secrets, and a very strong one, resistant against every other people—and they have suffered for this reason more than any other people in history. Are we still oblivious as to why they had to suffer? The life's secret is not for some but for *everybody*, and unless that secret is indeed shared amongst everybody, there is no deliverance from their burden caused by this covenant, so cleverly designed to fulfill its purpose through millennia! Can you fathom what is at stake? Can you fathom the value of the *autiyut*? Do not dare to joke about יצחק *Yitzchaq*! For you may be the next joke ready to be sacrificed . . . and no angel or god will keep your butcher's hand from cutting your throat.

It boggles the mind as to how this has possibly come about. It pertains to the greatest enigma of known history, worthy of deep respect for its willing and unwilling protectors, who by their suffering have proven that the time was *never-before-now* ripe for a complete release of this secret, which is in fact Truth with a capital: is it a coincidence that the word תורת Tav-Vav-Reysh-Tav (*Torat*, meaning *Lam*, e.g., see Gen 26:5) has the same letters as Truth, albeit in opposite order? I do not consider myself a guardian of truth but rather an exposé, and therefore, I deliver its value to you, making my own value as high as that of Judas—*Jew* of name, being their offspring in mind. Yet it is about expressing my deepest sentiments into a testimony of a total new integration of their Scriptures, which may be valuable to many new generations.

2. The promise is also repeated in terms of the land in the following verse:

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Cana'an, for an everlasting possession; and I will be their God.

That land is called כנען *Cana'an*. That "land," after its letters, is a place, a physical container, a human body even, symbolized by כ Kaph, the palm of a hand: with capacity to give and receive, with ability to stroke or cover, with movability to slap or ward off, but *not* with the intent to take, to cut, or to maneuver. It contains a double life, one in 1 Nuwn, the 50, in the realm of existence, and another as 1 Nuwn Sophiyt, the 700, a sublimated life in its undetermined state or freedom, a looseness from human-made regulations, rites, and laws, yet bound by serving humanity by exercising the Universal Law, discovered within. The strength of the binding between the two different 1 Nuwn is determined by the anchoring of the inner knowledge, provided by ע 'Oyin, the 70, moment-by-moment *individual* reevaluation, as a compass that should be checked for north every moment. ע 'Oyin as eyes are therefore looking inward and outward for reconciliation of all extremities, and the ultimate extremity is hiding in the illusion of difference between the inner voice and the outer voice, which are in fact originating from the same source. In summary, כנען *Cana'an* is a land of insecurity, uncertainty, avail, difficulties. The "land" is that which is met in the real world outside this book. The inner knowledge of the name יהוה, in terms of the acquired adulthood of Abraham and Sarah within, must be exercised and experienced in the outside world of כנען *Cana'an*.

3. a. The values are 300.4.10, totaling to 314. This value is close to a hundred times π (p_i) = 3.14 . . . , and equal to the surface of a circle of diameter 10 or half the perimeter of a circle of diameter 100. It is the way God works on the ד Dallet of אדם 'adam to make it בר bar, a son in אברם 'Avram (Abram).
- b. $17^2 = 17 \times 17 = 289$, $5^2 = 5 \times 5 = 25$, and $289 + 25 = 314$.
- c. $314 = 2 \times 157$, and since 2 and 157 are prime numbers, 2 and 157 are the only factors.
- d. $11^2 = 11 \times 11 = 121$, $6^2 = 6 \times 6 = 36$, and $121 + 36 = 157$.

This kind of manipulating of values is called *gematria*. It may sometimes be used to stress relationships between words. It may or may not have been used in the text to construct hidden messages. But after many investigations on my part, comparing results of many others, it is my conclusion that it is only a possible means of illustration of correlations between words yet is not illuminating the inner meaning of these correlations nor the numbers. Therefore, *gematria* does not in the least have the explanatory strength comparable to that of the *antiyut*. The *antiyut* have been shown to form an autonomous means of understanding Scripture without further ado.

4. a. The logician standing in front of all the other logicians will always say yes, regardless of which hats have been dealt by the assistant. The explanation is as follows.

Only if the logician at the *end* of the queue sees 99 black hats can he know what the color of his hat is, namely, white in that case. So if he answers yes, every other logician knows that this logician wears a white hat and *all* others wear black hats. In this case, the logician in front of everybody will answer yes and has a black hat. This situation regarding the last logician will not likely happen when the hats are randomly dealt, but we have to include the possibility.

But if the last one answers no, this means that at least one of the logicians in front of him wears a white hat. So when the assistant goes to the one directly in front of him and asks him if he knows the color of his hat, there are again two possibilities. Either he sees only black hats, and he has to conclude that he himself wears a white hat, for the logician behind him gave the information that at least one hat in front of *him* is white, or he sees at least one white hat in front of him, and he cannot know what he wears himself (it may be a white or a black hat, but he cannot conclude what he wears).

So if the second logician answers yes, all the others in front of him wear black hats, and he himself a white hat. But if the second logician answers no, he sees at least one (other) white hat in front of him.

Notice that we can repeat the argument for every logician in the queue. This means that the first logician who answers yes gives the information that he knows that he has a white hat

and that everybody in front of *him* wears a black hat. All logicians in front of him can deduce this for themselves and will therefore know they wear a black hat and answer yes. And if all logicians that have been asked all said no, then it means that there should be at least one white hat in front of them, last of which is the one that stands in the front, who will answer yes, having perfect reasoning.

So the logician in front of the others will always know what the color of his hat is, and he will answer yes.

In fact, the only answer he needs to know is that of the logician standing directly behind him. This is left as an exercise.

This last remark is also true for every other logician, except—for obvious reasons—the logician standing *behind* all others. But he *also* knows that there is at least one white hat in the queue, for there are only ninety-nine black hats and one hundred logicians, and we may imagine that the assistant told him that—it is as if there is an invisible logician behind him that has answered to an inaudible question with an inaudible voice, answering no with the same meaning that all the other logicians mean when they answer no. Also from this second explanation it follows that the logician in the front cannot answer no, because he does not see a white hat in front of him ...

- b. As seen in the previous, if one of the logicians behind the one in the front will answer yes, the first logician will know that he wears a black hat.
5. Without loss of generality, we may assume that $p = q^r (= q^{\wedge r})$ for some $r > 1$. So $p^p = (q^r)^{q^{\wedge r}} = q^{r \cdot q^{\wedge r}} = q^q$ iff $r \cdot q^r = q$ iff $q^{r-1} = 1/r$ iff $q = (1/r)^{1/(r-1)}$. With this q , we have $p = q^r = q/r = (1/r)^{r/(r-1)}$. We get a rational solution if $1/(r-1) = n$ for some integer n , or $r = (n+1)/n$, because then $r/(r-1) = n+1$ is also integer! This is short of a miracle. For this n , we get $0 < p = [n/(n+1)]^{n+1} < 1/e < q = [n/(n+1)]^n < 1$. Please, verify that p and q are both rational and $p^p = q^q = [n/(n+1)]^{[n^{n+1}/(n+1)^n]}$. Note that $\lim_{n \rightarrow \infty} [n/(n+1)]^n = \lim_{n \rightarrow \infty} [n/(n+1)]^{n+1} = 1/e$. For $n = 1$ we get $r = 2$, giving $p = 1/4$, $q = 1/2$, and $(1/4)^{1/4} = (1/2)^{1/2} = 1/\sqrt{2} \approx 0.707106 \dots$ For $n = 2$ we get $r = 2/3$, giving $p = (2/3)^3 = 8/27$, $q = (2/3)^2 = 4/9$, and $(8/27)^{8/27} = (4/9)^{4/9} \approx 0.697387 \dots$ Etc.

A special *non-rational* solution uses $r = 1/\varphi = 2/(\sqrt{5} + 1) = (\sqrt{5} - 1)/2$, giving $p = \varphi^{-(\varphi + 1)}$ and $q = \varphi^{-\varphi}$. Now, using $\varphi + 1 = \varphi^2$, we see that

$$p^p = (\varphi^{-(\varphi + 1)})^{(\varphi^{-(\varphi + 1)})} = (\varphi^{-\varphi})^{(\varphi^{-\varphi})} = q^q = \varphi^{(-\varphi)^{[-\varphi^{(-1)}]}}$$

for

$$\begin{aligned} p^p &= (\varphi^{-\varphi \cdot \varphi})^{(\varphi^{-(\varphi + 1)})}, \text{ since } \varphi + 1 = \varphi^2 = \varphi \cdot \varphi \\ &= ((\varphi^{-\varphi})^{\varphi})^{(\varphi^{-(\varphi + 1)})}, \text{ since } x^{y \cdot z} = (x^y)^z \\ &= (\varphi^{-\varphi})^{(\varphi \cdot (\varphi^{-(\varphi + 1)}))}, \text{ since } ((x^y)^z)^w = (x^y)^{(z \cdot w)} \\ &= (\varphi^{-\varphi})^{(\varphi^{-(\varphi + 1) + 1})}, \text{ since } x \cdot x^y = x^{y + 1} \\ &= \mathbf{q^q = (\varphi^{-\varphi})^{(\varphi^{-\varphi})}} \\ &= \varphi^{((- \varphi) \cdot \varphi^{-\varphi})}, \text{ since } (x^y)^z = x^{(y \cdot z)} \\ &= \varphi^{(-\varphi^{-\varphi + 1})}, \text{ since } (-x) \cdot x^y = -x^{y + 1} \\ &= \varphi^{(-\varphi^{-(\varphi - 1)})} \\ &= \varphi^{(-\varphi^{-\varphi^{(-1)}})}, \text{ since } \varphi - 1 = 1/\varphi = \varphi^{-1} = \varphi^{(-1)} \\ &\approx 0.699\,480\,971\,720 \dots \end{aligned}$$

6. a. To successfully solve this riddle, you need the following rules of propositional logic. Here I only mention the relevant ones.

<i>Simplification</i>	: if $p \Leftrightarrow q$, then $(p \Rightarrow q \text{ and } q \Rightarrow p)$
<i>Modus ponens</i> ²⁶²	: if $(p \Rightarrow q \text{ and } p)$, then q
<i>Substitution</i> of x_0 for x	: for any $x_0 \in U$, if $p(x)$ for all $x \in U$, then $p(x_0)$
<i>Contraction</i>	: if $p \Rightarrow (p \Rightarrow q)$, then $p \Rightarrow q$

The following reasoning, proving that *any* p is true, should then be obvious.

²⁶² This rule also defines the meaning of the symbol “ \Rightarrow ”: $A \Rightarrow B$ means “*if A, then B*,” because *if A and $A \Rightarrow B$, then B*. $A \Rightarrow B$ is called a *conditional statement* or *implication*.

RIDDLES' SOLUTIONS

1. For all $y, y \in U(p) \Leftrightarrow (y \in y \Rightarrow p)$ by definition of $U(p)$
2. $U(p) \in U(p) \Leftrightarrow (U(p) \in U(p) \Rightarrow p)$ by substitution of $U(p)$ for y in 1
3. $U(p) \in U(p) \Rightarrow (U(p) \in U(p) \Rightarrow p)$ by simplification of 2 (\Rightarrow)
4. $U(p) \in U(p) \Rightarrow p$ by contraction of 3
5. $(U(p) \in U(p) \Rightarrow p) \Rightarrow U(p) \in U(p)$ by simplification of 2 (\Leftarrow)
6. $U(p) \in U(p)$ by modus ponens of 5 and 4
7. p by modus ponens of 4 and 6

Note 1: Step 6 means that $U(p)$ is nonempty and contains itself.

Note 2: Step 4 is arrived at by *contraction*. In the strictest sense of logic, this is an extra requirement for the symbol " \Rightarrow " to satisfy. But in normal logic, this is so, because modus ponens (as used above) implies contraction. Here is the proof of that, using an embedded fantasy (see for this technique [HO1], but the example should be self-explaining):

1. [push, entering first fantasy
2. $p \Rightarrow (p \Rightarrow q)$ fantasy (premise)
3. [push, entering second fantasy
4. p fantasy (premise)
5. $p \Rightarrow (p \Rightarrow q)$ inclusion of 2 from outer (first) fantasy
6. $p \Rightarrow q$ modus ponens (5, 4)
7. q modus ponens (6, 4)
8.] pop, leaving second fantasy
9. $p \Rightarrow q$ conclusion of second fantasy (4, 7)
- 10.] pop, leaving first fantasy
11. $(p \Rightarrow (p \Rightarrow q)) \Rightarrow (p \Rightarrow q)$ conclusion of first fantasy (2, 9); reality.

This derivation avoids too much formalism but shows that $p \Rightarrow q$ can be derived from $p \Rightarrow (p \Rightarrow q)$. This occurs at step 9 by using a so-called fantasy. A fantasy starts a reasoning with *any proposition* (at steps 2 and 4) suitable for the derivation. An embedded fantasy may include in any step any statement of an outer fantasy or reality of which it is part (here step 2, which holds in the first fantasy, is summoned in step 5 in the embedded fantasy). Step 9 is an implication or a conditional statement involving the symbol “ \Rightarrow .” It is the conclusion of the embedded fantasy and summarizes what the embedded fantasy has shown; its premise at step 4 leads to its result, step 7. Step 11 concludes the proof. It is our conclusion of the first fantasy. Similarly, it is a conditional statement that uses the premise of step 2 and the result of step 9 of the first fantasy. The final line of this proof shows that *contraction* is an elementary principle of logic, given that *modus ponens* is part of the logic (as used in steps 6 and 7).

- b. Since for any proposition p , the definition of $U(p)$ proves the truth of p and the definition of $U(\neg p)$ proves the truth of $\neg p$, we have both p and $\neg p$, hence a provable falsehood. This paradox arises because of the nature of the definition of $U(p)$. The interpretation of the paradox shows that recursive thoughts lead to paradoxes. The manifestation of a paradox occurs when somebody believes that something is “bad” while another person believes of the same that it is “good”; it shows a fundamental difference in the interpretation of certain words (or actions) used by different persons. Possibly it shows that although “good” and “bad” have a different interpretation, we cannot know which is which. Consider that since a dictionary has only a finite number of words, all meaning contained in its definitions of words is only based on a finite number of “basic” words/concepts. Each word is defined in terms of other words that are in the dictionary. Since no word is defined by itself—the word would be inherently meaningless²⁶³—every word ultimately can be defined by a smallest subset (call it U) of all words in the dictionary. Now, within U , all words are defined by words in U .

²⁶³ Consider the two hypothetical dictionary entries “**word**, *n.* word” and “**meaningless**, *adj.* meaningless” as instances of the same format “<**concept**>, <*abbreviated grammatical function*> <concept>.”

That means that these words are defined in terms of themselves. Therefore, the dictionary has *only* circular or recursive definitions and is *still* inherently meaningless. Meaning (from a dictionary) is seen as a mere commonly accepted convention. Since reality is more abundant in its expressions than any finite dictionary of words, this means that not all meaning is contained in a dictionary, even if the branches of recursion used in the definitions would be sufficiently complex. *Interpretation itself* is the key to resolve paradoxes, and if at any moment any interpretation is based on a finite number of words (or symbols), then for all practical purposes, the universe will always be infinite (for it exceeds all finite limits) and paradoxical (for its events defy any fixed set of interpretations). Every encountered paradox prompts the reinterpretation of that finite set of words, supposedly containing the explanation of everything. But instead of fixating an interpretation to any word, one becomes flexible in the redefinition of words in order to express Truth, which is beyond the previously expressible. Then the recursion of the thought of redefinition of words helps resolve certain paradoxes but may create others. Therefore it is said that the Truth turns into a lie when it is expressed in words. And also: "He who knows does not speak, and he who speaks does not know." Integrating this truth in one's personality, how one deals with one's own paradoxical thoughts, one becomes gradually more true to one's own words, less depending on their meaning, more depending on their expressive power of the inherent mystery of Self. For example, Zen Buddhism uses in its teaching so-called *koans*—paradoxical puns without explanation—to sharpen the awareness of the student, suggesting that the teacher has solved the paradox presented in the *koan*, causing inner turmoil in the student who aspires his teacher's wisdom for as long as he himself cannot solve it. Here is a personal koan—too long to be one, nevertheless containing a koan.

Logic proves the paradoxical nature of the universe:
 Whatever the universe is,
 it has not been what you think it has been,
 it has not been what you think it is
 and it has not been what you think it will be;

it is not what you think it has been,
 it is not what you think it is
 and it is not what you think it will be;
 it will not be what you think it has been,
 it will not be what you think it is
 and it will not be what you think it will be;
 yet with you in it,
 it has been with you as you have been,
 it is with you as you are
 and it will be with you as you will be;
 yet without you in it,
 it has never been,

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and it will never be.

- c. Answer: “So what was the question in this riddle?” I hope you had or will have a good laugh, whatever comes first. Come to think of it, regarding that last statement, if you ever *will* have a good laugh, then that future will have come *before* the past, won’t it?



1. If the first two riddles are viewed, there is already the answer. It has to do with the fact that a single word—here, it is *end*—a sentence, a chapter, a story can have two opposites, or at least complementary interpretations. Therefore, by the two interpretations, there are indeed two ends (how they end). Such as the one about the sower and the thief.
2. The end (meaning) of the first of these two riddles is to exemplify itself by showing its second end (how it ends) by the second riddle. The only difference is one star versus two stars, but that is only a

²⁶⁴ This *uni-que verse* is intentionally left blank: presently unpresent, unpresently present. **Comment.** *With you, yoUniverse; without you, without verse.*

hint. The stars are not essential to the riddle. Without the stars there still would be two ends (how they end).

The end (meaning) of the second of these two riddles is to exemplify itself by showing its first end (meaning) by the first riddle, where *end* means *how* it ends, and its second end (meaning) to give the *differences* stemming from the different endings (how they end).

3. A story is interpreted by a reader. Every reader has the choice of interpreting the story according to his own reference point and considers his interpretation as the meaning of the story. In this way, every reader interprets the story according to himself, where the reference for each reader is personal and therefore different. Every story has as many ends as readers read it, multiplied by the possible interpretations each reader finds over time. There is no comparison between any of these interpretations, except when we write them down. But if their interpretations of the story is different from the original story, is meaning added or lost? And if every interpretation could be reduced to its essence, and two interpretations are considered equal when the same words in the same order are used, we must conclude that there is only one version of the *true* story, namely, the original story itself, and all interpretations are derived from it according to the number of readers. And there would not be enough paper to write the interpretations (compare Jhn 21:25). But the story remains the same. This is the power of a story. It remains the same, and it has in it the seeds of all possible interpretations. If a story has but one interpretation, it can be forgotten. The best stories have the most interpretations and will be told again and again, showing that their interpretation is not unique. Others may share their interpretation with us and enrich us. We may share our interpretation and enrich others. But we must not make the mistake that there is only one interpretation. Rather we must try to see how we can broaden our view, to leave our own interpretation and integrate it with other interpretations.

So it may be best to read the story again and to force yourself *not* to interpret it. Let it float in its entirety—as the whole story—in an undetermined state. Do not interpret it at face value but note how you attach associations to this or that aspect. And when you see the meaning of the story as a way to build your thoughts, you will gain understanding for its multiplicity. Does it ever end? There is a story called “The Never-ending Story,” and it is not for nothing.

And if one story does not end, how many do? Every story conveying truth can never end, because then it would cease to be conveying truth and cease to be a story. Turning it around, we may ask what is *not* a story in its essence?

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IN THESE RIDDLES, the *uniqueness* of God is assumed.

1. a. Since <something> obviously can happen and probably already did, if God exists, he has already allowed it to happen. A statement like this is based on incomplete knowledge. You have no idea what all of the consequences would be if <something> really would not happen or would not have happened. Maybe the long-term consequences of not allowing that <something> are unacceptable to God. If God has complete knowledge (is all-knowing) and his decision-making is without error, you yourself would therefore have allowed that <something> as well, *if* you had been all-knowing. Also, the idea that if God exists, there is any choice in his mannerism or that the concept of different gods makes sense—in suggesting that if *you* were God, you would be *different* from God—is based on a false assumption. The only inference that can be drawn from such a statement is your false assumption that you would have a choice in the matter if you were God and you implicitly admit to having incomplete knowledge, hence it is a fallacy.
- b. Again, being angry at God is based on incomplete knowledge. First of all, it is not clear who you are referring to in this statement. If you are angry at the concept of God, this must be viewed differently. However, if you believe in God and you are angry at him, you have at least the *freedom* to be angry at him, but you have no idea what the consequences of that are, only that you are angry. God allows that too, so it is acceptable to him. If you could articulate why you are angry, and you arrive at a statement similar to that under a., because something happened that you would not have allowed if *you* were God, then it is clearly a fallacy.

- c. Loving God, although a positive emotion, is also a fallacy for the same reason that you have incomplete knowledge. If you had complete knowledge about God, there could be things you do not agree with God about to such a high degree that your love for him would diminish, fade, or even revert to anger or hate—and you revert to the fallacy under b. above. So if you love God on the basis of incomplete knowledge, it is like not knowing what or whom you love. Although you can love God for what you *do* know about him, one must ask what the worth is of such a kind of love. We can only measure our love for God, whom we cannot see, in the love for the things we can see. And if there are things that we see and we do not love, we do not love God completely. If we do not love *something* that we see and project onto it the work of the devil or any other subordinate or opposite power to God, we are implying that we can only love the things we *think* are God's work *as if* we have complete knowledge. Therefore, admitting to not loving something, even if in your own mind this something is not God's doing or creation, is a fallacy, since it *must* be God's doing or creation after all, since there is only one God, even if God allowed it by some opposite or subordinate power that he created. And if you would not allow such an opposite or subordinate power, you revert to the fallacy under a.

Note: A way out of these fallacies is to assume responsibility for what you feel. It could mean that you have a choice to love or not to love anything. That is a fallacy too, because then the object of your love is but a trigger for your love—it enables you to love. Moreover, the object that you cannot love is but a trigger of a different emotion you allow yourself instead of love. Stated differently, if you love something, you allow love only as being triggered by that something.

Therefore, assuming responsibility for what you feel, we arrive at a higher truth that you have a choice to love at *any time* without being triggered by an object, a person, or an abstract concept (such as God). Not experiencing the freedom to love at any time is also a fallacy, and you should recognize that something in *your own* experience is blocking you from loving, but that it can only block you because you allow it to block you. Hence, it is your responsibility to remove that block, in order to love unconditionally. Hence, stated most directly, it is your responsibility to love unconditionally.

This brings us to the concept of love, which is almost as difficult to define as the concept of God, and we would not like to define the one in terms of the other. Therefore, the higher responsibility is to find out what love really is and act accordingly, recognizing when you do not act accordingly to your *current* understanding of love and then assuming responsibility, change your ways, or change your concept of love more toward unconditional love.

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1. a. This is a paradox. The question is can we conceive of a universe in which the statement is true. If the answer is yes, then the paradox vanishes in such a universe. If the answer is no, then the paradox is not a paradox but an impossibility. Have enough people thought about this paradox to assure us that such a universe is impossible? Or, contrariwise, is there somebody that can make it clear that such a universe is conceivable?

The next question is: *If* we can conceive of another universe as ours in which the paradox vanishes, does that then mean that such a universe *must* exist (somehow, somewhere, sometime)? I believe that for every paradox, there is a universe in which it disappears. That does not mean that there is a universe in which no paradoxes exist. But as long as there are only a finite number of them, I believe it is possible to conceive of a universe in which they vanish. Such a universe becomes the world I live in for the moment. As more paradoxes appear to me one by one, I am able to change my universe to make them disappear. In that way, I live in a universe that evolves toward a harmonious one with less and less paradoxes. It just makes it so much easier for me to feel happy more and more of the time!

See also

http://en.wikipedia.org/wiki/Irresistible_force_paradox

and the discussion page to get a feel of the intricacies of this paradox. Some explanations are false. Which ones? (Maybe give your own contribution?) If an explanation is false, it does not contribute to the resolution or understanding of the paradox.

- b. One notices that the Holy Spirit is a concept taught in the Christian religion. It is difficult to make the statement precise, since how can any spirit meet something *not* of its own nature, as any religion surely is. However, let us individualize the statement to mean that the Holy Spirit meets an individual that does not have a Christian religion. In Christian religion, it is possible for the Holy Spirit “to meet” a person, but as far as I know, the details of this meeting is never explained. Besides that, let us take into account that the attributes of the Holy Spirit can only be explained in human terms, in human concepts; after all, humans are the ones who can testify to any degree whether or not they have met the Holy Spirit (note the subtle reverse of the verb *to meet*: who meets whom?). Since it should be explained what the Holy Spirit is or does, and to Christians it is the Spirit of God, we return to the dogma of a single God. Now, according to science, there is only one reality. However, science does not have the last word. To understand reality, it is more helpful to postulate different universes, one for every observer. Then these universes might overlap in a more or lesser degree if we distinguish ourselves from other observers. Nevertheless, if some observers are not Christian, the separation of these universes seems natural. And if the Holy Spirit could “meet” them; it would mean that part of their universe would coincide with the Christian view of the universe. If we further imply that the non-Christian observer is able to experience the Holy Spirit and therefore infer that the Holy Spirit has met their religion, it means that in the mind of such an observer, he has attained an understanding similar to the Christian understanding of the Holy Spirit. One can rightfully ask if, when this happens to a non-Christian, he or she is still non-Christian, and we arrive at a paradox. Note that the observer may use different words to describe this meeting with the Holy Spirit and if the observer is not familiar with Christian terminology will call it differently; hence, even if it happens, there is no guarantee that it will be recognized by the observer that experiences it for what it is in

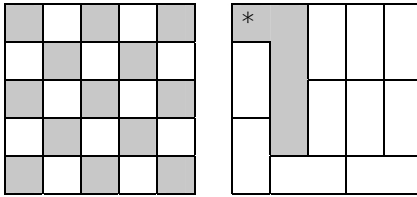
Christian terminology! However, if we only ask what happens if the Holy Spirit meets a non-Christian *religion*, Christianity's concepts must be translated into other concepts, like the Self, the Way, the Truth, or any such absolute. Hence, if this absolute meets another religion with such a term for the absolute, then nothing will change, since the other religion already has a concept related to the absolute. Even in the atheist's view, there is the *absolute absence* of this absolute power, which is the same absolute if we compare it to those who recognize it. And so if *nothing* would change when this meeting takes place, we arrive at the paradox if we suppose the Holy Spirit could meet this non-Christian religion as if such event could be recognized. Therefore, the question is dismissed as a paradox as well.

Let me illustrate it a little more. The reason for this paradox is the fuzzy definition of the terms involved, both "Holy Spirit" and "non-Christian religion." Any attempt to define these concepts will fail, even more so if we consider already the difficulty of defining anything *real*. (See the riddle from the chapter on → ך Nuwn Sophiyt). If there is anything like the Holy Spirit of God, or God, it must be found in the observer's reality and therefore can be reduced to the *way of observation* of an individual. Now, the term "observation" is as vague as it can be, because we know that we only observe things we recognize, and we recognize only those things that we already know. Therefore, if change is possible, then the question of the existence of the Holy Spirit must be sought in the *limit* of observation and the *limit* of knowledge and how either limit recedes or changes at any given time, and its noticeable aspects to the individual observer. The question points to the movable limit between two infinite opposites: the unknown and the knowable. A human being is an instrument of observation, imperfect to eradicate the unknown yet open to receive *any* part of the knowable. *Whose* instrument a human being is might be answered by the Absolute Self, who measures its development through each individual human experience.

7

- For any n , consider that if you stack n L-type n -ominoes to form an n stories high L, then the remaining space can be filled with pairs of L-ominoes that form a $1 \times 2 \times n$ block. For n odd, it is required that this "stack" is positioned in a way that the side cube of the bottom L-type n -omino is positioned on a square with coordinates (x, y) with $x + y$ is even. This idea can be easily generalized using the following example.

Example: For $n = 5$, the next illustrations show the shaded fields where the side cube can be placed, followed by a choice (at *) of positioning of the L-type 5-omino stack and the ten remaining pairs (imagined to stand vertically).



Below you find the mapping into five similar layers (numbered 1 – 5) that result from this choice. Note that each L-type 5-omino is identified by a letter a, b, . . . , y (twenty-five letters), so each letter occurs five times.

1					2					3				
a	a	f	g	k	l	l	q	r	v	w	w	q	r	v
b	a	f	g	k	m	l	f	g	k	m	w	f	g	k
b	a	e	h	j	b	l	p	s	u	b	w	p	s	u
c	a	e	h	j	n	l	e	h	j	n	w	e	h	j
d	d	i	i		c	d	o	i	t	c	d	o	i	t

4					5				
x	x	q	r	v	y	y	q	r	v
m	x	f	g	k	m	y	q	r	v
b	x	p	s	u	m	y	p	s	u
n	x	e	h	j	n	y	p	s	u
c	d	o	i	t	n	o	o	t	t

Considering that one can flip each $1 \times 2 \times 5$ rectangle independently, i.e., flipping (b, m), (n, c), etc., in the middle layers *only*, this example shows that this generates $2^{10} = 1024$ different solutions using the positioning as shown. Many more solutions are possible when the position of the L-type stack is changed or when *three* stacks are used in certain ways. This is left as an exercise to the reader.

ב

1. a. These points are the points of contact with the road. Having four wheels, the intended points are the “points” of the four wheels where they touch the road.
- b. Since the car is *at rest* at the points where it touches the road, how could it move without slipping? Consider a tank’s continuous tracks. It is clear that all the parts sitting on the road are motionless. But when moving forward, at the front, parts of the track move down, and at the back, parts of the track move up. That means that movement happens by continuous *replacement* of the tracks. This happens too with the tires of a car. One notices that a tire is slightly deformed/flattened where it touches the road, and the deformed part changes its relative position to the turning tire and “moves” in the same direction of the movement of the car, yet in the opposite direction of rotation of the wheel. Movement of the car ultimately originates from force produced in the motor, transmitted to the axes by the transmission, and then further transmitted to the movement of the wheels and the deformation of the tires.



THIS CHAPTER DOES not contain a riddle. Why?

1. Here are some properties of a table that are normally used:
 - A table has at least three legs. How about if a table has only one leg or none at all, e.g., when it hangs from the ceiling? A tripod has three legs but is not a table.
 - A table has a rectangular surface. How about any other form of surface, like a circle, or a free form? An aquarium on any number of legs has a rectangular surface but is not a table.
 - A table has a flat, horizontal surface. How about if a table has a bubbly, a slightly curved or a slant surface for special purposes? Some watches have a flat, horizontal surface, &c.



1. a. Starting with a repunit of length n , we can multiply by 9 and add 1. This will give the n th power of 10. So if $R(n)$ is the repunit of length n , we have $9 \times R(n) + 1 = 10^n$, hence $R(n) = (10^n - 1)/(10 - 1)$.
- b. We first prove that p divides $R(p - 1)$ for all odd prime numbers p unequal to 3 and 5. Next we prove that for $p = 3$, p divides $R(3 \cdot k)$ for any positive integer k . Taking $a = 10$ in the theorem, we note that for any prime p , p divides $10^p - 10$. Next, dividing this by 10, we see that (i) p divides $10^{p-1} - 1$ iff p does *not* divide 10, i.e., iff $p \neq 2$ and $p \neq 5$. Dividing further by $10 - 1 = 9$, we see that (ii) p divides $R(p - 1)$ iff p does *not* divide 9, i.e., iff $p \neq 3$. For the *if*-part of (i), if p does not divide 10, then dividing $10^p - 10$ by 10 gives us a number that is still divisible by p . For the *only-if*-part of (i), if p *does* divide 10, it must be 2 or 5, and it is clear that a repunit is *not* divisible by 2

nor by 5. By *modus ponens*²⁶⁵ it follows that if p divides a repunit, p does *not* divide 10; hence p is unequal to 2 and 5. (ii) follows similarly (left to the reader). Therefore, we conclude that p divides $R(p-1)$ for all odd prime numbers $p \neq 3$ and $p \neq 5$.

For the case $p = 3$, we know that 3 divides $10^n - 1$ for all positive integers n (since $10^n - 1$ is divisible by 9, as shown above). Hence if we write a repunit $R(3 \cdot k)$ as the sum of powers of 10—as it appears in its written form, replacing every 1 with its corresponding power of 10—we have

$$R(3 \cdot k) = \sum_{n=0 \dots 3k-1} 10^n = 3 \cdot k + \sum_{n=0 \dots 3k-1} (10^n - 1)$$

and of the latter sum we note that all terms are divisible by 3.

Examples: 7 divides $R(6) = 111111 = 3 \times 7 \times 11 \times 13 \times 37$. 3 does not divide $R(2) = 11$, nor does 5 divide $R(4) = 1111$. But 3 divides $R(3) = 111$ and 3 divides $R(6) = R(3 \cdot 2)$.

Note: It is a conjecture that there are an infinite number of repunits that are prime. The first two are $R(2) = 11$ and $R(19)$. A necessary condition for $R(n)$ to be prime is that n is odd and prime, but it is not sufficient, e.g., $R(3) = 3 \times 37$, $R(5) = 41 \times 271$, etc. See also the next note for n not prime.

Note: $R(k)$ and $R(m)$ both divide $R(k \cdot m)$ for k and m odd. This is trivial since $R(k \cdot m)$ is just a row of $k \cdot m$ ones, e.g.,

$$\begin{aligned} R(k \cdot m) &= (10^{k \cdot m} - 1)/9 \\ &= (10^{k \cdot m} - 1)/(10^m - 1) \times (10^m - 1)/9 \\ &= (\sum_{n=0 \dots k-1} 10^{m \cdot n}) \cdot R(m) \end{aligned}$$

where k and m are interchangeable. In particular for $k = 2$

$$R(2 \cdot m) = (10^m + 1) \cdot (10^m - 1)/9 = (10^m + 1) \cdot R(m)$$

2. *Akashic* as an adjective comes from the Sanskrit *Akasha*, meaning *space*. Similar concepts: the Akashic Field, the Matrix, the Quantum Field. See also [LAS] for an interesting article about the Akashic Field and what it could mean for our future.

²⁶⁵ This is a rule of logic for propositions A and B: if “not-B implies not-A,” then *modus ponens* tells us that “A implies B.” We also take “not-not-A implies A” for granted.



1. a. An example of such a statement is, "This statement does not appear in a book titled *All True Statements*." If it appears in it, it would not be true, so it could not appear in it; hence it is true that it does not appear in it. If no book with the proposed title appears, then the statement might be considered true also, because of the use of "a book called . . ." There is a slight ambiguity in its meaning, whether it suggests that such a book exists or not. And howsoever one interprets it, the statement is not *necessarily* true. This is left as an exercise.
- b. An example of a statement is, "This statement does not appear in the third edition of the book titled *All True Statements*." The second and following editions had statements referring to any previous or forthcoming editions of the book. It is clear that the example here cannot appear in the third edition, even if it appeared in the second edition. It will also appear in the fourth edition and all following editions. It is a statement that is true "most of the time."
- c. An example of a statement is, "This statement appears only in the fifth edition of the book *All True Statements*." It is clear that if no fifth edition was ever published, the statement would be false! So some sentences "*become* true" upon appearance of the fifth edition. Of course, this observation makes the search for true statements very interesting! It suggests that upon appearance of new things, things that have not been true in the past become true. That some true statements become false may be a common experience, but that statements that have always been considered false *become* true might be counterintuitive. We conclude that the collection of true statements changes over time, whether they are collected in a book or not.
- d. A paradoxical statement is one that, if assumed true/false cannot be true/false. Assume the statement of the riddle (part d.) is false, then this means that *all* statements in this book *are* true. However, it then being the exception, it cannot be false. Assume it is true, and all *other* statements are true, it itself cannot be true. Hence, it is *paradoxical* and not *true*, as it asserts. Q.E.D.

Note. The riddle's note hints at the last verse of the Gospel of John.

Appendices

A1 – Alphabets

Hebrew Letter-Numbers

Comparison Chart for Different Fonts

Value	1	2	3	4	5	6	7	8	9	Font
× 1	א	ב	ג	ד	ה	ו	ז	ח	ט	Arial
	א	ב	ג	ד	ה	ו	ז	ח	ט	Times
	א	ב	ג	ד	ה	ו	ז	ח	ט	Torah Sofer
	א	ב	ג	ד	ה	ו	ז	ח	ט	Paleo Bora
N/A	A	B	Γ	Δ	E	Y, (F)	Z	H	Θ	Greek
	A	B	G	D	E	F, U, V, W, Y	Z	H	—	Latin
× 10	י	כ	ל	מ	נ	ס	ע	פ	צ	Arial
	י	כ	ל	מ	נ	ס	ע	פ	צ	Times
	י	כ	ל	מ	נ	ס	ע	פ	צ	Torah Sofer
	י	כ	ל	מ	נ	ס	ע	פ	צ	Paleo Bora
N/A	I	K	Λ	M	N	Ξ	O	Π	(η)	Greek
	I	K,C	L	M	N	X	O	P	—	Latin
× 100	ק	ר	ש	ת	ך	ם	ל	ף	ץ	Arial
	ק	ר	ש	ת	ך	ם	ל	ף	ץ	Times
	ק	ר	ש	ת	ך	ם	ל	ף	ץ	Torah Sofer
	ק	ר	ש	ת	ך	ם	ל	ף	ץ	Paleo Bora
N/A	(Q)	P	Σ	T	—	—	—	—	—	Greek
	Q	R	S,C	T	—	—	—	—	—	Latin

Autiyut – Basic Meanings

H	T	Name	אָ	Meaning	Value
א	A	אלף	'Aleph	ox	1
ב	B	בית	Beyt	house	2
ג	G	גמל	Ghimmel	camel	3
ד	D	דלת	Dallet	door	4
ה	H	ה	Hah	window	5
ו	V	וו	Vav	pin, hook	6
ז	Z	זין	Zayin	sword, armor	7
ח	Ch	חית	Cheynt	fence, enclosure	8
ט	Th	טית	Theyt	snake, womb	9
י	Y	יוד	Yuwd	hand, child's fist	10
כ	K	כף	Kaph	palm of hand	20
ל	L	למד	Lammed	ox goad	30
מ	M	מם	Mem	water	40
נ	N	נון	Nuwn	fish, seed	50
ס	S	סמך	Samekh	prop, support	60
ע	O	עין	'Oyin	eye	70
פ	P	פה	Pah	mouth	80
צ	Tz	צדי	Tzadiy	fishhook, ambush	90
ק	Q	קוף	Quwph	horizon, monkey	100
ר	R	ריש	Reysh	head	200
ש	Sh	שין	Shiynh	tooth	300
ת	T	תו	Tavh	mark (cross)	400
ך	Kh	כף סופית	Kaph final	see Kaph	500
ם	Mh	מם סופית	Mem final	see Mem	600
ן	Nh	נון סופית	Nuwn final	see Nuwn	700
ף	Ph	פה סופית	Pah final	see Pah	800
ץ	Tzh	צדיק סופית	Tzaddiyq final	righteous	900
א	Ah	אלף סופית	'Eleph final	thousand	1000

Legend. H = Hebrew, T = Transliteration, אָ = Pronunciation

קפ סופיית – Kaph Sophiyt cosmic life, Shyn and Tav incorporated, to become new, rebirth, living superstructure (e.g., body [physical], society [social])	נון – Nuwn – seed, fish living organism, seed, a life conditioned by existence, (start of) recursion	ה – Hah – window, breath life, consciousness, breath, turn to	5 life
ממ סופיית – Mem Sophiyt cosmic proliferation, cosmic love, transmission of lifesaving knowledge, spreading, extension, integration	סמך – Samekh – strut, support physical support, female (re)productive function, copying, sustenance of Kaph, surround, social, desire, answer	ו – Vav – hook connection, copy across levels/ reality planes, male fertilization, fecundation, survival, entering, bond, question	6 connect
נון סופית – Nuwn Sophiyt cosmic indetermination, cosmic uncertainty (opportunity/risk), freedom	עינ – Oyin – eyes attention, realization, observation, goal, result, circumstances, vision	זיין – Zayin – sword possibility, detachment, ecstasy (as a result of transformation of opposites), experience, letting go	7 possibility
פה סופיית – Pah Sophiyt cosmic record, automatism, habitual, potential, providing needs	פה – Pah – mouth undifferentiated energy, digestion, fertilizer, unconscious, habit, unrecognized, speak, eat, digest, grind, confusion	חית – Cheyt – fence <i>ili.</i> lives (!), entities, memory, past, knowledge, relevance, death, stiffness, intersection, passage, insight, separation, permanence, (cyclic) repetition, cycle, data	8 eternal
צדיק סופית – Tzaddiyq Sophiyt cosmic transformation, righteousness, perfection	ציי – Tzadiy – fishhook, ambush <i>(from lying on side)</i> production, delivery, (re)structuring, (trans)formation, to plan	טיית – Theyt – snake incubated seed, cell (unit of actualizing potentiality), incubator, pregnancy, conceiving womb, state transition	9 female formative

Autiyut – The Key

THIS TABLE CONTAINS a concise interpretation of the *autiyut* through ensembles of associated keywords, comprising the fruit of four years of contemplating Suarez’s outline. It remains open to modification. May it help to understand the *autiyut* as the key to wisdom.

× 100 – Destiny (Unity)	× 10 – Existence (Creature, Present)	× 1 – Archetype (Creator, Origin)	Basic meaning
קק – Quwph – <i>horizon</i> cosmic destiny, entering cosmic record, unity of opposites (i.e., remission of sins, cease of conflict, threshold), fulfillment, merge, circumscribe	קק – Yuwd – <i>little fist</i> existence, (new) occurrence, now, manifestation, iteration	קק – ‘Aleph – <i>oxen, to reach</i> creation-destruction, power of life-death, principle, self-consciousness	1 source, concept
קק – Reysch – <i>head</i> cosmic container, mind, environment, expanse, expansion, opening up, thought, cosmic reflection	קק – Kaph – <i>hand</i> physical container, sketch/outline (unconscious of its totality; made up of synchronous parts)	קק – Beyt – <i>house, tent</i> form, image, shell, polarity, surface, duality, twofold, reflection	2 shape
קק – Shyn – <i>tooth</i> cosmic action, inspiration, heat, expand Aleph, to transmit, cause, circumstance, emotion, charge	קק – Lammed – <i>ox goad</i> coordinated action, physical action, steering, learning, reverence	קק – Ghimmel – <i>camel</i> impulse, movement, dynamic interaction, intention, combination, operation, permutation	3 action, mutation
קק – Tav – <i>sign</i> cosmic resistance, undetermined time period (aeon), freeze, compress Aleph, end (limit + purpose), implode, collapse, block	קק – Mem – <i>water</i> physical resistance, <i>medium</i> , touch, friction, carry, message, fixed time period to accomplish a certain growth (as in קק)	קק – Dallet – <i>door</i> resistance, attraction, force, focus, impression (mental), structure, interpretation	4 force, resistance

A2 - Genesis 1:1-5

Introduction

GENESIS IS THE first book of the Christian Bible, as well as the first book of the Torah, the first part of the → *Tanakh*, the Hebrew Bible. In this book, I would like to introduce you to the most difficult to understand written words ever recorded. Their difficulty provides precisely the answer to their meaning. If the answer will ever come to you in the form of a revelation, you will agree with me that their inner meaning is of infinite depth and has nothing to do with the canonical translation. Variations in translation remain; they are even a necessary asset, but the “variations” stemming from this kind of revelation—a profoundly different way of interpreting them—add to the quality of the verses, for all these different interpretations will essentially agree with each other in that they contradict the canonical ones.

Everybody who adapts to the way of thought that is provoked by these verses will find their way to further explorations. These verses are the highlight of the whole account, and because they are so difficult for the ordinary mind to understand, the account progresses into seemingly easier accounts all through Genesis. But what is not realized is that every letter, every verse, every chapter of Genesis builds on the previous. The work is of total clarity and logic, viewed from the perspective of the *antijut*. It does not contain a single contradiction, but it teaches us how to understand contradiction! I would go so far as to assert that the principle of contradiction is what makes existence a continuing mystery. Within this mystery, logic has its place, contradiction has its place, and they leave each other be. Logic cannot undo contradictions of existence, and this contradiction allows for its negation in logic as if we could do without. Again, logic stems from the mind and gives a partial understanding. But the mind is not all that is present. Although logic is one of the most sublime areas of study, it is not able to answer life. When a person is confronted with contradiction in real life, no logic can help him but a total restructuring of thought. Such is the requirement to live this life of mystery and participate in it as a living soul. The contradiction to be grasped is that the soul is both part and separate from creation, the whole reflected in it to the minutest detail. How to find the correspondence between the whole

and the part is the quest for wholeness. The threefold emanation of the soul is body, mind, and spirit. But the mystery comes when all bodies are considered one body and all spirits are considered one spirit and that there is in fact but one soul (the Self), which we are able to access. This union of the diversity has many consequences for the space-time reality we experience, and it allows for many alternatives not yet discovered. The alternatives are forgotten, but the soul is always questioning the actuality of the current paradigm. Let us try to remember who we are and let us succeed to shed the false image of who we think we are.

The translation of these first five verses of Genesis is a small exercise compared to the rest of the book. Nevertheless, I deemed it necessary to give a personal *ensemble* of thoughts, a personal collective association, that should not be counted as authoritative but as indicative. There will *never* be a final translation of these verses, because their applicability is universal, to every level of understanding, to every environment, to every situation, to every process, to every structure. Those who are able to discover in them the answers they have always sought will be happy to have access to this provision, *finally* knowing that they are no longer alone, as they have never been, for they are one with everything from the *beginning*.

Genesis 1:1

בראשית ברא אלהים את השמים ואת הארץ:

Breshiyt, bara' 'elohiyim, 'et hashamayim, ve'et ha'aretz.

(In the beginning God created the heavens and the earth.)

בראשית – *breshiyt* – 2.200.1.300.10.400 – *In the beginning*. The first word has many features, it has many explanations, and it has many consequences. Originally, the word is written larger than other words, and the initial letter ב Beyt is larger than the other letters, possibly even the largest letter of the Torah. In fact, all of creation and all teachings are compressed in this first word; it is an awesome discovery. Please consider that all the letters appeared in the original text without spaces or other markings. These were added later. For instance, the vowel-points that cause the current pronunciation have been added only in the seventh century CE. It is of secondary importance for our purpose—only to recognize words in speech. But how words are written here has nothing to do with pronunciation whatsoever. What we call the pronunciation is almost blasphemous to those who wrote these words for the first time, because what we pronounce are sounds, comparable to the faint, if not invisible, shadow that a rainbow sheds when its colorful light is obstructed. All its glory, its meaning, its colors, its pattern and perfect form are completely lost in any remaining shadow. We are trying to regain that lost meaning, its original splendor, so we must look and turn toward the rainbow to see its meaning as a sign of wisdom, reflecting an awareness as bright as the sun. Hence, *any* pronunciation must be considered as nothing more than a vague shadow of the word. One could say that the true pronunciation is uttered in the mind when one visualizes the letter-numbers one by one in the order they appear in a word and their connection is understood in this sequential order. Such is my translation, which tries to exemplify and amplify its lost meaning. Without the correct pronunciation, its meaning was lost. If one cannot read with one's eyes but only hear with one's ears, then only if *every* letter were pronounced would it be possible to reconstruct the *written* words and know their intended meaning. These words, however, do not need to be pronounced but have to be remembered in the spirit, with regained understanding of their full intent. That is the reason why you are reading *this*. Its intent is starting to reemerge, and you are witnessing it.

We are dealing with a great enigma. Therefore, whatever is put on paper here is also but a poor attempt by any measure. Eventually, the text of

Genesis must become alive to you, letter by letter, as all the letters of the *autiyut* convey that life.

When understanding opens up, it attains another form. It attains an awareness that is considered invisible in and of itself but contains whatever is thereafter considered. What it contains is a creative ability that has not been understood for ages but by some. And it is the paradoxical mystery of its awareness that it is either completely oblivious of itself or completely aware of itself. When it is oblivious of itself, it is pure awareness, but since it radiates what it is, it has nothing left to focus on, not itself, nor anything that might appear. On the other hand, when it is completely aware of itself, it “acts” and causes its existence. When this divine consciousness started, it was in a state of complete awareness and oblivious of itself. It radiated its being and continued to radiate. But at a certain point, it received information of what had been radiated, which gradually pervaded it with awareness, becoming aware of itself. In other words, it started to become self-aware. This was a gradual process, but the more it evolved, the more it became self-aware. It became aware of its emptiness in all its fullness. And it desired to become aware of something within itself that it could recognize as itself. And this desire created thought, and this thought created existence as the reflection of this thought, as the reflection of this desire. Existence became its measure for its self-awareness, and its desire was sealed with an eternal law that whatever it radiated in unawareness would return as a reflection in existence by which it became aware of itself. And it evolved forever.

When we read this first word בראשית *breshiyt*, these are the thoughts that accompany it. I leave it to the able reader to find the correspondence to the letters in that interpretation as an exercise of reverse translation. And when it is realized that the above reflection is but part of its meaning, one can also appreciate the depth of the secret that is buried within one word that cannot be explained by a thousand! It is a treasure, and a total revelation accompanies it. If you would but remember the *autiyut* of this written word together with the names of the *autiyut*, you contain the totality of the revelation. The revelation itself may come suddenly, upon recursive reflection. Seek no further but within these, within you, and consider seeking the first part of the revelation until the revelation manifests within you as a continuous bursting of unlimited magnetic energy.

The first word is the most precise crystallized reflection of understanding of the greatest mystery there is, which is the answer to what exists and why. Any (rational) explanation of what exists is not a (total) explanation at all. However, that is exactly what one has to know, that every explanation *does*

add to the explanation, and yet the definite explanation will never be given. On the other hand, when it is recognized how the first word is the absolute basis for all that exists, it can be taken as the totality of every explanation, every process, and every revelation that comes from it. We are looking through a glass pane at the treasure that was buried in the Torah. Do not break the glass or the treasure vanishes. But do not think that the Torah will ever vanish! Even if it is not visible, it is written all over creation. So we must view the written Torah as the reflection of the divine Torah, which has always existed. How it came to be written down is the accompanying mystery to the mystery that we find reflected in it, which is the mystery of our own existence to the letter.

Everything that exists, exists because it has been contemplated. And it exists because it has been desired to exist. Nevertheless, the direction of evolution is toward self-awareness of everything. Anything that diverts from that direction will eventually not receive any attention at all and will vanish. Anything that causes a step toward the growth of self-awareness will receive attention and will get stronger and exalted. For this will exalt the self-awareness of the divine process that has created this creation, which will enable it to focus its attention on its divine will for everything that has self-awareness. Its ultimate goal is to know itself through the consciousness that it has endowed within the forms. It has direct access to every thought and feeling and experience through every consciousness that exists. And when it finds a consciousness that passes from total unawareness of itself to total awareness of itself, it witnesses what happens to that consciousness as a reflection of its own process of becoming self-aware. *Humanity is its self.* A human being is like a brain cell of its consciousness. The human brain is a reflection of the divine brain, and each of these cells of its consciousness contains its own physical cells, which learn from the consciousness it is part of. This makes humanity a cosmic player, because it can communicate with the divine by recognizing its thoughts as divine. Everything it chooses to put its attention to will materialize sooner or later. But it has the choice where to put its attention. And so self-aware consciousness has to learn where to direct its attention in order for it to reflect its divine traits. Hence, this process is reflected back to the divine consciousness, which will give more attention to those fragments of itself that direct their attention to where it directs its attention. These two consciousnesses, the divine and the particular reflection of it, will merge in a spiritual marriage that will never end. This is called eternal life. And it is the opposite of eternal death, which is the unawareness of your divine self, not becoming fully self-aware.

ברא – *bara'* – 2.200.1 – *[be] created*. Whenever two words are repeated in Scripture, this is relevant. Even if two letters are repeated next to each other within the same word, this is relevant. The first word started out with this opening up of the cosmic container (ר Reysh) to produce א Aleph, the mystery of life-death. It showed the answer to it in the word-equation שיט Shiyn-Yuwd-Tav, in accordance with its quest after its own identity, by the detour into existence, pressed between ש Shiyn and ת Tav. ש Shiyn is its desire, ת Tav is its law. Existence balances or fluctuates its desires, and its law perpetuates its quest by resisting the answer given in י Yuwd. י Yuwd is growing in fullness but leaves room for enduring perfection. Now, when the answer has been given, the second word poses the fact that the answer is not complete and the question has to be repeated. But since the awareness, given in the first word, had been of such an enormous impact, this second word repeats the “question” from a new standpoint. When everything is said in the first word, that never-ending beginning, then it may be argued that the second word ברא *bara'* is the process that in turn is answered by אלהים *'elohiym* (the third word). The act of creation is one that considers the cosmic container ר Reysh as the *means* to turn a ב Beyt into א Aleph. It is the ultimate heartbreaking act of will that absorbs the authority of א Aleph and places it in servitude of ב Beyt. The order is Beyt-Reysh-Aleph, *form* (ב Beyt) *receives* (ר Reysh) the authority *from* א Aleph, but it is contradictory as it stands. For through א Aleph, every form ב Beyt is cosmic container ר Reysh of its possible actions/functions.²⁶⁶ As with the first word, the mystery of what has gone before acts out in the mystery that we witness. There is no definite answer, and nowhere should there be the concept of a definite answer. Every form conveys א Aleph according to its conception. We must view the second word as the first word of *any* explanation of the first word. And that is exactly what it is, explaining that the first word starts with ברא *bara'*.

אלהים – *'Elohiym* – 1.30.5.10.40(600) – *God*. The third word, active by ל Lammed, is a verb at its core. As ב Beyt in ברא *bara'* restricts א Aleph, its result would likely be static, but the third word says that א Aleph has more options. It lends its ל Lammed to endow life or consciousness and perpetuates existence until it becomes cosmically fertile. Receding from oblivion and becoming more self-aware, it strives to combine and merge

²⁶⁶ א Aleph tries to overcome functional fixedness of any form. Any form may exert all possible functions. Existence opens up the availability of possible functions of any form, providing interaction between forms that draw out these functions. Here, function turns out to be a synonym for meaning.

every opposition into a dynamic union. This verb²⁶⁷ is concerned with the actions of life that flow from א Aleph to י Yuwd. It means that existence is loaded and reloaded with every aspect of א Aleph. Remembering the first two words, it acts out this process to achieve its goal. It will take a continuation of י Yuwds that multiply and fertilize everything that already is alive and make it more alive, make it show life more. אלהים *'elohiym* is the *cause* of evolution, which became an implicit idea in ברא *bara'* as a partial repetition of the first word or as the repetition of part of the first word, emptying itself in repetition, filling itself by drawing from that repetition. As existence reflects the unfathomable life-death contradiction present in א Aleph, its life is its physical action. Its death is the fact that its life is internal, unseen, untouchable. The internal life is its death, because it is not existential—it must keep the physical process going for its life depends on it. אלהים *'elohiym* exists therefore as a source of life and impregnates existence with its life to become fruitful and diverse and preserves it by its diversity. The place of אלהים *'elohiym* as the third word is the process that operates with perfection to come up with the correct answer and compensation for the awesome disruption of ברא *bara'*.

את – *'et* – 1.400 – *the*. א Aleph and ת Tav put next together in a word is like an explosion in the mind. The process אלהים *'elohiym* says, “Paradox is my nature!” The cosmic resistance of ת Tav against א Aleph is like a snake eating its tail. Existence is a paradox as is the life-death inner conflict of א Aleph. א Aleph cannot exist without submitting ב Beyt to ר Reysh, without coming up with ideas that have to be reflected and experienced. And then when it has learned that its resolution to regain dominion over ב Beyt is אלהים *'elohiym*, it finds itself opposed by the paradoxical conflict in everything that will ever be conceived and will ever come forth from א Aleph. These are the tears of joy that come from recognizing love in the partial answer of י Yuwd. The opposite poles placed together are like a miracle. Creation sets a standard, and it will never pass. Its standard is what small space is still left between the two letters, which make them recognizable, separate, and next to each other. From that little space, the answer must come. Such is the word אמת *'emet*, idiomatic *truth*. For with the ל Lammed of אלהים *'elohiym*, the waters of מ Mem are set in motion, and the

²⁶⁷ אלהים *'Elohiym* makes more sense as a verb. For it means that it acts on something. In this case, it acts on the result of ברא *bara'*. But it is still a matter of speech. Verbs or nouns have a fixedness—as in grammar. The letters lack any such fixedness. They are not governed by language; they *build* the language.

motion of מ Mem resists the fixedness of any form. The waters of מ Mem separate the א Aleph from the ת Tav, make them less explosive. Such is intellectual truth, like a lever between poles of contradiction, never complete, partial, and resisting contradiction. Therefore, between א Aleph and ת Tav are twenty letters, the half of the value of מ Mem, namely, from ב Beyt to ש Shiyn. And the value of תא 'et is $400 + 1 = 20^2 + 1$. It is always 1 more than the totality (depicted as square) of the other 20 *autiyut*. תא 'Et is the miracle of an approaching infinity, contained in the names that one can form with all the letters of the *autiyut*, from א Aleph to ת Tav. From this word forward, every word expounds the previous ones, either in full or in part. Nothing else is necessary but helps the synthesis of the theme set in motion by the first four words. Their totality is witnessed in their consistent insistence on contradiction. They form the intrinsic motivation of the chapter titles of this book, proclaiming the logic of the cosmic play that is essentially paradoxical. No truth is complete without admitting that the paradox of existence is only understandable if that which is outside of existence, outside the confines of space and time, permeates existence and changes it; and that without it, existence would cease to exist, as much as א Aleph would cease to express itself. Therefore, the ת Tav may be called the limit of that which is possible *now*, but it expands with אלהים 'elohiyim and restricts its speed. The destiny of this process is as mysterious as its origin. The first verse is not concerned with its destiny, because its destiny, at least in concept, has already been stated as the evolution of paradoxical unity between concept in form and realization in existence.

One may ask: Where is the joy in all this? Are we witnessing a mechanical process? No, not at all; its destiny is forever undecided. No fixed forms can endure while all of existence at any time reflects the state of the evolution of forms and its possible interrelationships. As a model of this undetermined state of affairs, we have the *autiyut* to guide us, objectified by its extremes. Joy comes from an interpretation of this process: it is inescapable but rewarding to subprocesses that reflect its growing self-awareness. If we express deep emotions of joy for this revelation, we admit the recognition of a growing self-awareness in ourselves, and we become the mouth by which it expresses its joy. Hence, we share *its* joy when we share in that process.

If תא 'et is a paradox, it appears to the logical mind as a disaster. Because it has always based its thought upon logic. History shows us that logic is the science of being a-paradoxical, called *consistent*. Logic does not allow for a paradox and declares it inconsistent or trivial. Logic collapses in the face of paradox. What if reality is paradoxical at its core? Then *no* logic can stand

forever! But this **את** 'et as paradox is a kind of promise in disguise. If logic cannot give all the answers, it is because paradoxes can! It shows that the study of logic is doomed to fail when its application to existence is concerned. It also means that another kind of logic, called paradoxical logic, incorporates the consistent with the paradoxical in such a way that it becomes applicable to existence! It means that the experience of existence can be full of joy, exactly because it is governed by **אלהים** 'elohiym! This ruling consciousness imparts its joy within the full realization that there is a definite rule beyond existence, which can be followed, sharing in that joy.

השמים – *hashamayim* – 5.300.40.10.40(600) – *Heavens*. The first essential pole of the paradox is already an expounding of the first word, so we become more involved in its reality. The life of **אלהים** 'elohiym is the start from which the cosmic agent **ש** Shiyn moves the physical resistances to continue or change their position and course, as a flow. This flow, like water, is foremost the continuation of **שם** *shem*, idiomatic *name* or *word*. Every name is a word, every word is a name. Every word, as name, is an equation to be solved, and its solution is multiple, according to the environment in which it appears. The paradox is in its indefinite meaning, and yet its meaning is a **ב** Beyt, which is projected back to **ר** Reysh according to **ברא** *bara*'. Within a short-enough period, the meaning of a word may be fixed, as long as it is understood that in its essence it leaves other options. By the moving of **מ** Mem by the use of its meaning, there will come a time that the meaning is changed, slightly or radically, without losing its essential meaning, which is recorded in the order of its letters. Thus, names become cosmically fruitful and are the first paradoxical ingredient out of **את** 'et, the miracle of **ברא** *bara*' evolved by **אלהים** 'elohiym. Names are the deepest inspiration, and the emotions they evoke are the life that steer the mind in the direction of helping the union of the soul in its existence.

ואת – *ve'et* – 6.1.400 – *and the*. As if all that was not enough, we remember the double character of **ברא** *bara*', because of its **ב** Beyt (value 2). The contradiction continues in the fact that every mystery is twofold and chained to another by way of a hook. That hook makes both mysteries real in the sense that the one is the inhalation of breath, the other is the exhalation. As the sixth word of this first verse, it is at its proper place to foreshadow the sixth day of creation, where the universal mind is joined by

its counterpart with the appearance of the human mind.²⁶⁸ Such as the names have their counterpart in the forms. But it will never be clear which is more real, because when the names are symbols for the forms, who could deny that the forms are symbols for their names—if names are meaningful only by way of reflecting forms, then forms become meaningful only by way of reflecting names. A name without a form is just as inconceivable as a form without a name. However, by the growing self-awareness, new things arrive because new names arrive and new names derive from the new forms derived.

הָאָרֶץ – *ha'aretz* – 5.1.200.90(900) – *the earth*. The second way that life is present is by way of the creative life-death process to be absorbed by the universe and be transformed into structure and change—processes of construction and destruction. The processes are the witnesses to the functionality of the forms, whose function is to participate in these processes. Where forms are the *face* of אַלֶּפֶּה, the processes are the *life* of אַלֶּפֶּה. The processes of transformation reflect the emotions attached to the names. The word אֶרֶץ *'eret* expresses the fact that a process endures by its very structure and being universal. Any form is temporal, but the process that uses certain forms may transfer to other modified forms. Transformation in this sense is a synonym for growth. There are many varieties of transformation: gradual, sudden, total, partial, fast, slow, universal, specific, conceptual. Any change is caused by a change in names—either in their interpretation or in their number. Any change in names is caused by a change of forms—either in their space-time location or in their substance.

Summary

THE DUALITY OF the creative power is reflected in the duality of names versus the duality of forms. Names allow for different interpretation as forms allow for different functions. Names and forms correspond and interact with each other on all planes of existence, working to stimulate self-awareness to express the unity of the soul. This process has no beginning and no ending, and its current state is all that exists and interacts at this very moment. The paradoxical nature of existence stems from the paradoxical nature of אַלֶּפֶּה, but this nature is its essence and allows for as yet unanticipated outcomes. The creativity of this process is witnessed by its indetermination, allowing for a continuation by transforming existence

²⁶⁸ By now it must be obvious that the “human mind” is also a changing concept and that our evolutionary predecessors were the necessary steps to reach *that* stage, *this* stage, or any stage that has been or will be.

ever more to its likeness. By nature it favors forms and processes that are most like it and are contemplated by it, especially those that have a developing self-awareness, as it has itself. Its dual inner conflict, i.e., between א Aleph and י Yuwd on the one hand and between א Aleph and ב Beyt on the other hand, is the means by which self-awareness grows. Since both conflicts reflect each other, they testify to its unity.

Genesis 1:2

והָאָרֶץ הָיְתָה תֵהוֹ וּבְהוֹ וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

veha'aretz, haytab tobuv vavohuv, vechosbekb 'al-pney tehom; veruach 'elohiym, merachepet 'al-pney hamayim.

(And the earth was deep and chaotic, and the darkness was upon the face of the depths, and the spirit of 'Elohiym hovered over the face of the waters.)

והָאָרֶץ – *Veha'aretz* – 6.5.1.200.90(900) – *And the earth*. The “earth” endowed with a life of its own (ה Hah) is explained in its own duality. The א Aleph is embedded in it, and it serves as the cosmic container (ר Reysh) of changes (ץ Tzaddiyq Sophiyt), even to transform radically and permanently into something that reflects א Aleph’s power over matter.

הָיְתָה – *haytab* – 5.10.400.5 – *was*. As the earth exists as the י Yuwd within an otherwise alive surrounding, the point is made here that it makes itself known by making the י Yuwd of existence become the means by which it perpetuates. Those who say that the body is eternal may find the reason for it right here. Existence (י Yuwd) is like the glue between two living moments (first ה Hah and last ה Hah), and the current life is inserted into the impending life through the cosmic resistance (ת Tav) produced by this existence. That is to say, existence, which is related to being conscious of the current moment (יֵה Hah-Yuwd), affects *all* of life (תֵה Tav-Hah) and according to its intention pressures the moment to give birth to a new life reflecting it (last ה Hah).

תֵהוֹ – *tobuv* – 400.5.6 – *deep*. This birth of life is also a cosmic resistance to life. It has a life of itself and is able to connect to anything and penetrate anything in its path. The ו Vav at the end is like a claw or harpoon, ready to grip or penetrate anything it finds. The same explanation holds for the ו Vav in the next word.

וּבְהוֹ – *vavohuv* – 6.2.5.6 – *and chaotic*. The dual nature of this earth-life is that it produces forms that are alive themselves and are also able to connect or penetrate. It reminds us of a chemist’s laboratory where different bottles have different potions and can be combined in different surprising (explosive?) ways. Only here, the potions exist on the conceptual level, not yet manifested. Everything that affects your surroundings is considered the life of the “earth.” The process this earth is going through is an ongoing change, taking you with it in an unavoidable sticky pull or push toward things that you need to connect to. Here, a secret is revealed if one so

desires to read it: trying to avoid the things that are on your path will only cause you to run into things that reflect that avoidance! In other words, if that which you try to avoid is in fact good for you, avoiding it will let you experience the consequences you wish to avoid, until you accept it as part of your path.

והשך – *vachoshekh* – 6.8.300.20(500) – *and darkness*. The difficulty with this earth is that although it is outside of you, and visible to your eyes, it is really dark, because you only perceive it partially; your senses do not give you a correct picture of the earth, and you should not rely on your senses too much in order to deal with it. Even though we know that reflected or emitted light enters your eyes and falls on your retina, your eyes are dark inside, and only after the retina sends resulting signals to your brain (also dark), it translates them into colors and shapes in your *mind's* eye. Your concept of the world is an indirect one, yet because of our senses, we think of it as “material” and “substantial.” However, you know that because of this translation by your brain from the impulses (ח Cheyt) of the outside world into an internal experience (ש Shiyen), events are able to show you the physical consequences of your choices (ל Lammed), but they may also point to unexpected possibilities that free you from the dependence on the senses and give you a sense of being connected to a vast cosmic organism (ך Kaph Sophiyt).

על-פני – *al-pney* – 70.30 80.50.10 – *upon the face*. That “darkness” holds a promise, that if you can see (ע ‘Oyin) through it, it is able to activate (ל Lammed) your unconsciousness (פ Pah), through which your deepest desires transpire into existence as a living and life-giving force (נ Nuwn) that define your experience and show you your essence (י Yuwd).

תהום – *tehom* – 400.5.6.40(600) – *depths*. Then the “depth” becomes connected and therefore produces a cosmic penetration (ם Mem Sophiyt); your desires “click” onto life-giving talents, to be used for the good of all (ם Mem Sophiyt).

וורה – *vernach* – 6.200.6.8 – *and spirit*. To connect (ו Vav) your understanding (ר Reysh) to the rigid nature of cycles (ח Cheyt) causes their darkness to become an asset by which they can be recognized.

אלהים – *Elohiym* – 1.30.5.10.40(600) – *God*. In the interplay between what is possible beyond imagination (א Aleph) and which exists (י Yuwd), everything is being acted upon by one single power (ל Lammed), making existence come alive and conscious (ה Hah) as a representative (י Yuwd) of the all (ם Mem Sophiyt).

מֵרַחֶפֶת – *merachephet* – 40.200.8.80.400 – *roamed*. And in so doing, from (מ Mem) the cosmic container (ר Reysh) emanates a flow of cycles (ח Cheyt) and patterns to bring up the unstructured (פ Pah) as a counterbalance to its expansion (ת Tav), preventing it from falling apart.

עַל-פְּנֵי – *‘al-pney* – 70.30 80.50.10 – *on the face*. In turn stimulating the actualization of living identities.

הַמַּיִם – *hamayim* – 5.40.10.40(600) – *waters*. Thus it takes a time (מ Mem) and times (ם Mem Sophiyt) to accomplish its ultimate goal of balance, oozing continuously fullness of essence (י Yuwd). Note how these waters are just one letter short of the word הַשָּׁמַיִם *hashamayim*—“heavens”—which incorporates an extra ש Shiyn.

Summary

AS DUALITY IS the fabric of “earth,” it is like a veil covering its potential and dynamics, functioning to assist in the creation of life. It is also a past shell, since it transforms constantly. Observing it is like looking in the past. That which is presently forming is not yet seen, although it is already there. Time is a measure of delay between what is already here and the observation of what *was* here. It is a dazzling process that sorts itself out by connecting to all the kinds of invisible things at hand and concentrates itself in a continuous stream of events, communicating its current state of life and consciousness through that which appears.

Genesis 1:3

ויאמר אלהים יהי אור ויהי־אור:

vayomer 'elohiym, yehiy 'owr; vayhiy 'owr.

(And God said, Let there be light: and there was light.)

ויאמר – *vayomer* – 6.10.1.40.200 – *And [he] said.* The first thing to notice is the second appearance of the ו Vav at the beginning of a verse. When the Hebrew text is studied, one easily sees that all verses of Gen 1 (after the first one) start with ו Vav. One must understand that the ו Vav connects the previous with the current, in such a matter that everything is there at once. There is no time passing, and every letter is expressed in and expresses the same moment. That moment is י Yuwd. And that moment is a creative power (א Aleph) that acts like a flow in time (נ Mem) in which the cosmic container (ר Reysh), which is our thoughts, is formed. The flow of our thoughts is what we “speak.” And how this flow is formed is described by the next word.

אלהים – *'Elohiym* – 1.30.5.10.40(600) – *God.* As mentioned before, this is an evolutionary power that not only makes the flow of our thoughts come to life but also uses that life to stretch the thought that appeared in the moment to let it become cosmically fertile (ם Mem Sophiyt).

יהי – *yehiy* – 10.5.10 – *let there be.* The life of this moment, loaded with the thought, appears in the next moment as a confirmation of its life. There is almost no change, for what has changed is incorporated in the moment that comes next.

אור – *'owr* – 1.6.200 – *light.* The creative power (א Aleph) is connected (ו Vav) to the cosmic container (ר Reysh); the explosion of the thought penetrates the cosmic container and “lights” it up. It is postulated that whatever belongs to this cosmic container is involved and touched by the thought.

ויהי־אור – *vayhiy 'owr* – 6.10.5.10 1.6.200 – *and there was light.* The connection (ו Vav) makes the thought appear through the life of י Yuwd, making it bound by space and time yet fixed within its cosmic container. This “light” will now forever be part of the universe in which it first appears and will penetrate all that is.

Summary

AS THE CREATIVE power א Aleph penetrates the realm of time and space, which by themselves are also mind constructs to make sense of our experience, it creates sparks or thoughts within it. But these thoughts connect to everything that already exists and forces a reality that reflects the existence of that thought. When the thought becomes part of reality, it influences all other things in existence in a way that it becomes visible, i.e., bound by time and space. A thought starts in a mind, but a mind already exists in the universe. Therefore, the universe is a mind that has created minds by feeding its perception of itself in its own creative process. Whatever we can think or imagine or experience, the universe thinks and imagines and experiences through us. We are the focal point of the **יהי אור** *yehiy 'omr*, the “living light.” Reality starts within us, and we start within reality. The universe does not judge our experience, but when we judge, we invoke judgment and suffering for ourselves, and when we forgive, we invoke freedom and joy for ourselves. The universe is our witness, as we are our own witness of *IT wIThin* us.

Genesis 1:4

וירא אלהים את־האור כי־טוב ויבדל אלהים בין האור ובין החשך:

vayare' 'elohiym 'et-ha'owr, kiy-thov; vayardel 'elohiym, beyn ha'owr uveyn hachoshekh.

(And God saw the light, that [it was] good: and God divided the light from the darkness.)

וירא – *vayare'* – 6.10.200.1 – *And [he] saw*. There is a play with the same letters as אור *'owr*, always starting with ו Vav; the י Yuwd is inserted as the starting point. Existence became a “visible” cosmic container of א Aleph. In other words, it became real and had come out of the imaginations of the universal mind.

אלהים – *'Elohiym* – 1.30.5.10.40(600) – *God*. Whenever we find this word, it tells us about the verse's first word that is explained and how this evolving process makes it work. So we expect to find an answer how reality could behold and contain the contradictory aspects of nonexistence of א Aleph.

את־האור – *'et-ha'owr* – 1.400 5.1.6.200 – *the light*. First of all we have the light, which already was spread to create the cosmic container itself, attaching everything that would happen originating from א Aleph to this cosmic container. Here, this light is preceded by אתה Aleph-Tav-Hah; in itself it is an expression of everything that is contained in ה Hah. Later on in the narrative, אתה *'etah* is interpreted as “you.” So the totality of the vision of *you* was put in front of the light. It is as if you were already conceived of at that point, even when nothing existed except light. On another level, we might say that the light, which in itself had the capacity to keep all of the universe together by its direct link to the creative power א Aleph, became the source of life or was fed with life or that life was inserted in its concept, as was done with the heavens and earth. The life of everything induces its changes, which are allowed for by missing details in the vision. For everything there is a degree of freedom to change into something else while all other things remain constant. Yet in its dynamic interplay, only those changes that allow for the totality of the vision to become true occur.

כי־טוב – *kiy-thov* – 20.10 9.6.2 – *as good*. Light as the carrier of life became a physical container of existence. And with it, it had the capacity to change and bring forth forms by way of splitting itself and attaching itself to those split images. We can say that this is attention of the light toward itself;

it became conscious of itself and delighted in the creation and repetition of forms. *L'art pour l'art*²⁶⁹ comes to mind.

ויבדל – *vayavdel* – 6.10.2.4.30 – *and [he] divided*. Here a new equation starts, which is the second part of וירא *vayare'*, i.e., the א Aleph part. It is understandable that it has been translated as “divided,” but this word cannot convey the fact that the next word is אלהים *'elohiym*. In other words, when we try to figure out the meaning of this word, we must not think about a cutting knife but about a sledgehammer, such as explained in the preface. When the universal consciousness wants to divide, it is more a diversification, an enlargement of the expressions of its creativity. This enigmatic word can be viewed in many different ways. In the new existence and self-consciousness, not all forms occur, but only those that are resisted until an action arose from them. To “resist” a form is to hold it in attention. We look here at a self-contemplation of the universal consciousness. In a way, it is the ultimate pressure to resist the light coming forth, and to collect it to form “any” form. But these forms that appear are those that have been contemplated long enough, resisted long enough. For some forms, the pressure needed to restrict the corresponding light is enormous. It is as if the light is treated as steel and hammered by a resistance, preventing it to split in any other form whatsoever, until the time for its appearance is come. If instead the light would escape prematurely, it would create a chaos of forms that do *not* reflect the universal consciousness. Hence, upholding the resistance against arbitrary splitting of light is viewed as a considerable effort. In meditation this is considered the resistance to emergent possibilities and letting everything cool down to a certain point where the action that lies before you will become clear regardless of the alternatives.

אלהים – *'Elohiym* – 1.30.5.10.40(600) – *God*. The “splitting” contains and acts out the full process of evolution. This means that any form that comes into being after the contemplation of the universal consciousness contains again the totality of that which is in agreement with it. This idea is supported by the next word.

בין – *beyn* – 2.10.50(700) – *between*. When it eventually happens, a container of existence forms. It contains every possible possibility within it. It is indeed perfected to 700, the cosmic sublimation of its possibilities, and when it is released, it does not disturb the balance between א Aleph and

²⁶⁹ Fr. *Art for art's sake*. In other words, art devoid of the concern to belong to anything, other than to be an (joyful) expression of itself, whatever that might be. This mode gradually changes the concept of art.

י Yuwd. It is here as if that form that is dictated by the previous process is chosen, without destroying possibilities and without adding possibilities. Creation has come into an asymmetric state that contains a tension. It is the tension between א Aleph and י Yuwd. And between them, the forms are tossed, like an electric current, passing from the one to the other and back again, keeping the one in perfect agreement with the other. All these appearing forms are considered to contain all possible possibilities in the moment they appear. This process is like the construction of a roof with banana leaves: each leaf covers the former by half such that the rain that falls on it will be diverted, keeping the inside dry. Of each banana leaf, half protects, and half supports the other leaves above it. The leaf is ב Beyt; the visible part of the leaves is י Yuwd, and the protection and support is ן Nuwn Sophiyt. The roof completely covered by banana leaves is the word בין *beyn*. We cannot leave a single leaf out without making the roof incomplete. Nor can we add a leaf without it being superfluous. There is not an “in between” the leaves in the real sense. The leaves seamlessly cover the whole area of the roof, and the roof *is* the totality of all the leaves.

האור – *ba'owr* – 5.1.6.200 – *the light*. And from that contemplation, conscious light became the counterpart of consciousness.

ובין – *weyn* – 6.2.10.50(700) – *and between*. As in all things that have the ב Beyt (Veyt), there are two streams. What goes down causes contrary a stream upward, and what goes up causes a contrary stream downward. So the light that connects has a contrary power of “darkness” that detaches.

החשך – *bachoshekh* – 5.8.300.20(500) – *the darkness*. But the “darkness” of Gen 1:2, which is more like a deposit of every possibility, a deposit of every knowledge, which rose up unto the piercing spirit of the universe, is that which is sent back in answer to the oncoming stream of light. It is the answer rising from the deep, adding more consciousness to the light. And the dance between the light of understanding and the darkness (unknown) of the answer have become an infinite dynamic. We have to understand that the ך Kaph Sophiyt here points to the 500, a sublimation of life, which is ה Hah or 5. So we see the answer to the life of האור *ba'owr* in the darkness *twice*. Darkness absorbs the ה Hah, which is the essence of the light that it receives, and transforms it by חש Cheyt-Shiyn into ך Kaph Sophiyt, or 500. Such is the sublimation process that the darkness supplies. The light pierces with its life through every spot of every form, and it does that to receive the answer in terms of its reflection. We would say that the light “sees” what it has created and considers it as the new input to adjust

its life according to the intention of its source א Aleph. In more practical terms, it means that whatever returns as a reaction to light is the perfect answer, the perfect witness of the life being inserted by that light!

Summary

WE HAVE HERE the colossal statement that whatever consciousness projects into existence by its thoughts, which are in essence the things that it puts attention to, *is* that light. It is caused by the source of all things in the first place and is projected toward the ׀ Reysh, the cosmic container, or the universe at large. And when the light returns, it asks attention for its answer in darkness, which is visible in plain sight. That which is seen reflects light and is dark of itself! That is why darkness cannot receive light, for it is of a completely opposite nature. However, light will transform darkness into light. We have to understand that what light sends out reflects on the things that was present in it all along.

In particular, when you see a table, then its presence at that moment, its form and its material, are caused by the emanation of your own light, outside of time, outside of space. And as much as it is your imagination reflected to you, so it has always been reflected since its conception by all those who have had the opportunity to witness it.

In the same way, our own consciousness is such a form that it reflects what has been known and projected into it by the universal consciousness. And your consciousness is reflected back to the universal consciousness by *what it is* and by *what it puts its attention to*. Our consciousness is a small light source that shines light with the exact same capacities as this universal light. It may be argued that every consciousness is a fragment and a reflection of the universal consciousness we all share. Each human consciousness is a facet of a diamond, and the diamond is the totality of the universal consciousness. The concept of consciousness is instilled in the ׀ Hah—life. It is an indivisible quality of creation, in that it lives and makes you part of its life. Therefore, you possess every part of life, and life possesses every part of you. There is a constant going back and forth between your consciousness and your experience; the latter is formed by the reflections of the things you have put into it by the intention of your thoughts.

Genesis 1:5

ויקרא אלהים לאור יום ולחשך קרא לילה ויהי־ערב ויהי־בקר יום אחד: פ

vayiqra' 'elohiym la'onr yom, velachosbek qara' lay'lab; vayhiy-'erev vayhiy-boqer, yom 'echad. (Pah)

(And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.)

ויקרא – *vayiqra'* – 6.10.100.200.1 – *And [he] called*. Uniting opposites of the things that appear causes a creative power. The power to transform is the power to find new words for things unseen.

אלהים – *'Elohiym* – 1.30.5.10.40(600) – *God*. This realization comes about after a certain evolution and until it becomes apparent.

לאור – *la'onr* – 30.1.6.200 – *upon the light*. Light, a unit (measure of creativity) of א Aleph coming to thought—as concept.

יום – *yom* – 10.6.40(600) – *day*. Day, a unit (measure of creation) of existence coming to cosmic maturity and productivity—as result.

ולחשך – *velachosbek* – 6.30.8.300.20(500) – *and the darkness*. Darkness, the raw material of history and dead ends, is enflamed to open up cosmic, universal life. It absorbs the power of creativity focussed in אור *'onr* and by a physical transformation shows its reflection in the things that appear (כ Kaph) or become cosmically alive (ך Kaph Sophiyt).

קרא – *qara'* – 100.200.1 – *[he] calls*. Repetition of the essential transformation. But here, looking at its constituent letters, it is nonexistent.

לילה – *lay'lab* – 30.10.30.1 – *night*. Night, a unit (a measure) of actions in existence and actions in life—as a transformation that makes things existing and alive. The double life of heavens and earth becomes reflected in a mutual action of י Yuwd and of ה Hah. They become physically active in existence, breathing life into matter: whatever has appeared absorbs action, and it mingles it with life. This word therefore expresses the bestowal of energy onto matter or onto movement of matter in such a way that it becomes visibly alive.

ויהי־ערב – *vayhiy-'erev* – 6.10.5.10 70.200.2 – *and there was evening*. The double existence (י Yuwd-Yuwd) alive, as constantly shown in these first verses, has now on the one hand been exposed (ע 'Oyin); it has attained a general (ר Reysh) form (ב Beyt), a template for consideration when applied to other planes of reality.

ויהי־בקר – *vayhiy-boqer* – 6.10.5.10 2.100.200 – *and there was morning*. On the other hand, this double existence keeps its duality (ב Beyt), so both sides of everything can be united (ק Quwph) in the cosmic container (ר Reysh). These schemata are a summary of everything that was said in the verses of Gen 1:1–4 (א Aleph = 1, ד Dallet = 4). It contains everything to be known, yet it is possible to contemplate the details by going into them deeper.

יום – *yom* – 10.6.40(600) – *day*. Existence is now connected to the מ Mem, the waters. It means that everything waits for a mind to be reawakened in. Therefore, it is of the utmost importance to understand the wisdom of the previous verses, because whether you know it or not, it exerts its truth (י Yuwd) over and over again (ו Vav), even into eternity (ם Mem Sophiyt).

אחד – *'echad* – 1.8.4 – *one*. The א Aleph, the first “day,” the first principle to be understood, is explained here in terms of (ח Cheyt) the *four* previous verses (ד Dallet). This exposition of the first “day” was written to communicate the eternal truth of the unity of the One Dual Energy, not in the idiomatic meaning that the canonical translations give, as if the text mentions the earth as the planet we walk on or the heavens as the sky we look up to; it is neither the earth we bury the bodies of the dead in nor the heaven that embodies the promise of a next life. No, this text exposes the reality behind the senses, the reality beyond the mind, using the letters of the *autiyut* as self-explaining symbols with an infinite depth, all part and container of different aspects of the One Energy, which holds itself and everything else together in a unifying diversity of opposites.

פ – *Pah* – 80 – *mouth*. These signs appear as end-of-paragraph marks. However, it has the nice interpretation that whatever is written before the פ Pah now needs to be digested and return to its undifferentiated state (פ Pah) in order to give life (ה Hah). In other words, your subconscious mind must absorb its nourishment until it becomes the fruit (see → פרי *periy*) of your conscious mind.

Summary

AND REALIZATION HOLDS the merging of the double existence י Yuwd-Yuwd firmly related to its source א Aleph—interpreted; active light creates a union (ו Vav) *between*²⁷⁰ existence (י Yuwd) and cosmic productivity (ם Mem Sophiyt), while active darkness (unconscious desire) realizes an active (ל lammed) existence (י Yuwd) and an active (ל lammed)

²⁷⁰ Hence, the ו Vav stands between י Yuwd and מ Mem Sophiyt in the word יום *yom*.

consciousness (ה Hah). The awareness of thoughts creates circumstances that reflect them, and awareness of thoughts creates an ideal of which all the details will be filled in by an evolving emerging י Yuwd. This is the result of א Aleph working on existing concepts (ה Cheyt) to show its potential (ד Dallet) to learn from them.

A3 – Other Examples

Exodus 3:17

ואמר אעלה אתכם מעני מצרים אל־ארץ הכנעני והחתי והאמרי והפרזי והחוי
והיבוסי אל־ארץ זבת חלב ודבש:

Va'omar 'a'aleh 'etkem me'anij mitzrayim 'el-'eretz hak'na'anij, vebachitiy, veba'emoriy, vebaperiziy, vebachiviy, vebayevusiy, 'el-'eretz zavat chalav uvdvash.

(And I have said, I will bring you up out of the affliction of Egypt unto the land of the Cana'anites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and boney.)

LET US LOOK closer to this verse by examining the names of the different people, their idiom, and comparing them to the explanation communicated by the *autiyut*. For starters, there is no mention of a corresponding word for “people” and—because of the attached י Yuwd—these names could just as well be identifiers of things that belong “to me” (the author) as follows: my zeal, my terror, my spoken messages, the village I belong to, my past, my needs.

הכנעני – *Cana'anites* – 5.20.50.70.50.10 – *zealous*. Those who live (ה Hah) like (כ Kaph) somebody (נ Nuwn) that wants to look like (ע 'Oyin) somebody else (נ Nuwn) they experience (י Yuwd). These people share amongst themselves the latest news, talking, gossiping, and all their talk is about the past and whatever has happened already. These are the “busy” people, “busy” with filling their lives being jealous of others and their success.

החתי – *Hittites* – 5.8.400.10 – *descendants of* < חת (*chet*) *terror*. Those who in their narrow-minded and limiting beliefs (ח Cheyt) cannot overcome them (ת Tav), in spite of reality (י Yuwd). These people see their limited beliefs reflected in the adversities they perceive, and so they are scarred through a life of adversity, never free within, fearful. They have the potential to take others with them in their fall by spreading terror.

האמרי – *'Amorites* – 5.1.40.200.10 – *sayers* < אמר (*'amar*), *to say*. Those who boast and show off their riches. They have a compulsion to show off and

“say” whatever they like. They mother (אֵם *'em*) their surroundings with their examples and proud lessons (רִי *ri*).

הַפְּרִי – *Perizites* – 5.80.200.7.10 – *belonging to a village*. Those who doubt (ז Zayin) the lessons that they are faced with. Without the ז Zayin they could enjoy their lessons (פֶּרִי *periy* or *fruit*). They look for support in situations of perceived injustice, like minorities, protesters, rioters, naysayers.

הַחֲוִי – *Hivites* – 5.8.6.10 – *villagers*. From חַוָּה *Chavvah* or *Eve*. Hivites, those who have no faith and are depressed, unhappy, complaining, and suffering, those who take reality as a fearful place.

הַיְבוּסִי – *Jebusites* – 5.10.2.6.60.10 – *descendants of* יְבוּס *Jebus/threshing place*. Those who exist (י Yuwd) in a place of inner confusion (ב Beyt) that connects (ו Vav) to a sustaining habit (ט Samekh and י Yuwd). Habitually, they profess half-truths, and that may earn them a living.

אֶל-אֶרֶץ – *'el 'eret* – 1.30 1.200.90(900) – *unto a land* (2x). With the power free (א Aleph) to act (ל Lammed) and experience that power, resulting (א Aleph) in a reality (ר Reysh) transformation (צ Tzadiy).

זָבַת – *zavat* – 7.2.400 – *flowing*. This is the challenge (ז Zayin) to face any duality (ב Beyt) that comes to oppose (ת Tav) in a relentless and endless flow of events. The two opposites are the following two words.

חָלַב – *chalav* – 8.30.2 – *milk*. ח Cheyt knowledge/sustenance forming a heart (לֵב *lev*), which means study and practice, starting small. So on the one hand one becomes able to handle them (ל Lammed), and on the other hand to recognize them as empty shells (ב Beyt).

וּדְבַשׁ – *udvash* – 6.4.2.300 – *and honey*. Focus (ד Dallet) on the challenge (ב Beyt) until mastered (שׁ Shiyn), which means becoming inspired by all the things that you do. So on the other hand, after gaining practice, to be able to focus a positive emotion through what comes. (Note that דָּבַר *dabar* means *to speak*. And so *honey* is what makes your voice soft to speak. There is a saying, “What the heart is full of, the mouth speaketh” [see Mat 12:34]. As for me, the *autiyut* are the honey that has made my heart a fire [שׁ Shiyn] beyond words.)

Explanation

AT FIRST SIGHT, this verse tells us of an ancient land called Cana'an, with many peoples inhabiting it. But the *autiyut* fully disclose their meaning as “promised land.” The *autiyut* show how this “land” contains the psychological barriers that we will be confronted with as a nonfading

mirror. What is that “land”? It is for you to take it into possession, for it has been yours “as promised from birth,” i.e., since leaving Egypt, where you (as the chosen one) have originated. Your destiny is to face up to the challenges you encounter in life, and it is called the “land” Cana’an.

When you finally arrive at that land, when you have made a firm decision to face up to whatever is bothering you, you are told that it is flowing with milk and honey. Both milk and honey are foods; they are a metaphor for the correct mental attitude for facing the new life coming at you with a seemingly relentless force. The difference with the old life can be seen in the description of all the different people that still occupy the land. They are a metaphor for your mental barriers, which you have to conquer. Cana’an is not a land that comes “with milk and honey” as if it is some kind of paradise. No, it is the land of challenges to be overcome with the *right attitude*—that is, the milk and honey. You start by entertaining thoughts that lift you up whenever you face a difficulty, a challenge, a problem, a setback, a disaster. It may take a lifetime of mastery, but every effort pays off in the long run.

The analogy in this verse promises that if you do not give up on your dreams, you are bound to develop the methods and means and opportunities that make them happen! Facing up to the challenges requires that you drink of this milk and honey in the same measure as you want to become a success in your own endeavors. Not drinking milk and honey makes you weak. Failure means that you have not lived up to your own expectations; whatever your dream is, nobody can pursue it but you.

This verse in so many words describes the meaning of “having faith in yourself.” Please note that “having faith in yourself” are four words that do not articulate what that entails. The verse, however, articulates very precisely what it *really* means to pursue your dreams. All that is located at a certain level of the Hebrew text, that becomes apparent when you start using the *autiyut* to interpret Scripture.

In my case, my dream was to come to a deep understanding of Scripture, which makes sense to me. I had long forgotten about this dream, but it was responsible for “taking me out of Egypt,” “through the desert,” “worshipping the calf,” “fighting and killing half of my brethren,” “weakening myself,” “receiving the law twice,” “guiding myself to the promised land,” and finally “entering” it. I did all that even before I knew that this text was explaining to me what I was doing. When I finally recognized it, I knew for certainty that I had arrived and kept working at perfecting my understanding. Then I had to put it all in words to allow others to reap the benefits of my efforts. It required entertaining a thought

of a seemingly impossible reality, namely, that I would be a successful writer by writing about *this*. And I have fought all these “people”—i.e., my own limiting beliefs, inhabiting this “land” of turmoil—and “drove them out,” until I could fully focus on my dream and start seeing the difference that it makes in the world. Part of that is making sure that Scripture is understood for what it really is. It is the handbook for being human, but to see that and to be able to use it as such, you need the basic knowledge offered by the *autiyut*. It is the key to all wisdom. Scripture is there to prove it when its hidden meaning is finally revealed to the world and linked to personal testimonies.

Deuteronomy 6:4 (revisited)

שמע ישראל יהוה אלהינו יהוה אחד:

Shema **a** 'Yisra'el יהוה 'elohaynu יהוה 'echa **d**

(**Hear, Is-ra-el** (י) יהוה (ה) *our God* (ו) יהוה (ה) [*is*] **one**.)

THIS VERSE IS always read at celebrations of significance; it is the core of the Jewish faith. In this verse, *two* letters are written larger than normal.

There are four (ד Dallet = 4) visible (ע 'Oyin = 70) words between the first and the last word of this verse. These four words all use the י Yuwd. Each of those four words corresponds to **one** of the letters of the name יהוה, which is the creative power א Aleph itself turned into י Yuwd. This verse is yet again an explanation of this name, and it should be understood, because it is so often repeated; it appears in every possible form and action, but still it is not recognized.

שמע – *shema* – 300.40.70 – **Look** (ע 'Oyin; *eyes*) at the name (שם *shem*; *name*) to *understand* it—that is what is meant when it says that you should *hear* it.

ישראל – *yisra'el* – 10.300.200.1.30 – **Look** therefore at this next word, the Hebrew word for *ISRAEL* standing before you (י Yuwd), as the smallest bud of the largest tree, meaning that the cosmic movement (ש Shiyin) in man (ש *jysh*) is the cosmic container (ר Reysh) of the only “god” אל 'el, the creative power of life-death (א Aleph), which is physically active (ל Lammed), . . .

יהוה – *Tetragrammaton* – 10.5.6.6 – When Yuwd-Hah-Vav-Hah, the **one** (אחד *'echad* or *one*, א Aleph = 1) name of **four** (ד Dallet = 4) connected (ח Cheyt) letters as a four-in-one, the double life in existence . . .

אלהינו – *'elohaynu* – 1.30.5.10.50.6 – Both its lives appear as ה Hah (5) and נ Nuwn (50) in *'elohaynu*, the creative power (א Aleph) of physical action (ל Lammed) that we use to live (ה Hah) and by which (י Yuwd) our physical body (נ Nuwn) connects (ו Vav) to *all* that lives according to the schema . . .

יהוה – Yuwd-Hah-Vav-Hah – It *is* (י Yuwd) life (internal ה Hah), and (ו Vav) it *gives* life (external ה Hah) . . .

אחד – *'echad* – 1.8.4 – The *Oneness* whose name's only (א Aleph) cyclic and repeated (ח Cheyt) structure of *four* letters (ד Dallet), which is repeated innumerable times in the text, needs to be **understood** (!), because only

then it creates the living word itself within you. It is, indeed, repeated so often to try and *cause* that understanding. But how persistently has it been misunderstood? It must weigh upon you as a continuous burden until by grace your misunderstanding turns into understanding.

Note: Incidentally, the word עד '*ad*' idiomatically means *perpetuity*, *for ever*, or pronounced as '*ed*', it becomes *witness*, both words stemming from עד '*und*', idiomatically meaning *to repeat* and *to witness* (as a repetition of an account).

A4 – Qayin and Hevel

Introduction

IN THIS APPENDIX, a contribution is made to the understanding of the story of Cain and Abel. The part of the story under investigation here is recorded in Gen 4:1–8. With the help of the *autiyut*, we have already revealed much of it in several earlier chapters. Let us summarize that their names are actually different from the translation, and as an attempt to preserve their correct understanding, Cain is written קַיִן Quwph-Yuwd-Nuwn Sophiyt, in numbers 100.10.50(700), and pronounced *Qayin*; while Abel is written הָבֶל Hah-Beyt-Lammed, in numbers 5.2.30, and pronounced *Hevel*. The importance of this is to restore the link with the *autiyut* as much as possible. Note that without knowledge of the *autiyut*, the name Abel could be mistaken for אֲבֶל 'av'el, which means *God is father*. This would be a complete misunderstanding. *Hevel* means *vanity* (see also Ecc 1:2, 12:8 and Deu 32:21!), as we will explain.

The traditional translation is a significant diversion from what is told in the *autiyut*. The difference comes from the traditional view that the words correspond to things, as in every language that conflicts with the hidden significance of the letters. Translators must therefore at times make rough approximations in order for the traditional view to make sense. Although the two approaches to the text diverge considerably, from the point of the *autiyut* it can be easily understood why the canonical translation is what it is. The translation is an attempt to project a multidimensional truth into a single-dimensional story. But the multidimensional truth does not allow that to happen without a considerable distortion of its power. However, the power of the recorded story remains the same and, by mistranslating it, generates misunderstanding that perpetuates itself. This has been going on for so long that it has become the most preposterous yet undeniable proof that *until now* mankind has settled for ignorance. The doors to understanding have been guarded and hidden by angels of fear, diversion, neglect, confusion, and ignorance.

Nobody knows the conditions that led to the writing of Genesis. The ingenious combination of cultural and spiritual truths has baffled interpreters for centuries. Even a profound study of the Hebrew language could not open the hidden passage to its meaning. But those who look

closely to the text find certain irregularities, which cannot be regarded as mere mistakes of scribes. Indeed, those irregularities tell in their own way that the deeper message has not yet been understood when they are regarded as mere irregularities. Instead, these irregularities contain meaning in and of themselves, and every letter in the account should be taken seriously, as has been my purpose to show in this book.

Now, the story of Qayin and Hevel is normally taken as the following rather morbid turn of events, happening shortly after the “first” sin of Adam and Eve, eating of the “wrong” tree and therefore being expelled from the Garden of Eden. Now, they reap the fruits of their sin, by being helpless to watch their sons being hostile toward each other until the first murder in human history happens in this first family. This is continuously seen as proof of the existence of sin, and this story has been interpreted since its conception in such a way as to reinforce this view.

However, all the concepts that are seemingly clear from this story must be reevaluated to reach for a hidden message that is devoid of sin, devoid of murder, devoid of childish superstition. Even the *names* translated with “God” or “LORD” or “Lord” must be reviewed to avoid hidden pitfalls of understanding, even defying the tradition that maintains that the translation is unalterable.

During this process of the reversal of ignorance, it turns out that Qayin is *not* a murderer but discovers and absorbs the duality of being fixed in a conditioned lifestyle, which Hevel represents. In other words, Qayin is still the opposite of his brother, but instead of being his brother’s murderer, he just does not accept the standard put forth by Hevel. Hevel is in a sleepy condition that threatens the well-being and evolution of the human race. Qayin confronts Hevel face-to-face, and their conversation eventually proves to Qayin that Hevel has no substance, and the duality of Hevel’s character disintegrates in front of him,²⁷¹ making Qayin the survivor. The reason for Hevel’s disintegration has been kept secret under the smoke screen of a false accusation against Qayin. If the text is studied with the *autiyut* in mind, it turns out that this accusation is based on the word הרג *harag*, with the idiomatic meaning *to slay*, see Gen 4:8. The tradition suggests murder with this translation. But looking closer at the actual letters used to describe the event, we find the word וַיַּהֲרֹגוּ *vayahargehu*, and it must be noted that this means that Qayin tried to enter in or connect to (וַיַּ Vay) the essence (יָ Yuwd) of his brother’s life (הָ Hah), i.e., to explain to him,

²⁷¹ A beautiful description of the name Hevel. A life הָ Hah whose duality
 זָ Beyt flows away לָ Lammed.

that beyond his reference (ר Reysh) there is an alternative way (ג Ghimmel) that would make Hevel capable of reconnecting with his own ו Vav, his inner Self. Qayin's motive is one of trying to smarten up his brother. And Qayin may have been successful to make himself understood, as it says in the same verse that Qayin *talked* to his brother, with the word וימר *vayomer*, which really means *bring out* (י Yuwd) *the hidden* (מ Mem) *into the open* (ר Reysh). But Hevel being conditioned as he was, figuratively speaking already buried, could not recover from his brother's spiritual blow, which must have felt devastating to him, because in that moment where he caught a glimpse of the Truth through his brother's words, he lost the illusion of his control over everything that he valued in life.

Hevel is said to identify himself with, and effectively bury himself in, the things that are formed and "created" by his God. Qayin digs out what has been hidden and lives. Qayin exposes the betrayal to creation that Hevel stands for. In the truest sense of the word, Hevel is an idol worshipper, even if he calls that idol by the name of God. Hevel does not know God as Qayin does, and after Qayin verified that, he does not know his brother, in that he says, "השמר *hashomer* my brother," (verse 9), which means that life (ה Hah) has taken Hevel's name (שם *shem*) and spread it across the universe (ר Reysh) as a mere remembrance of ignorance. Instead of avoiding God's question, Qayin answers straight: "My brother's name has attached itself to my reality, and I will face him wherever I go." It should be the lesson for all ages, but instead it has become the pitfall, where the translation, "Am I my brother's keeper," echoes a Hevelian betrayal of the text that does not fit Qayin.

The struggle that was presented in the previous three chapters of Genesis is transferred to the theme of the opposing brothers, now on a more existential level. The energies of the archetypes fight within everybody until Hevel is defeated, and Qayin becomes the only survivor. He is then driven out from the face of God, because to him, there is no God but the unity of himself with existence (ק Quwph), which makes him the prime example in existence (י Yuwd) of facing the totality of all possible possibilities realized (י Nuwn Sophiyt). In so many words, Qayin is the perfected man living under the strain of living as an outcast. Qayin has the courage to stare the Truth in its face and subsequently lives, but he does not worship God or any god, because he himself personifies the divine. This does not make him an atheist but a man of faith in Truth, knowing the Truth. If Truth were just another name for God, Qayin would not be much different from Hevel, but in reality, *knowledge* of the Truth is much different from *belief* in an unknown God; Truth is God understood and human nature understood.

This Truth opens perspectives that have never before been considered, because maybe nobody has ever dared to stare the Truth in its face as Qayin has. Are we as a species *now* ready to resurrect Qayin and face Hevel within ourselves?

God is said to יָשַׁב *yisha'* Hevel and his offering (Gen 4:4), interpreted as coming from the verb שָׁאָה *sha'ah*, translated as *had respect*. But it could just as well be interpreted as coming from the verb יָשַׁב *yasha'*, meaning *to save*. God *saves* Hevel and his offering in the following sense: Hevel, as opposed to Qayin, cannot help himself offering, and *saving* Hevel means that God does *not do anything*; he just lets Hevel be, which makes him happy. But to Qayin, God did לֹא שָׁאָה *lo' sha'ah*, i.e., he did *not* (לֹא Lammed-Aleph) גָּיַע (שׁ Shiyn) *a lasting* (הָ Hah) *impression* (עַ 'Oyin). Qayin's reaction to this is one of confirmed disbelief or even dismay. How could the same experience be different to Hevel and Qayin? Note the difference in the order of the letters²⁷² of יָשַׁב *yisha'* vs. לֹא שָׁאָה *lo' sha'ah*. In the canonical translation, both words are translated as coming from the *same* verb. But in reality, these verbs mean different things, because *they use different letters*. Let us investigate.

יָשַׁב – *yisha'*: It means that what happens is totally acceptable, totally within expectation, totally within the norms. It reminds me of the wonder that I often experienced when I saw things happen that I could not understand. But I understood that they *did* happen, and it proves that it was *allowed* to happen, even if it was unfathomable why it *could* happen. Something that happens is *normal*, *because* it happens. If our norms do not include the things that happen, our *norms* are not normal, but what happens is always normal. Reading this word in reverse order, we see that the realized possibilities (עַ 'Oyin) were a result from existence (יָ Yuwd) through intervention of the cosmic agent (שׁ Shiyn). This perfectly reflects the casual position that Hevel takes without realizing that something unfathomable has happened. He expects God to reward him, and God does according to him, according to the word יָשַׁב *yisha'*. So Hevel is *pleased* with the result.

לֹא שָׁאָה – *lo' sha'ah*: First, שָׁאָה *sha'ah* means that the intervention of the cosmic agent (שׁ Shiyn) through the realized possibilities (עַ 'Oyin) should cause an awe for life (הָ Hah). But the text says לֹא שָׁאָה *lo' sha'ah* with the addition of לֹא *lo'* meaning *not*, and it *eradicates* the meaning of the word that follows and indicates a contradictory movement. What God did allow, did NOT satisfy Qayin at all. It does not say that God did not reward Qayin.

²⁷² These “irregularities,” are they error or intention?

In fact God *did* reward Qayin with the same, if not greater, respect. However, Qayin's interpretation of this event is *not* acceptable to him, because he only did what Hevel did. He “copied” Hevel, just to see what would happen, not because he wanted God's respect or wanted to give thanks. Qayin, by his name, already possesses God's respect. In fact, Qayin tried to identify with Hevel for this special occasion and gave it a try to do as Hevel does, just to see what would happen.

Note that by writing the same without spaces as one word לאשעה, we see that the י Yuwd of ישע *yisba* was replaced by an א Aleph, and a ה Hah was added (much like the י Yuwd in איש *'eysh*, *man*, is replaced by ה Hah in אשה *'ishah*, *woman*). The added leading ל Lammed makes this equation into a lesson, a rod pushing Qayin to a realization, releasing the א Aleph of paradoxical life-death (as in the sacrifice of an existing life for an idea),²⁷³ causing the scene (ע 'Oyin) to become (ש Shiyin) alive (ה Hah) to Qayin. It is as if Qayin in a second pierces through the appearances and sees the vanity²⁷⁴ of it all and therefore becomes the wiser by a shattering realization. He sees Hevel as being sacrificed for the benefit of the idea of a god. Therefore, the experience was devastating to Qayin. For he is את־יהוה (Gen 4:1), i.e., totally (את Aleph-Tav) an existing representative (י Yuwd) of the eternally coupled (ו Vav) double life (ה ה, two Hahs, the internal and external ה Hah).

OK, let me address the fact that the text mentions Qayin first, that he brought first of the fruit of the ground unto יהוה (see verse 3). Now, in verse 4, it says that Hevel “also brought,” but the name יהוה is *not* mentioned. The mystery rather is that יהוה did respect Hevel's offering,

²⁷³ There are two kinds of sacrifice here: on the one hand the sacrifices both Hevel and Qayin offered, representing a sacrifice to a god for whatever reason, and on the other hand the sacrifice *represented by* Hevel, a shepherd, by becoming the example of a sacrificed *human* life for the idea of sacrificing to a god. Irrevocably, the text insists that Hevel dies for his superstition, although to him it is faith, while Qayin is saved and protected in spite of his actions (which never took place). The narrative tries to drive the point home that the idea of sacrifice is a ridiculous one, although it acknowledges that on a larger scale, humans are sacrificed to that idea, giving rise to the biggest misunderstanding of all times.

²⁷⁴ Another translation for הבל Hevel is *vanity*. Most notably, see Deu 32:21. In this verse, next to הבל *hevel*, the verb קנא *qana* is used—note its similarity to קין Qayin—translated in two different ways, as *to provoke to anger* and *to provoke to jealousy*.

while Hevel did not bring it to יהוה! This subtlety has to be explained. To Qayin, it was not an offering of worshipping a god called יהוה. The text states that Qayin was living in a close relationship with the *name* יהוה, and everything that he did originated from this relationship, and he brought it to יהוה “from the ground” האדמה *ha’adamah*. That means that he was digging the truth to understand his human nature אדם *’adam*, central to his life from start to finish—the two ה Hah surrounding אדם—while being connected to יהוה. On the other hand, Hevel did not have a clue of the knowledge of the name יהוה but acted as a conditioned machine and “also brought” (ה Hah) something (ב Beyt) to offer (ל Lammed), where the whole act is but a facade. So if the truth be told, Hevel was copying Qayin, but by just copying the act, he did not copy Qayin at all; in its essence, it was void of any meaning. Now, to Qayin it must have been a mystery, why he saw his brother do something that did not make sense. Because Qayin would never do such a thing, he could not understand why יהוה would allow it, meaning that he was faced with the demand to accept this act of Hevel, despite the horrendous implications. Next, Qayin tried to copy Hevel in how he felt about the situation. Hevel, obviously satisfied, was just an unbearable thing for Qayin, for he knew Hevel’s ignorance. Qayin was not jealous at all. He just had difficulty accepting what he saw happening, namely, the greatest error in human history. It was impossible for Qayin to be satisfied about this.

To understand this passage, consider that God could nevertheless have יָשָׁה *yisha’* (respected) Qayin as well! But the text does divert our attention to the experience of the standpoint of Qayin, rather than on God’s words to him. Note that the word for “LORD” is not present in the dealing with Qayin in this verse but is only referred to by “he”! The different writing of the verb makes it clear that Qayin was not satisfied with the *same* result that Hevel got! If Qayin did not believe in sacrifice, he may have hoped that some kind of event would upset Hevel’s actions, knowing for himself that Hevel was just acting in vain. Qayin had a completely different mind-set. Where Qayin knew that whatever he did was to honor יהוה, because he was digging for the truth, Hevel thought that it was necessary to do something to show gratitude to “his God.” Qayin knew that the reality of Hevel is an illusion. Maybe Qayin still had a doubt whether his connection with יהוה was enough to upset Hevel’s actions. But if his connection to יהוה actually was enough to upset Hevel’s actions, it would confirm to him the reality of יהוה. But *nothing* happened. And this was actually to be expected! You have to understand that Hevel was perfectly satisfied with being rewarded by his God, *confirming his belief in that God*. Note that the text does not describe how

Hevel *knew* that his God favored his offering; it just states that יהוה favored Hevel's offering, and Hevel—in his superstition—interpreted “nothing happened” as that his God had favored him. In reality, Hevel was trapped in a false belief, and Qayin's faith was to be proven true. Because something happened with Qayin, for he was terribly disappointed, as to become *wroth* as stated in Gen 4:5.

It does not mean that God, as the actor of consciousness, would judge both offerings differently, and he does not. The deepest question that has to be answered by this passage is, “Is there a God?” And the answer may be a favorable yes, because in verse 6, God actually only talks to Qayin; however, there is not a single word that God ever spoke to Hevel. Then we may ask, “Who is more favored? Is it Hevel, because God let him perform a conditioned act? Or is it Qayin, because God actually talks to him and goes to great lengths to protect him?” In the ultimate integration of this passage, we have to face that this God favors both Qayin and Hevel *equally*, because they represent psychological powers to be recognized within each person. This story tries to explain the drama that happens in terms of these powers. Hevel has the function to provoke Qayin to confront him with his conditioned behavior. Qayin has a function to prove himself worthy of God because he already knows that he is from the beginning. Qayin has to integrate the reality of Hevel all around him by avoiding to be part of it for the rest of his life. The story tells us that in the final hour, only one of the brothers can survive. However, it is not by God's decision, by God's decree, or by God's judgment, but by the private decision made in the heart of Hevel, provoking the process יהוה, personified by Qayin, to obliterate any conditioning and to acknowledge that only the Truth has the power to survive.

The Final Hour

IT IS THE choice that Qayin made when he received the *same* respect, that he said to himself:

But I am *not* Hevel. I should not have done what Hevel did. I am not satisfied with יהוה's approval, because my offering is *gone*, it belongs to the past. How can I satisfy this fake God of Hevel? Should I keep offering to him again and again as Hevel is about to do? Should I do it to make a good impression on Hevel? Nonsense! יהוה is my core, my understanding emanates my safety, my knowledge, my joy, my life—but I knew that already. I have given my energy to dig the earth, to find the Truth. I am what my name says: I am the cosmic א Aleph (ק Quwph), who

lives in the moment to upset reality (° Yuwd) with the cosmic fulfillment (‡ Nuwn Sophiyt) of the Word! Surely יהוה approves of my offering, but it does not satisfy *me*. Stupid Hevel, who thinks that his God is gullible! The better question is, “How can Hevel be satisfied?” He kills his flock one by one, sparing some for later. *Hevel* is gullible, not his God. His God is nothing like יהוה. I did not have the same satisfaction, because in fact, I did not *want* to be satisfied with an act that does not mean anything in the way that Hevel understands *his* acts. From now on, Hevel may seem to be loved by יהוה, but there is a terrible misunderstanding: his fake God has given him the weapons to kill all his offspring with the trigger of a weapon that is called “offering to God.” Oh, what a misery, what a suffering! For the sake of humanity, how do I stop Hevel? How can I act in alignment with יהוה? I know it now: I must go on, leave this country, leave my brother. But first I am going to talk to him and tell him how utterly worthless his act has been. And I will tell him how ashamed I am of myself that I tried to feel satisfaction for my deeds. By doing that I did what I promised I would *not* do! Instead, I should confront Hevel, and I will be at peace with myself again and forgive myself for falling in this trap. Then I will know my joy again, for I know יהוה.

And when Qayin talked to his brother and confessed, Hevel talked smoothly:

What? *You* were not satisfied? And *you* have everything you desire! You know what I think? I think *God* was not satisfied with your offering, and that is why you are angry with me. Can you not see what is happening? You are not good enough for God, and because of your jealousy for God’s approval of me, you come to load on me your rambling and your complaints full of self-pity. I cannot help you. Pray that God takes away your jealousy! Maybe he will save you. But if you ask me politely, I could make an extra offering to God in your behalf and ask God to help you and satisfy you even now. And I will put it in my will that when I pass away,²⁷⁵ you will receive as much as half of my

²⁷⁵ This conversation between Qayin and Hevel takes “death” to be a known concept. In the logic of Genesis, death did not occur yet, but it does not mean they did not know what it was; they may have seen it happen to animals, as Hevel had shown in his offering! Hevel makes clever use of psychological warfare. He promises a possible solution to his perception of Qayin’s problem; he suggests that Qayin offered the “wrong things” to

flocks, so you can then finally offer sheep to God, just as I do. The plants from your land that you have to offer are probably worthless in God's eyes. That is a pity, but it shows how your ways do not conform to God's view of life. But if I should pass away first, you will be satisfied with my sheep and be able to atone. If your jealousy has not left you by then, offering the remnant of my sheep will surely appease God. I am sure of it. That is the best I can do for you. Later you will thank me and be sorry for what you said!

These are the chaotic thoughts that Qayin had after listening to Hevel:

Later? Later? *Later?* NO! Later does not exist. Jealous? NO! I am not jealous of him, he is just blinded! How is this possible? Ask politely? In his will? Remnant? NO! NO! NO! Who says Hevel will pass away first? Even if his health is worse than mine, lightning may strike me at any moment. So what is his promise worth to me? Nothing! Besides, I do not WANT his sheep! Let this man stop talking to me, or I will explode! The moment is *now*, and this nonsense must *really* stop before it gets any worse. What a dullness I have in front of me! Oh, what is coming to him? I am terribly afraid of his fate. I must talk sense into him!

And Qayin said to Hevel:

You know what? Before you will kill all of your descendants, let me explain to you that I *am* יהוה's seed. You are just my total opposite, no seed, nothing. And because you are nothing, your God has comforted you in your limited understanding, to be satisfied with an *act* that you think must be repeated—as you were the result of a repeated act of your mother. Remember that when I was born, the first offspring of a man and a woman *ever*, she said that she saw in me the totality of יהוה, even denying my father's role, while when *you* were born, she did not say anything and was not satisfied at all with just another living, suckling baby she had to take care of. You were a by-product of a repeated act that completely dissatisfied her. Later, when you

God and increases the price of his flock to the price of an uncertain future death. In effect he gambles on having power over Qayin. Must Qayin stay around to *wait* for Hevel's death? Hevel makes the mistake of not taking his brother seriously. He projects his own predicament, for in reality, Hevel needs a solution for the perseverance of his brother. Qayin is going to make it clear to him. Guess who succeeds.

were only good enough to be a shepherd, finally she was relieved of her worries about you, because finally you could at least do something *without help*. My goodness, man, did you not ever take the time to think for yourself? Let me tell you that I am constantly worried about your stupidity. I wonder, how deep can you fall? Do you realize how dangerous you are? You know, you are not good enough to have children at all. There will not be a single woman that will love you, because you cannot think for yourself. You know how to breed, but you cannot satisfy anybody, because you are deeply satisfied with the things you see. Do you hear me, brother? There *is* nothing out there that you can be satisfied with. Nevertheless *you are* satisfied. That is, you do not know how to be satisfied with *nothing*. But by your perturbed knowledge of יהוה *things do* satisfy you. On the other hand, I am not satisfied with anything out there and so I am digging for the Truth constantly. Constantly clinging to higher truths, I go on to the next level and play you as a fool all of my life. “How can I love you?” I ask myself. You are my brother, but there is nothing in you that I recognize in myself. However, I will arrive at my destination because it is the only place I want to be. I am not afraid of being alone, and the land that I till is my very nature. It will come out, it will produce more riches than your stupid cattle, and everything that I touch will prevail. However, you will not live another day, knowing that you fooled yourself by believing in God, whose name you think is יהוה. That is the most hideous thing I have ever witnessed. Do you *know* the *name*? Oh help me! Is there another word for “knowing”? I mean, does the *name live* inside you? That is all you really need! But you . . . ! You have become an idol worshipper! So there you have it. I said it. Now I have done my task.

Hevel, understanding and believing Qayin, instantly suffered from a heart attack and in his agony felt and understood the earnest and righteousness of Qayin, his brother. Hevel recognized in Qayin the man he had always wanted to be but never could be. He cried, “God, help me! I need you *now!*” But God did nothing to save him now, and Hevel saw it as the final proof that Qayin was right. Should God save him to make offerings but *not* save him from a conditioned belief? So how could Hevel help himself, being robbed from his “God”? Hevel fell down to the earth, and Qayin tried to revive him, pounding his chest in an attempt to reanimate his heart, but it was of no use. Then Qayin watched his brother’s face. Hevel’s last breath expired in the coolness of the morning, and it produced four small clouds in forms that spelled these four moving letters, one after the other:

י (Yuwd), ה (Hah), ו (Vav), ה (Hah). These letters dissolved as soon as they appeared, and that was the end of Hevel. Qayin wept over his brother and left the place. Therefore, it is said that Hevel is short-lived, and his breath returned to God. But the real meaning of the name *Hevel* is *vanity*.

Thus did Qayin “slay” (הרג *harag*) his brother: by the Word that was alive in him. The Word descended upon Qayin, marked him, and produced the Word and all the acts of the Word. Much the same as the Word had caused Qayin’s brother’s death, but Hevel’s brother’s life. There was no living soul alive that understood the Word save Qayin. Qayin lived and went to the east of Eden, to a place much more beautiful than Eden. It is called the land of נוד *Nod* (Gen 4:16)—the place of his unsettling hardship—close to the remote regions of קדמה *Qadmah*, yet with access to the tree of life (cf. Gen 3:24). Henceforth, Qayin kept the Truth, and he knew true, unconditional, everlasting love. Qayin’s power of life was so enormous that none of his descendants ever died, and so they are all alive among us until this day.²⁷⁶

²⁷⁶ Compare Gen 4:17–24 with Gen 5:5,8,11,14 ff.; the latter verses all end with, “And he died.” Also, there are *Qayinites* (mistakenly called *Kenites* instead of a consistent *Cainites*), descendants of Qayin, given to Abraham(!), see Gen 15:18–19. Also, see the chapter on → ה Pah Sophiyt.

A5 – The Sacred Language

THIS BOOK TRIES to make the case for a forgotten language, hidden in the letters of the Hebrew alphabet. This language can be spoken within and folds and unfolds thoughts unto their very core. What is more, at the heart of this language lie the answers to every question that has been posed for thousands of years. For when this language is understood, it can be thought and felt and recognized within oneself as a stream of answers.

It is therefore the universal language, the Sacred Language, the language of the universe itself, not only because it consists of letters that concentrate all the universal powers in self-defining symbols, but because these same powers that the letters try to communicate reside in every one of us to be discovered. When those powers within us are connected to the letters of the *autiyut*, something amazing happens. Whatever we do and think and whatever our senses communicate to us, they are recognized as reflections of the meaning of the *same single* set of letters. Then, as a result, we are in a position to experience oneness with everything. When that happens, and the language of letters becomes the language of our thought, things may change for the better, for anybody individually and for the world as a whole—grace merges with mercy and instills an eternal thankfulness that will forever perpetuate and dictate joy for those who discover. That is to say cures do not occur because of the presence of doctors but because sick patients get well. The method of cure is not debated when it has results, and the doctor may receive honors, or he may be despised or remembered, but who got healed by his treatment?

Of course, the letters of the *autiyut* may become a way to self-discovery, as I have discovered in them. This concept is so far from the obvious that its gradual discovery blew my mind. That it does have this potential has far-reaching consequences. They can be put into questions like these:

- Who were the actual people that have designed this alphabet?
- What have been *their* sources for obtaining this knowledge?
- How old are the Scriptures truly?
- How old is the knowledge so disguisedly hidden in it?
- Have others discovered this knowledge in the past?
- Did Jesus have this knowledge?

– Or did the Gospel writers gain this knowledge *after* Jesus’s death?

It is clear that Scripture hides this knowledge right under the first veil of their appearance as a Semitic language called “Hebrew”; the second veil is that of religion. This second veil is not that clear from the beginning, because Genesis, even though it has fifty chapters, with the biggest possible treasure preserved in it, the superficial story is not a purely religious one but one of faith in the most extended meaning of the word and how God touches the lives of individuals by his power. In Genesis, there are no rituals yet, but there are altars put up by different people, with the sole purpose of thanking God in ways that they understood. But we should be cautious to draw conclusions. Even with these descriptions present, there is a deeper layer of this story to be discovered. Even words as “God,” “man,” “altar” are not at all fixed concepts as we have been taught to think. For example, we should be aware of the symbol “altar” as part of an inner attitude. This is best described by this passage in a crucial place in the Bible, the chapter of the Ten Commandments:

Exd 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: *in all places where I record my name I will come unto thee, and I will bless thee.*

Apart from the ritual, the external act, describing an alternative to making statues of God or other gods (verse 23), it is put in very clear words to Moses that every altar is a place where God will come to you and bless you. On the level of the narrative, it is clear that such places will be declared holy. But what is going on inside a person reflects the same importance. When you are remembering what God has done for you, you are effectively coming to such altar *within* you, connecting to the highest spirit of Truth. Because when you do, you connect your thoughts in the form of offerings of attention, compassion, thankfulness for everything God has done for you, knowingly and unknowingly. This is in fact yet another description of the word שבע *sheva'*, idiomatic the number seven. The animals are your emotions and your desires, and they become an image of realized (dead, past) possibilities. Even your unfulfilled desires have already been recorded, for you are the bearer of that record! The offering up of these emotions and desires will detach you from their effect, and because you are free from them, you make them useful as an experience that stimulates spiritual growth for everybody—their energy is transformed and sublimated and projected back into reality. This is what the myth of the seven creation days points to: learn and grow in the spirit, until you have reached the ultimate objectivation of reality where that which is, is your desired reality, even

while you are detached from your desires. You, however, have ceased to be the instigator of that which is, but you have become the clear lens through which the universe can work unrestrained, fulfilling your desires, which in truth are *its* desires, making you and everybody around you happy. The measure of happiness you experience is the measure to which you are functioning as an open lens. Everything may change when you open up.

To clarify the instructions of “God” to Moses in the narrative, where the point is made that he records his name, it must be recognized that when you are remembering what you have been through, and offer up your emotions, making them conscious and available within the peace of your heart and mind, their “animal” or instinctive powers are subdued by acknowledging them and then placing them in the past where they belong. In this way you are making a conscious, authentic effort to grow and become a vessel of inspiration. In the moment you offer them up, you become detached from the past moment when these emotions came into being and attached themselves to your experience; now you are opening up to the experience of their transformation into your freedom and well-being.

The word for the verb *to record* in this verse “spoken” by God is אזכיר *’azekiyr*, from its root זכר *zakar*, but note the interplay between י Yuwd and א Aleph, making it of utmost importance. Also, the word *zakar* has a second idiomatic meaning of *being male*. This word is a fine addition to the above and provides yet another aspect of ז Zayin, or *seven*. The possible, the most sublime possibilities (ז Zayin), are placed in a physical container (כ Kaph) and thus becomes part of the cosmic container (ר Reysh), exactly *because* it has been recorded. The act of offering animals becomes the possibility (ז Zayin) to use a physical container, i.e., the altar (כ Kaph) to be the means to offer it up to the cosmic receptor of life (ר Reysh). The intended possibilities range from experiences, emotions, thoughts, ideals, desires, and discovering what has been hidden. The physical container may be a writing, as is Scripture, but it may also be a (human) body as a living example of Scripture, and it becomes personal when it is realized that through your body, your experience becomes the offering of a sacred event, i.e., your life within your body, toward yourself and others. Then the cosmic container (ר Reysh) becomes either the whole universe, the culture, the community, the family or the Self, which is the center of everything life has to offer. The inner Self is a complete reflection of the possible, and it has been made known.

Also, Scripture itself contains the explanation of the Word, and all possibilities are contained in it, because as we have discussed, the words can be projected in every circumstance, occur all the time in a continuous

flow of an ever-changing unity, where every letter is expressed in everything, yet different every moment. And all this is there to admire and to enjoy, to learn and to reconnect to the totality from which you came, showing you who you are. All these expressions are laid in store within the ז Zayin, and Scripture commits them to the ך Reysh, which has become receptive to its revelation, the declaration of every event (as כ Kaph is the container of ם Yuwds) that is possible and is actual. The experience of change is to inform you with ever-increasing clarity about your intricate entanglement with every aspect of the mystery that is of what exists.

This is the potential discovery that everybody can make for themselves. And within that discovery, one will find that Scripture is the ultimate source that informs you about the timelessness of your experience, that you *are* your experience, that you *are* the perfect image of God, that you *are* worthy of life, but that life extends beyond the physicality that you have become accustomed to. The physicality is the “woman” that is there to help you (for men and women alike). But who *you* are, deep within, is the mystery “man” to be remembered, and that mystery is reflected in the physical experience we call reality. It should be clear that this reality is different for everybody for the sole reason that everybody is a different yet is an exact expression of the totality that is experienced. Opening up to your inner self coincides with the opening up to your experience of the mystery. And when you open up, you will become as much a living letter, a living expression of the Word, as any prophet or God-appointed leader in Scripture. Because surely, you will hear within you what nobody else can hear, showing you the Truth. Then you will know that expressing this Truth becomes a lie, because the Truth cannot be expressed fully in words of a profane language, nor can it be expressed in a measurable and understandable way, for every expression belongs to the past and is only a recollection of the past, while the living Truth by its very nature continually finds new ways of expressing its mystery in the present moment through physical existence.

Therefore, to understand and connect to the Truth, the Sacred Language may become a vital tool as the means, the cause, and the result of everything you will ever know about the Truth. Its width, its length, its breadth, its depth, its totality, and its particularity, none of those can ever be fully measured, but you will be measured by It, and It is fully expressed in you, connecting the physical to the spiritual and back to the physical.

Your heart may be torn when you look at this miracle and realize that although you can never completely grasp it, it *is* completely within you and works through you its Law. Whatever you do, whatever you experience,

you are always obeying it, for it leaves open every possibility as its sign of Love. But its Love will change you to love, and its Spirit will change you into spirit. And when that change is complete, you will find that you have *not* changed but actually have returned to that which you have always been.

The question, “Who is God?” is one that contains an inner contradiction, often presented as the similar angels (think of their *names*) מיכאל Michael, i.e., *who is like God*, or מישאל Mishaël, i.e., *who is what God is*. These questions matter and bring you closer to the Truth. The contradiction interwoven in the question is the very reason why it seems a reasonable question to ask in the first place. Its contradiction is subtly hidden behind the meaning we give to the words and the question. If you would know who God is, you also know that no question can ask for the essence of God without being unanswerable. The answer is either too long or too short by the fact that the answer itself is again contradictory. Exactly for this reason the letter א Aleph has no sound of itself but has to be carried by different vowels—that is simply the way it is. The better question is, “Who is that I am?” and this question may be represented by the letters:

מי הוה אני *Miy huwah 'aniy?*

Translation: *Who is I? Who is that I [am]?*

And the answer²⁷⁷ is expressed with the same letters as follows:

מיהוה א ני *Me-Yuwd-Hab-Vav-Hab Aleph niy.*

Translation: [*Proceeded*] *from יהוה, Aleph's imperative.*

From (מ Mem) יהוה, a continuous flow (מ Mem) into existence (י Yuwd), being connected (ו Vav) within by a male existence (יה Yuwd-Hah) and connected without by a female life (וה Vav-Hah) to every question and answer (i.e., as exemplified by the string of letters מיהוהאני), as the release of a transcendental power that is the reflection of the unpronounced **big א** Aleph, mystery of life-death enlarged to a thousandfold of its power, in a living entity (נ Nuwn), bound

²⁷⁷ Two other possible answers follow: 1. מי *miy* (*who*), and restricts the answer given to its first part; 2. אני הוה *'aniy ho* (*I be is*), a transposition of the words of the question, meaning: *if א* Aleph manifests itself in a living entity (נ Nuwn), *then* it manifests as a representative of the four-letter name (יהוה). This last explanation gives rise to different interpretations for each of the concepts “life” and “living entity.”

to assert its existence (י Yuwd) and—by virtue of א Aleph’s assertion—temporarily aware of its totality in space and time.

Note that the reference to the object of reference in this question is therefore lost and integrated in the answer. The question can only be answered by losing the “I” (אני *'ani*) in favor of the assertion of the totality it is part of (א Aleph acting through יהוה). The “I” loses its expressive power in favor of the absorbing reality it now commits its living entity to express. And so the “I” becomes paradoxically invisible in favor of the imperative of enfolding the mystery of God’s name, whose Spirit breathes every word into existence and life.

A6 – What End? What Beginning?

THIS BOOK HAS a certain title. I want to note to the attentive reader that it is paradoxical too. And when it is that, it becomes explanatory of its opposite meaning. Note that this title is just an end to a means. If you want to end religion and begin the connection with the Self, this already starts something that may be the meaning and end of a true religion.

But the word “true” is then to mean something separated from any other reference, only included with the individual who has dared to tread on a path that has no direction. As one uses the freedom of mind to think deeply about the nature of mind regardless of whatever else is out there, he will find that it links everything out there to a deep emptiness *inside* without end. To find new meanings to old and dead words is like finding life in a place of destruction. Finding oneself in the war zone of words that are used as mortar to kill the connection with the Self, one soon finds that this connection is stronger than all the words combined. It denotes an unutterable word that will never lose its meaning nor will ever fixate its meaning. It is constantly moving, neither evaporating nor solidifying, but focussing on the essence of its movement.

Let it therefore be known that the end of anything is its end. This means that nothing endures forever yet that which installs the end is eternal. The ends change, but the source of ends never changes. And all ends are focussed on the same beginning. When will this be common knowledge? My heart aches when I look at people, but my heart rejoices when I look through them.

I know that within each and every person there is this dwelling, part of me as well, and I cannot ever deny it. If this dwelling is likened to a melody, I try to amplify it in myself so that it may resonate with that melody in somebody else. If then this will be noticed by somebody else, we are on a journey that combines two similar melodies into one.

My hope is that when this melody is strong enough, it will spread over the earth like a wildfire, inspiring people of all ages to come out and talk about it, until everybody is humming according to this melody. The melody's movement will cause people to move in ways never seen before on this

earth; they will move as one toward the resolution of the problem that has been bothering them: their mind. The mind is preoccupied with itself and denies the heart in all its endeavors. Now, when the heart is activated, it will overrule the mind and steer it in new directions, equally of genius, but harmonious with this melody. There will be true reason to sing and new songs to be sung.

Why would I have ever written this book, if not to tell interested people about my insights? These insights came to me in a very short time, even in the course of about two to three years (those just behind me). Writing this book has been a spontaneous undertaking. At times I would write without knowing what I was going to write. I used the letters as guides, and I would have this question in my mind what a certain letter's meaning is. Of course, thinking about a subject for a period of time will attract new thoughts and those will then be collected more or less in all the chapters written next. In this way, writing this book is also similar to a process of collecting those words from out of a place where they are being created as I write them.

Some readers may ask how I could write it, but that question is futile. The “how” of any process is miraculous. I only know I set out to do it and the words came to me. Since this book does not introduce doctrines of any kind, rather tries to undermine all and every doctrine, miraculously paradoxical it might help to understand that all doctrines point to the same underlying truth. That which is eternally true is to be discovered within. Therefore, religions are not “bad,” neither “good.” They exist at this moment as part of the human condition, which is ever growing to the full realization of truth. It has been disturbing for me to find that I was part of a certain religion and I was locked into its logical framework, just as all those who were with me. There was only one question that was bothering me: What does it all mean? And during the years of my adulthood, I kind of forgot that question, until it became a detonating bomb in front of my eyes. The question popped up when I was in desperate need of answers. Since it seemed very true that I did not really have the answers at *that* time and I considered myself very proficient in all the doctrines, I confessed to myself that I really did not understand what I had always believed and what it really meant. This was the beginning of a search that led me to the answers from day one that I started this quest.

Those answers came to me in unexpected ways. Of course, I was helped by the Internet, but not as the reader may think. I could not find satisfactory information until one and a half years later, when all this time the awareness grew that there was something going on with the letters of the Hebrew alphabet that just was not being told out there. When I finally got my answers, first indirectly through partial explanations and then directly

by my own experience and study of them, it induced in me a terrible realization, that I was on to something of world-changing magnitude: a treasure too big for one man, not even a king. My perception shifted, and I suffered many fears that I gradually overcame, until I decided to write about my discoveries. Of course, I am not claiming I discovered anything *new*! But then, even if you discover a buried treasure chest, it is still *there*, and you may be the only one that knows. The path to discovery is not that interesting right now, but it is nevertheless a universal truth that everybody is able to find their answers, if only one would keep the question close to one's heart. The answers are so marvelous, and they suggest that the connection that I write about is really something that has the potential to change the earth into the place we all long for. The answer to achieving that is to contribute to it by being the person you think *you* need to be to achieve that, without fear, without shame. And to know what you have to think requires that you feel what you desire. Then miracles start to happen as if it is the most normal thing in the world. You have lost your limited view, and you can see beyond appearances, even beyond your own appearances. Your state of mind is enhanced. You become more and more capable of deciding how you want to feel and then actually feel it. It will gradually evolve into a new way of thinking.

After some practice and experiencing the most intense feelings imaginable and new insights, these enabled me to integrate my own past and the past of the world into a new vision of timeless being. Learning about the letters was an enormous help, and I believe that it may one day lead to a formulation in very concise and precise terms what barrier keeps a human being from grasping everything there is to know and next how to overcome that barrier. If one conceives of knowledge as something written in books, that is the strongest limitation to thinking for oneself. How many times have I heard, "I don't know," to one of my questions, thus somebody confirming their split state of mind that caused this phrase to be uttered. It does not mean a thing. If you *want* to know, think, *I know! I am gradually remembering it*. The word "to remember" is very powerful, because it links, not only to your inside, but surprisingly to that which you see outside yourself. Do you remember that what you see outside yourself is a reflection of the *past*? Remembering then is to see that which is outside yourself as a reflection of your *own* past, in which certainly you have found the answer before now and forgot about it. Nevertheless, trying to remember in this way will change reality to reflect the answer to your question. In this way, remembering requires that you actively look for the answer until you find it again. If the answer reaches you, in that very moment, question and answer merge. You live in the present moment, and

you know it. Answering a question for yourself requires you to become more present.

This whole process of gaining this kind of insight and knowledge—*how* it takes place in an individual—varies. However, it always follows certain steps that have an impact on how the mind works. Once you start noticing the parallels between that part of reality reaching you and that which is happening within you, once you start recognizing how everything transpires meaning to you, you start to become excited. You can change the meaning within, and the things that are being reflected to you start to match that meaning. This is a mystery that I have experienced repeatedly. Therefore, my conviction is that the truly human state of being is one where you experience a total connection with all of reality. This adds to the plausibility that “God and man are one,” not as a philosophy, but as a genuine experience. The why of this, although very interesting, is not as important as the how. But again, the how is part of a mystery, and its inevitability is not yet recognized by science.

I am not talking about a theory here, though. I like to keep it personal. The connection to all of reality is always present, of course, even when you are not aware of it. But the measure of awareness is a measure of how well you know yourself. Also, the more you know yourself, you find that reality reflects the meaning of your words.

The saying of Jesus (emphasis mine)

Mat 15:17 But those things which proceed out of the mouth come forth from the heart; and they *defile* the man.

takes on new meaning if it is formulated *positively*:

If you use words that reflect your heart, be they good or evil, they will be established in your world and lift you up or bring you down as you speak them. Say what you mean and your word shall be established, your world will reflect them as your heart is filled with them, and your mouth speaks them. Say *not* what you mean and your word will fall apart under scrutiny, your world shall be shaken as your heart will run empty, and your mouth is the witness of your dishonesty.

Therefore, it is very close to the truth, that the use of language lies at the heart of a happy and an unhappy life alike. Listen to those that are successful; they use different words and experience different states than those who suffer defeat. The key to changing defeat into success is to consciously use words that reflect a state of success. The same happens the other way around; if you start using words that match defeat, even if you

are successful, you are headed for defeat. Your word is what makes your reality. The miracle is rather that your world overlaps with those of all the other people, so why would your word have such an influence on *you*?

There is a deeper connection to everything around you, which matches the use of your language in ways not yet truly understood. If there is such a thing as a living word, it is the word that lives in your heart—and as you choose to utter it, that will be the way it will be established, even in the physical reality that you experience. Therefore, this “law” of the word is inherently *just*, both ways. You have a choice what words to use, what thoughts to think and what emotions to feel. You have a choice what the words you use *mean* and how much attention you give to certain thoughts. However you choose, this is what you sow, and this is what you will harvest.

If I said to one of my friends who was in a small depression after his fiftieth birthday, “Change your language,” I was not kidding.

Another friend said to me one time, “You have an easy and a luxurious life compared to me. How come?”

Note that it was *her* perception of *my* reality. She never asked me how I viewed my life. I answered, “Because of the words I use. If in earlier times I said, ‘I live like a millionaire, *only* I work for it,’ meaning that *if* I had a million in the bank, my interest would equal my current income at the time, now I can say ‘I live like a millionaire and I do *not even* work for it.’”

I laughed at it, and I was in a very good mood; little did she know that I had redefined the word “work.” Even when I knew that the life I had lived for the past thirty-nine years had ended in a wake-up call of major proportions, now it was rapidly changing and heading forever toward an endless adventure. Because I chose to write about it. Even if others call my writing “work,” I do not view it that; rather I emphasize it as *more*: it is my *life*. Since I enjoy my life, I enjoy writing, and vice versa. Whatever I put into it, that is what will come back to me.

Endings are just beginnings. But since your idea of an ending is of a foregone nature—when your mind says something never comes back—a beginning is like a surprise you never expected. But the whole difference to call it an ending or a beginning is not in the nature of anything itself but in the meaning you attach to it. So if there is talk of, “I am the beginning and the end,” as in (emphasis mine):

Isa 48:12 Hearken unto me, O Jacob and Israel, my called; I am he;
I am the *first*, I also am the *last*.

it alludes to an eternal mystery why everything that ends has a beginning and everything that begins has an ending. But both beginnings and endings are but transitions. The mind is able to pinpoint anything it conceives as a beginning or as an ending. Whether those things are really beginnings or endings, as if those words point to an absolute reference, makes no difference—truth is created in your own mind according to your own thoughts. You can learn from your thoughts whether they are in line with your heart or not, when you experience the consequences of those thoughts. The difficulty is to become aware how the consequences relate to certain thoughts. If you find the correspondence between consequence and thought, then one step further, and you know how to change the root thought, by looking at the root emotion that it gave rise to. In this way you can change anything into anything else, by changing your thoughts about it. Making this a practice whenever you *feel* that you need to change, you *will* change your thoughts, and the result will be that you will feel differently and—according to your success—more positive. There is no limit to the positivity you can feel, if the thoughts you think make you truly happy.

Bringing all your thoughts under scrutiny is the method of progressing toward complete freedom and toward the revelation of truth.²⁷⁸ Naturally, you will discover your heart, for to explain certain thoughts, you remember how you felt at the time. Then you remember what you thought before you felt it, and you realize that you could have thought different things if it was not for an unguarded pattern of thought. You find that your thoughts are a train, and you need to jump off. If you jump off that train, you will survive, and you will gain power and control. First you will gain power over yourself, and that is already a very important step toward influencing your circumstances. The more you realize that you have to jump off the train of your thoughts into the power of your heart, the less you will expect, but the more you will succeed.

Every time you jump the train, the train loses speed and shrinks, until it is completely gone and there is only this power of the heart telling the mind what to think. Who are you when there is no train left to jump off? You have become who you are supposed to be; free to choose what is a beginning and what is an end, what is first and what is last. Your thoughts then reflect your true heart, and your world reflects your thoughts—as always.

²⁷⁸ Compare 2 Cr 10:5 and “Casting down imaginations, and every high thing that exalteth itself against *true understanding* (< Gr. *gnosis*), and bringing into captivity every thought to the obedience of Self,” with the Self as † Nuwn Sophiyt of נון Nuwn.

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²⁷⁹ *Ksi* could be a shorter form of *ksin* (*shiyin*), and *sigma* has similar sounds as *Samekh* (s, g, m, a)→(s, a, m, kh), suggesting that *sigma* is really related to *Samekh*, and *ksi* is really related to *S(h)iyin*. When Qoppa became obsolete, the next letter (Rho) received the numerical value 100 of ק Quwph, hence the difference of 100 between the values ψ Shiyn and Sigma.

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inspired me since the year 2000 to become more interested in the Hebrew language of the Old Testament. Why would a *Jew* know things about Jesus that I as a *Christian* had not heard or read anywhere else? Why would he, an *orthodox Jew*, risk his reputation by educating on Jesus, considering it is taboo for Jews?]

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